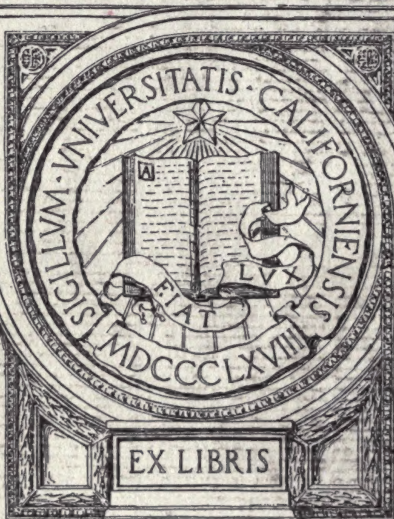


JACOB VOORSANGER MEMORIAL



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H A N D B O O K
TO THE
GRAMMAR OF THE GREEK TESTAMENT.



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HANDBOOK

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TO

THE GRAMMAR

OF THE

GREEK TESTAMENT.

TOGETHER WITH

A COMPLETE VOCABULARY, AND AN EXAMINATION OF THE
CHIEF NEW TESTAMENT SYNONYMS.

ILLUSTRATED BY NUMEROUS EXAMPLES AND COMMENTS.



LONDON:

THE RELIGIOUS TRACT SOCIETY,

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PREFACE.

THAT a knowledge of the New Testament in its original tongue is a thing to be desired by intelligent Christians none will question. No book can be thoroughly known in a translation only; and the Bible, although "the most translatable of books," is no exception.

Many, who would gladly undertake the study, are deterred by the manifold and unquestionable difficulties of the Greek Language. It seems worth while to ask whether this obstacle cannot, in some measure, be removed.

Undoubtedly, the Greek of the New Testament, as a later dialect of an elaborate and polished language, can most effectively be studied through the medium of the elder forms of the tongue. This method, accordingly, is in general chosen; and the historians and orators, the philosophers and poets of Greece, have led the way to the Evangelists and the Apostles.

Yet many persons have no opportunity for studies so extended and difficult. Are they, therefore, to be forbidden all access, save through translators, critics, and interpreters, to the words of the Divine revelation?

In attempting to reply, we note that the Greek of Scripture is, for most purposes, a language complete in itself. Its forms and rules are definite, its usages in general precise. Its peculiarities, though best approached from the classic side, may be reached by a shorter way, and be almost as well comprehended.

Many circumstances, again, facilitate the special study of the New Testament tongue. The language of orators and philosophers had descended to men of simpler mind and less artificial speech. Comparing the Sacred Volume with Greek literature generally, we find

a smaller vocabulary, fewer grammatical forms, less intricate etymological rules, with scantier lists of exceptions, and a far less elaborate syntax; while the student has the advantage of being confined for the time to one limited, but intensely interesting, field.

The following pages are then intended as a sufficient guide to Biblical Greek for English students, that is, for those who have not studied the classical languages. It may also be of service to those who have made some progress in classical studies, but who wish to concentrate their chief regards upon the language and syntax of the New Testament.

The plan of the volume, and the method recommended for its study, are sufficiently set forth in the Introduction. To specify all the sources, English and German, from which valuable aid has been derived, would be unnecessary. Winer's comprehensive work (Sixth Edition, Leipsic, 1855; Edinburgh, T. & T. Clark, 1859, by Masson) has of course been consulted throughout. Scarcely less useful have been the researches and discussions of the late Dr. Donaldson. The New Testament Grammars of the Rev. W. Webster, and of the Rev. T. S. Green, have afforded some very valuable hints. On Greek Testament Lexicography, it will suffice to name the admirable *Clavis Novi Testamenti* recently published at Leipsic by Dr. C. L. W. Grimm.

The work has been carefully revised throughout in MS. by the Rev. Dr. Jacob, late Head Master of Christ's Hospital, author of the *Bromsgrove Greek Grammar*, and other classical works; and, in the proof sheets, by the Rev. R. B. Girdlestone, M.A., Editorial Superintendent of the British and Foreign Bible Society. To the important suggestions of these gentlemen the volume in its present state owes very much. It is now commended to attentive students of the New Testament, in the hope that it may lead not a few to the better understanding, and therefore to the higher appreciation of the Divine oracles.

SAMUEL G. GREEN.

RAWDON COLLEGE.

INTRODUCTION.

THE following work so far differs from other manuals of the Greek language, both in its method and in the persons for whom it is intended, that some preliminary words on the plan by which its several parts should be studied will not be out of place.

On ORTHOGRAPHY, the sections should be thoroughly mastered, not only for the sake of facility in reading, but because most of the difficulties and so-called irregularities in the inflection of substantives, adjectives, and verbs depend on letter-changes, of which the rules are comparatively few, and really simple. To know these laws at the outset is to be provided with a key to varieties and intricacies which might otherwise prove hopelessly bewildering. It will be advisable that no student should advance beyond this portion of the work before being able to read the lessons on pages 11, 12 with fluency, and accurately to transcribe the paragraph on page 13. Great attention should be paid at this stage to pronunciation, especially to the distinction between the long and short vowels; and those who may be studying the work by themselves are strongly recommended to take an opportunity of reading a chapter or two in Greek to some scholar who can criticise and correct their mistakes.

In ETYMOLOGY, the forms must be carefully and completely learned. Everything in the student's further progress depends upon this. It is believed that the systematic and

progressive plan on which the substantives and verbs, as the groundwork of the whole, have been discussed, will but lightly burden the memory, while the judgment will be kept constantly at work. The chief point to be noted is the place and power of the STEM in Greek words. The first and second declensions of SUBSTANTIVES will be seen to be mainly reducible to the same law; the third declension, instead of perplexing the learner by countless varieties, will exhibit one normal form. The inflection of ADJECTIVES will appear but a repetition of that of the Substantives; while the PRONOUNS only slightly differ. Of the VERBS, the terminations should in the first instance be carefully learned. The first Paradigm will be found to exhibit the simplest way in which these terminations can be combined with the verbal root; those that follow being but variations on the same model, according to the character of the Stem. The Verbs in μ , or of the Second Conjugation,* are classified in a way which, it is believed, will give no serious difficulty to the student.

The EXERCISES up to this point are simply for practice in declension and conjugation, consisting almost exclusively of words occurring in the "Sermon on the Mount:" they are fair specimens of the ordinary vocabulary of the language; and the learner is strongly recommended to write them out in all their forms, not neglecting the accents, which, by the help of the rules given under the several heads, will present but little difficulty.

A stock of words will thus have been acquired, with a

* In strictness, of course the *First*. The normal forms of the Verb are really to be found here; and the terminations of Verbs in ω might be deduced from these, by the aid of "the connective vowels." See especially Professor Greenwood's *Greek Grammar*. It has not, however, been thought necessary, in the present work, to carry analysis so far.

knowledge of forms of inflection quite sufficient for ordinary cases. Some chapters of greater difficulty follow, treating of the Verbs, tense by tense, and exhibiting the chief variations and anomalies in particular words. These sections may be omitted on a first study of the volume, but it will be important to read them carefully afterwards. The aim has been, so to classify the verbal forms that most apparent irregularities may be seen to be only exemplifications of some more extended rule; and, without trespassing on the more extended field of classical literature, to leave no word in the New Testament without the means of ready analysis and explanation.

The Exercises which succeed these sections are for still further test. Here for the first time some easy sentences are introduced for translation. Logically, these should no doubt have been deferred until some rules of Syntax had been laid down; but the interest and utility of such Exercises may be held a sufficient defence of the irregularity, especially as they contain scarcely any usages but such as are already familiar to those who have grammatically studied any language. Here, a Greek Testament Lexicon or Vocabulary will be found necessary.

The chapters on the indeclinable Parts of Speech call for no remark. Their complete discussion belongs to Syntax: but it was held necessary to the completeness of the Etymology to give at least a general view of their formation and meaning. So far as they extend, these sections should be closely studied.

The reader will then be prepared for the SYNTAX, the study of the intermediate chapters being postponed, if preferred, to a subsequent stage. These sections, on the different Languages of which the New Testament contains the trace, and on New Testament Proper Names, will suggest topics of

interesting inquiry, which, in a manual like the present, could be pursued only for a very little way.

The SYNTAX embodies the simplest laws of concord, government, and the connection of sentences, as well as others of a more special and less obvious kind. The doctrines of the Article, of the Preposition, and of the Tenses, have received careful attention, as throwing light on many obscure or misunderstood passages. The arrangement of the Syntax has been adopted with a view to the learner's convenience, and for the most part follows the order of the Parts of Speech.

The student is specially and strongly recommended to study the order of the whole work, and especially of this part, in the ANALYTICAL TABLE OF CONTENTS. To this Table much care has been devoted, in the hope that it might be convenient not only for ordinary reference, but as an outline and *conspectus* of the volume; suggesting at one view the leading principles of the language, and especially useful in recapitulatory examinations.

The sentences from the Greek Testament, so numerous in this division of the work, are intended partly to exemplify the rules to which they are appended, the illustrative words being printed in a thicker type; partly also to form together a series of Preparatory Reading Lessons or *Primer*, introductory to the sacred volume. The student is therefore earnestly counselled to study these sentences in order. Most of them, of course, belong to the easier parts of New Testament Scripture; others again are more difficult and unusual in their structure; while in very many will be discovered shades or specialties of meaning which the English Version does not exhibit, and which perhaps no translation could reproduce. The study, therefore, of these sentences will be an introduction to Biblical exegesis,

which may prepare not a few readers for more extended inquiries.

A VOCABULARY to the whole New Testament, and a brief discussion of the chief New Testament SYNONYMS, complete the plan of the work.

The work claims, be it remembered, to be an Introduction only. By its means, a not inadequate beginning may be made in what is surely the noblest of studies. Its aim is to familiarise many readers, who else had despaired of the possibility, with the words of CHRIST and of His Apostles. Should its purpose in any way be accomplished, it will give access also to those criticisms by which expositors in our own land and age, as in others, have so variously and nobly illustrated the "living oracles." The labour followed by such rewards will have been well spent: and readers of the New Testament in its own tongue, whether they advance or not to that high critical discernment which only the few attain, will have found in the acquisition a pure and lifelong joy.

NOTE ON THE REFERENCES TO CRITICAL EDITIONS OF THE NEW TESTAMENT.—Several words and phrases of the New Testament differ in the best MSS. from the reading of the ordinary text. In a few cases the variations are of some grammatical importance, and it has been necessary, therefore, to refer to them. These references have mostly been made by the help of the Critical Editions of the New Testament published by J. J. Griesbach (1796–1806); by Dr. Tischendorf, Leipsic, seventh ed., 1859; by Dr. Lachmann, Berlin (1842–1850); and by Dr. S. P. Tregelles (including as yet only the Gospels, the Acts, and the General Epistles), 1844–1861.

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PART I.

ORTHOGRAPHY.

1. The Greek Alphabet contains twenty-four letters, arranged and named as follows:—

Name.	Capital.	Small.	Sound.	Numerical value.
Alpha	A	<i>a</i>	<i>a</i>	1
Beta	B	<i>β</i> or <i>ϐ</i>	<i>b</i>	2
Gamma	Γ	<i>γ</i> sometimes <i>Ƴ</i>	<i>g</i> (hard)	3
Delta	Δ	<i>δ</i>	<i>d</i>	4
Epsilon	E	<i>ε</i>	<i>e</i> (short)	5
Zeta	Z	<i>ζ</i> or <i>ϛ</i>	<i>z</i>	7
Eta	H	<i>η</i>	<i>e</i> (long)	8
Theta	Θ	<i>θ</i> or <i>ϑ</i>	<i>th</i>	9
Iōta	I	<i>ι</i>	<i>i</i>	10
Kappa	K	<i>κ</i>	<i>k</i>	20
Lambda	Λ	<i>λ</i>	<i>l</i>	30
Mu	M	<i>μ</i>	<i>m</i>	40
Nu	N	<i>ν</i>	<i>n</i>	50
Xi	Ξ	<i>ξ</i>	<i>x</i>	60
Omīcron	O	<i>ο</i>	<i>o</i> (short)	70
Pi	Π	<i>π</i> sometimes <i>ϖ</i>	<i>p</i>	80
Rho	P	<i>ρ</i> or <i>ϱ</i>	<i>r</i>	100
Sigma	Σ	<i>σ</i> final <i>s</i>	<i>s</i>	200
Tau	T	<i>τ</i> sometimes <i>7</i>	<i>t</i>	300
Upsilon	Υ	<i>υ</i>	<i>u</i>	400
Phi	Φ	<i>φ</i>	<i>ph</i>	500
Chi	X	<i>χ</i>	<i>ch</i> (guttural)	600
Psi	Ψ	<i>ψ</i>	<i>ps</i>	700
Omēga	Ω	<i>ω</i>	<i>o</i> (long)	800

2. NOTES ON THE ALPHABET.

a. The word Alphabet is derived from the names of the first two letters, *alpha*, *beta*. The forms of the Greek letters, which, it will be seen, greatly resemble those of our own language (the Roman letter), are originally modified from the Phœnician.

b. The second forms of certain letters are used interchangeably with the first, but less frequently. Those of *gamma* and *tau* are almost obsolete. The final *s*, besides being always employed at the end of words, is often used in the middle of compound terms when a part of the compound ends with *sigma*. Thus, *προσφερω*.

c. For an explanation of the numeral use of letters, and especially of omissions in the list, see § 48.

3. THE VOWELS.

The vowels are *a*, *ε*, *η*, *ι*, *ο*, *υ*, *ω*.

a. In this country they are generally pronounced according to the English sounds. The Continental pronunciation of *α*, *η*, *ι*, is undoubtedly the more strictly correct; but the matter is of little practical importance. Absolute conformity to the ancient mode is unattainable, and it is most convenient to adopt the method of pronunciation current among scholars of our own country.

Η and *ω* are long vowels. Care must be taken to distinguish them from the short *ε* and *ο*. Thus, *μεν* is pronounced like the English *men*; *μην*, like *mean*. In *τον*, the *ο* is pronounced as in *on*; in *των*, as in *own*; *α*, *ι*, *υ*, may be either long or short.

b. The diphthongs are *αι*, *αυ*, *ει*, *ευ*, *οι*, *ου*, pronounced as in English; also *ᾱ*, *ῆ*, *ῶ* (or, with capitals, *Αι*, *Ηι*, *Ωι*), where the *ι* occurs with a long vowel, and is *not pronounced*, being, therefore, written underneath the vowel (excepting in the case of capitals), and called *iota subscript*. It will be important to note this in the declension of nouns and the conjugation of verbs.

Ηυ is pronounced like *ευ*, *eu*; and *υι* like *ωι*.

c. Every vowel, when standing as the first letter of a word, has what is called a breathing over it, written as an apostrophe, either turned outwards, as (') or inwards, as ('). The former is termed the soft breathing, and shows that the vowel is simply to have its own sound; the latter the hard, and is equivalent to the English *h* aspirated. To note the latter is most necessary for correct pronunciation. Thus *ὁ*, *ἡ* must be pronounced *ho*, *hē*.

The initial *υ* is always aspirated. So *ὑπερ*, *hyper*.

d. At the beginning of a word, the consonant (or semivowel) *ρ* always takes the aspirate, becoming *rh*. When two *ρ*'s come together in the middle of a word, the aspirate and soft breathing are successively employed. Thus *ῥεω*, *rheō*; *ῥῥήτος*, *arrhetos*. When a word begins with a diphthong, the breathing is placed upon the second letter: *αὐτον*, *auton*; *αὐτον*, *hauton*.

e. In the lengthening of vowels for purposes of inflection or derivation, *ᾱ* becomes *ᾱ*, or more generally *η*; *ε* becomes *η*, or *αι*; *ι*, *υ*, become respectively *ι*, *υ*; *ο* becomes *ω*, or *ου*.

f. Two vowels, or a vowel and a diphthong, occurring together in different syllables are often contracted into one, according to the following Table:—

followed by ...	<i>α</i>	<i>ε</i>	<i>η</i>	<i>ο</i>	<i>ω</i>	<i>αι</i>	<i>ει</i>	<i>η</i>	<i>οι</i>	<i>φ</i>	<i>ου</i>
<i>α</i> becomes.....	<i>α</i>	<i>α</i>	<i>α</i>	<i>ω</i>	<i>ω</i>	<i>α</i>	<i>α</i>	<i>α</i>	<i>φ</i>	<i>φ</i>	<i>ω</i>
<i>ε</i> „ 	<i>α</i> or <i>η</i>	<i>ει</i>	<i>η</i>	<i>ου</i>	<i>ω</i>	<i>η</i>	<i>ει</i>	<i>η</i>	<i>οι</i>	<i>φ</i>	<i>ου</i>
<i>ο</i> „ 	<i>ω</i>	<i>ου</i>	<i>ω</i>	<i>ου</i>	<i>ω</i>	<i>φ</i>	<i>οι</i> *	<i>οι</i>	<i>οι</i>	<i>φ</i>	<i>ου</i>

The left perpendicular line in this table gives the former vowel in each combination, the upper horizontal line the latter, and the result of the contraction will easily be found. Thus *εο* gives *ου*; *αε*, long *α*; and so of the rest. It must be noted that where the letter *σ* occurs in inflection between two short vowels, it is generally dropped, and contraction takes place according to the table.

* Or *ου*, when the *ει* is the contraction of *εε*, as in the infinitive of verbs contract in *ο*.

It will be observed by inspection of the table that an *o* sound always preponderates in contraction with the other vowels; that an *a* sound, when first, prevails over an *e* sound following it, and *vice versa*. Some special and exceptional methods of contraction will be found noticed in ETYMOLOGY.

Exercise 1.—Vowel Contractions.

Write the contracted forms of τιμαω, τιμαεις, τιμαει, τιμαομεν, τιμαετε, φιλεω, φιλεεις, φιλεει, φιλεομεν, φιλεετε, δηλωω, δηλοεις, δηλοει, δηλοομεν, δηλοετε, φιλεης, τιμαοι, δηλοητε, νοος, νοου, γενεος, αιδοα, ορεα, βασιλεες, μειζοα.

g. Diaeresis is the opposite of contraction, and is expressed by two dots (¨) over the second of two vowels which are to be separately pronounced. Thus Καῖναν, *Ca-i-nan*, not *Cai-nan*.

h. *Hiatus, and the ways of avoiding it.*—The hiatus (*i.e.* yawning) caused by the meeting of vowels at the end of one word and the beginning of the next is often prevented by one or other of the following ways:—

1. The νῦ ἐφελκυστικόν, or *nu-suffixed*. This *v* is added to datives plural ending in ι, and to the third persons of verbs ending in ε or ι, when the following word begins with a vowel, or at the end of a sentence. These words will be marked in declension and conjugation by a bracketed (ν); thus, αἰῶσι (ν), ἐπίστευσε (ν). In a similar manner, οὔτω, μέχρι, and ἄχρι, as a rule add *s* when followed by a vowel. In the last two words, however, the New Testament text is not by any means uniform; and on all three the best MSS. greatly differ.

The negative οὐ becomes οὐκ when the next word begins with a vowel,* and the preposition ἐκ becomes ἐξ.

2. *Elision marked by an apostrophe.*—The following words lose their final vowel before an initial vowel in the next word: the

* Compare § 4 *d*, 6.

prepositions ἀπό, διά, ἐπί, παρά, μετά, and the conjunction ἀλλά; with (occasionally) the participle δέ and its negative compound οὐδέ; also (before ὦν) the preposition ἀντί. When the initial vowel is aspirated, π, τ, become φ, θ (see § 4, b). Thus, ἀπό αὐτῶν becomes ἀπ' αὐτῶν, and ἀπό ἐαυτῶν, ἀφ' ἐαυτῶν; so for μετά ἀλλήλων, μετ' ἀλλήλων, but for μετὰ ἡμῶν, μεθ' ἡμῶν; and for ἀντὶ ὧν, ἀνθ' ὧν.

This elision was, in classical Greek poets, used much more frequently in words ending in α, ε, ι, ο; and hence, in one passage of the New Testament, in a poetical quotation, the adjective χρηστά suffers this elision (1 Cor. xv. 33), χρῆσθ' ὁμιλίαι.

3. *Crasis*.—An hiatus is sometimes prevented by a Crasis (lit. a “mixing”), or the union of the two words; the vowels forming a long vowel, or diphthong. This takes place but rarely, and only when the former word is very short and closely connected with the latter. The breathing of the vowel in the second word is retained, to mark the fusion, and is then called a *Coronis*. Thus, for τὰ αὐτά, *the same things*, ταῦτά is sometimes written; for καὶ ἐγώ, *and I*, κἀγώ; for τὸ ἐναντίον, *the contrary*, τοῦναντίον; and once for τὸ ὄνομα, *the name*, τοῦνομα (Matt. xxvii. 57).

4. THE CONSONANTS.

a. As in the orthography of other languages, the four consonants, λ, μ, ν, ρ, are termed *liquids*; the nine consonants, β, γ, δ, π, κ, τ, φ, χ, θ, are *mutes*.

b. The mutes may be evidently arranged according to the organs of speech specially concerned in their formation.

Thus, π, β, φ, are *labials* (p-sounds);

κ, γ, χ, are *gutturals* (k-sounds);

τ, δ, θ, are *dentals* (t-sounds).

Each of these divisions has, it is also plain, a sharp, flat, and aspirate consonant. Hence the highly important classification of the following Table:—

	Sharp.	Flat.	Aspirate.	
Labials . .	π	β	φ	<i>p</i> -sounds.
Gutturals .	κ	γ	χ	<i>k</i> -sounds.
Dentals . .	τ	δ	θ	<i>t</i> -sounds.

The guttural γ is pronounced, before a *k*-sound or ξ, like the nasal *ng*. Thus, ἀγγελος, ang-gelos (the second γ, as always, being *hard*); ἀγκυρα, ang-kura.

c. Σ is the simple sibilant, which, in composition with a *p*-sound, gives ψ = πσ, βσ, or φσ; in composition with a *k*-sound gives ξ = κσ, γσ, χσ; in composition with δ gives ζ = δσ; these three, ζ, ξ, χ, being double letters.

d. The following eight rules must be carefully observed, as they relate to the changes which are imposed by the necessities of orthography on the conjugation and declension of words, and will explain much hereafter that would otherwise be found very perplexing.

1. As above, a labial followed by σ becomes ψ; a guttural followed by σ becomes ξ.

2. A labial or guttural before a dental must be *of the same order*, i.e. must be changed, if not already so, into a sharp, flat, or aspirate, according to the nature of the dental.

3. A dental, followed by σ, disappears.

4. Before the letter μ, a *labial* becomes μ; a *guttural* becomes γ; a *dental* becomes σ.

5. The letter ν becomes μ before *labials*; γ before *gutturals*; before a *liquid* is changed into the same liquid; and before σ or ζ is dropped.

The combination of ν with a dental and the sibilant, as ντσ, becomes simply σ, with compensation by the lengthening of the preceding vowel; ε becoming ει, and ο, ου. Thus,

γίγαντσι	becomes	γίγα̃σι;
έλμιντσι	„	έλμ̃σι;
τυφθεντσι	„	τυφθεισι;
τυπτοντσι	„	τυπτουσι.

6. A sharp mute before an aspirated vowel is changed into the corresponding aspirate. Sometimes this change will take place when the mute occurs at the end of one word, and the vowel at the beginning of the next. Thus, ἀφ' ὧν for ἀπ' ὧν; οὐχ ὄραω for οὐκ ὄραω.

7. When two consecutive syllables of the same word begin with an aspirate, the former often loses its aspiration. Thus, θριχος is changed into τριχος; and ἐχω into ἔχω. But affixes generally lose their aspiration in preference to the stem, whether they are placed first or last; as τι-θε-τι, for θι-θε-θι, where the last syllable is a mere adjunct to the root.

8. No consonant can end a Greek word, except ν, ρ, σ, ξ, ψ; the last two being compounds of ς. The preposition ἐκ before a consonant, and the negative adverb οὐκ before a vowel, are apparent exceptions; but, having no accent, they may be counted as parts of the following words.

Exercise 2.—On the Combination of Consonants.

Rule 1. Write down the proper forms of γραφσει, νιπτω, λεγουν, ἔχω, στρεφσεις, τριβσομεν, λεγσας, πεμπσον.

2. Of πειθσω, ἐλπιδσεις, ἄδσοντες, ἀνυτσει.

3. Of τετριβται, γεγραφται, λελεγται, βεβρεχται, ἐτριβθην, πλεκθηναι, λεγθηναι, ἐπεμπθην.

4. Of τετριβμαι, γεγραφμαι, βεβρεχμαι, πεπειθμαι, ἥνυμαι, πεπλεκμαι.

5. Of πανπολυσ, συνφημι, συνγνωμη, συνχαιρω, συνζυγος, συνστρατιωτης; also of παντες, λυοντσι, λυθεντσιν.

5. CHANGES OF CONSONANTS.

Some other changes of consonants may be noticed, though they do not so invariably conform to general rules as the preceding.

1. *Assimilation*.—The labials π, β, φ before μ, and ν before the other liquids, are regularly assimilated to the following letters; i. e. changed into the same letter (see § 4 d, 5). Sometimes a latter consonant is assimilated to a former one; as, ὄλλυμι for ὄλ-νυμι.

2. *Duplication*. The letter ρ is regularly doubled when a vowel is placed before it. Thus, ἀπο-ρίπτω becomes ἀπορρίπτω.

Sometimes λ is doubled, to compensate for the loss of a vowel ; as, μάλλον for μαλιον, ἀγγέλλω for ἀγγελεω. In comparatives and in verbs, σσ or ττ is sometimes put for a guttural κ, γ, χ, with a following vowel ; as, ἥσσον for ἥκιον, τaráσσω for παραχεω. In some words, ζ appears instead of σσ : as μείζων for μεγιων.

3. *Transposition*.—A vowel with a liquid is often transposed ; as, θνήσκω for θαν-σκω.

4. *Omission*.—Any consonants which make a harsh sound may be omitted in the formation or inflexion of words.

5. *Insertion*.—Sometimes, though rarely, a consonant is inserted to assist the sound ; as, from ἀνήρ, gen. (ἄνερος, ἀν-ρος) ἀνδρὸς ; so ἄνθρωπος is from ἀνήρ ὦψ, making ἀν-ρωπος, and, with θ inserted, ἄνθρωπος.

6. THE ACCENTS.

a. Every Greek word, except the proclitics and enclitics, which will be noticed under their respective parts of speech, has an accent expressed on one of its last three syllables. The accents are used in writing, but mostly disregarded in pronunciation. Their use was to mark a certain stress (or “rising” or “falling” inflexion) on the syllables where they are placed. It is said that they were invented by Greek grammarians, as a guide to foreigners in pronouncing the language. Some linguists of our own day have endeavoured to reinstate them as helps in this respect, but without much success.

b. The accents are the acute (´), the grave (`), and the circumflex (˘).

The accent is marked upon a vowel, and in diphthongs upon the latter vowel ; as αὐτός, οὗτως. The acute and grave are placed *after* the breathing, and the circumflex over it ; as ὅς, οὗτος. The acute on the last syllable becomes grave, unless the word ends a sentence ; except τίς the interrogative, which always keeps its acute. Every unaccented syllable is said to have the *grave tone* ;

but the grave accent is not marked, except where it stands for a final acute.

c. Words are called, with reference to accent—*Oxytone* (lit. *sharp-toned*), when the acute is on the last syllable, as *ἐλπίς*; *Paroxytone*, when the acute is on the penultima (last but one), as *οὐτός*; *Proparoxytone*, when the acute is on the antepenultima (last but two), as *φίλιος*; *Perispomenon* (lit. *drawn-out*), when the circumflex is on the last syllable, as *αὐτοῦ*; *Properispomenon*, when the circumflex is on the penultima, as *οὐτός*. The circumflex cannot be farther back than the penultima.

If the last syllable of the word contains a long vowel, the acute accent must be on the last or last but one, the circumflex only on the last. Should, therefore, the final syllable of a proparoxytone be lengthened by declension, the accent is thrown forward, *i.e.* the word becomes paroxytone. Thus, *ἄνθρωπος*, *ἀνθρώπων*. But if the final syllable of a properispomenon is lengthened, the accent is changed to the acute, *i.e.* the word becomes paroxytone. Thus, *λιβεργίνος*, *λιβεργίνων*.

It should be observed that the circumflex accent is always the result of *contraction*, *i.e.* of an acute and grave (´ `)—not of a grave and acute (``)—as will be shown under Etymology.

d. *Enclitics* are words which merge their accent into the word immediately preceding, which are affected as follows:—A proparoxytone or properispomenon takes an acute accent on the last syllable also. Thus, *ἄνθρωπός τις*, *οἶκός τις*. An oxytone that would otherwise (see above) take the grave accent retains the acute. Thus, *μαθητής τις*. Paroxytones and perispomena show no alteration.

e. *Proclitics* lose their accent in the words following. In an emphatic position, a proclitic becomes oxytone. Thus *οὐ* with a verb is *not*; *οὐ* alone, *no*! A proclitic followed by an enclitic is also oxytoned, as *οὐ τις*. The two may be written as one word.

Special rules of accentuation will be given under the sections of Etymology. The learner is recommended to accentuate from the first, in writing Greek; especially as the accent of very many words can only be known by acquaintance with the words themselves, and if neglected at first, will be extremely difficult to acquire afterwards.

7. ON THE TRANSFERENCE OF GREEK WORDS INTO ENGLISH.

Most proper names, and some few other words, are *literally* transcribed from the one language into the other. The medium of transference is almost always the Latin, and therefore the orthography conforms to Latin rules. For the most part, the Greek letters are represented by the equivalents given (§ 1). The following exceptions must, however, be noted :—

κ is always *c*, the letter *k* not being found in the usual Roman alphabet. Where the *c* would be soft in ordinary English pronunciation, it is *generally* so in Greek names, as Κυρήνη, *Cyrene*. In some words of infrequent use, good speakers sometimes deviate from this rule, saying, *e.g.* Ακέλδαμα, not *Aséldama*.

The vowel υ is represented by *y*, as Συρία, *Syria*.

The diphthong αι becomes *æ*, as Καῖσαρ, *Cæsar*. Occasionally, the diphthong is made simply *e*; so, Αἴγυπτ(ος), *Egypt*; Τρύφαινα, *Tryphena*.

The diphthong οι becomes *æ*, as Φοῖβη, *Phæbe*; sometimes, as above, only *e*: thus, Φοινίκη, *Phenice*.

The diphthong ει becomes *ē* or *ī*, as Λαοδίκη, *Laodicæa*; Θνάτειρα, *Thyatīra*: sometimes (in practice) *ī*, as Σελεύκεια, *Seleucia*. But the *i* ought really to be long, or long *e*; so *Attalia*.

The diphthong ου appears as *u*, as Λουκάς, *Luke*; or, before a vowel, as *v*, as, Σιλουανός, *Silvanus*.

The initial Ι before a vowel becomes *J*, as Ιούδας, *Judas*.

The initial Π, always aspirated in Greek (§ 3, *d*), is *generally* without the aspirate in English. Thus, Παββί, *Rabbi*. But Πήγιον, *Rhegium*; Ρόδη, *Rhoda*; and Ρόδος, *Rhodes*, are exceptions, being original Greek words.

Changes in the terminations of these transferred words belong to Etymology. No rule can be given but usage why some should have their endings changed, while others are exactly transcribed. Occasionally, the same word appears in two forms. Thus, *Marcus* and *Mark*, *Lucas* and *Luke*. The learner is recommended to read carefully parts of the New Testament where many proper names occur, comparing the English with the Greek. No better portion for the purpose could be found than Romans xvi.

8. PUNCTUATION.

Four marks of punctuation are used for the division of sentences ; the comma, the colon, the period, and the note of interrogation.

The comma (,) and the period (.) are like our own.

In modern typography, it is very usual not to begin new sentences with capital letters ; reserving these for proper names, for the commencement of quotations, and for the beginning of paragraphs.

The colon (sometimes called semicolon) is expressed by a point above the line, thus (·).

Interrogation is marked by a sign, after the question, resembling our semicolon (;).

Inverted commas, as marks of quotation, are sometimes, though rarely, employed in printed Greek.

The Greek equivalent for &c., *et cætera*, is in the initials κ. τ. λ., for καὶ τὰ λοιπά, *and the rest*.

The following sentence exhibits the different marks of punctuation (John ix. 40) :—

Καὶ εἶπον αὐτῷ, Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν ; εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ τυφλοὶ ἦτε οὐκ ἂν εἶχετε ἁμαρτίαν· νῦν δὲ λέγετε, Ὅτι βλέπομεν. ἡ οὖν ἁμαρτία ὑμῶν μένει.

READING LESSONS.

I. ACTS ii. 1-13.

Write the following in Roman letters, carefully inserting the initial aspirate wherever it occurs, and discriminating between the long and the short *o* and *e*, as in Lesson III below :—

Καὶ ἐν τῷ συμπληροῦσθαι τὴν* ἡμέραν τῆς Πεντηκοστῆς,
2 ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτό.† Καὶ ἐγένετο ἄφνω ἐκ
τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης πνοῆς βιαίας, καὶ ἐπλή-
3 ρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι. καὶ ὤφθησαν
αὐτοῖς διαμεριζόμεναι γλῶσσαι ὥσει πυρὸς, ἐκάθισέ‡ τε ἐφ’

* According to what rule is the accent on the final syllable made grave?

† Why does this accent remain acute?

‡ Why has this word *two* accents?

- 4 ἓνα ἕκαστον αὐτῶν, καὶ ἐπλήσθησαν ἅπαντες Πνεύματος
 Ἀγίου, καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις, καθὼς τὸ
 5 Πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι. Ἦσαν δὲ ἐν Ἰε-
 ρουσαλὴμ κατοικοῦντες Ἰουδαῖοι ἄνδρες εὐλαβεῖς ἀπὸ παν-
 6 τὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. Γενομένης δὲ τῆς φωνῆς
 ταύτης, συνήλθε τὸ πλῆθος καὶ συνεχύθη· ὅτι ἤκουον εἰς
 7 ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν. Ἐξίσταντο δὲ
 πάντες καὶ ἐθαύμαζον, λέγοντες πρὸς ἀλλήλους, Οὐκ ἰδοὺ
 8 πάντες οὗτοί* εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; καὶ πῶς ἡμεῖς
 ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν,
 9 Πάρθοι καὶ Μῆδοι καὶ Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν
 Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ
 10 τὴν Ἀσίαν, Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον, καὶ τὰ
 μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες
 11 Ῥωμαῖοι, Ἰουδαῖοί* τε καὶ προσήλυτοι, Κρήτες καὶ Ἀραβες,
 ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ με-
 12 γαλεία τοῦ Θεοῦ; Ἐξίσταντο δὲ πάντες καὶ διηπόρουν,
 ἄλλος πρὸς ἄλλον λέγοντες, Τί ἂν θέλοι τοῦτο εἶναι; ἕτεροι
 13 δὲ χλευάζοντες ἔλεγον, Ὅτι γλεύκους μεμεστωμένοι εἰσὶ.

II. ROMANS iv. 1-16.

Read the following, carefully attending to the *punctuation*, which in this passage is marked with unusual decisiveness:—

- Τι οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν εὕρηκεναι κατὰ
 2 σάρκα; εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα,
 3 ἀλλ' οὐ πρὸς τὸν Θεόν. Τί γὰρ ἡ γραφὴ λέγει; Ἐπι-
 4 στευσεν δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιο-
 5 χάριν, ἀλλὰ κατὰ τὸ ὀφείλημα· τῷ δὲ μὴ ἐργαζομένῳ,
 πιστεύοντι δὲ ἐπὶ τὸν δικαίοντα τὸν ἀσεβῆ, λογίζεται ἡ
 6 πίστις αὐτοῦ εἰς δικαιοσύνην. Καθάπερ καὶ Δαβὶδ λέγει
 τὸν μακαρισμὸν τοῦ ἀνθρώπου, ᾧ ὁ Θεὸς λογίζεται δικαιο-

* Why has this word *two* accents?

- 7 σύνην χωρὶς ἔργων, ‘Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι,
 8 ‘καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι. Μακάριος ἀνὴρ ᾧ οὐ
 9 ‘μὴ λογίσθῃ Κύριος ἁμαρτίαν.’ Ὁ μακαρισμὸς οὖν οὗτος,
 ἐπὶ τὴν περιτομὴν, ἥ καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγομεν
 γὰρ ὅτι ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην.
 10 πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι, ἥ ἐν ἀκροβυστίᾳ;
 11 οὐκ ἐν περιτομῇ, ἀλλ’ ἐν ἀκροβυστίᾳ· καὶ σημεῖον ἔλαβε
 περιτομῆς, σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν
 τῇ ἀκροβυστίᾳ· εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν
 πιστευόντων δι’ ἀκροβυστίας, εἰς τὸ λογισθῆναι καὶ αὐτοῖς
 12 τὴν δικαιοσύνην· καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περι-
 τομῆς μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσι τοῖς ἰχνεσι τῆς ἐν
 13 τῇ ἀκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ. Οὐ γὰρ
 διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ,
 τὸ κληρονόμον αὐτὸν εἶναι τοῦ κόσμου, ἀλλὰ διὰ δικαιοσύνης
 14 πίστεως. Εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, κεκένωται ἡ
 15 πίστις, καὶ κατήργηται ἡ ἐπαγγελία· ὁ γὰρ νόμος ὀργὴν
 κατεργάζεται· οὐ γὰρ οὐκ ἔστι νόμος, οὐδὲ παράβασις. Διὰ
 16 τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν.

The quotation-marks (inverted commas) introduced in verses 3, 7, 8, are used, as is the practice in some editions of the Greek Testament, to indicate a citation from the ancient Scriptures.

III. MATTHEW v. 1-16.

Write the following in Greek characters, punctuating the sentences, inserting the soft and aspirate “*breathings*,” but not attempting accentuation. The usual marks (-) and (~) discriminate the long and the short vowels. In the diphthongs, the short *o* and *e* are to be used. Where an *iota* is to be *subscribed*, the vowel is italicised; thus, *ō* = φ.

- 1 Idōn dē tous ōchlous, anēbē eis tō ōrōs; kai kathisantōs
 2 autou, prosēlthōn autō hoi mathētai autou; kai anoixas
 3 tō stōma hautou, ēdidaskēn autous, lēgōn, Makarioi hoi ptō-

- 4 choi tō pneumatī; hōti autōn ēstin hē basileia tōn ouranōn.
 5 Makarioi hoi pēnthountēs; hōti autoi paraklēthēsōntai
 Makarioi hoi prāeis; hōti autoi klērōnōmēsousi tēn gēn.
 6 Makarioi hoi peinōntēs kai dipsōntēs tēn dikaiōsunēn; hōti
 7 autoi chōrtasthēsōntai. Makarioi hoi ēlēēmōnēs; hōti autoi
 8 ēlēēthēsōntai. Makarioi hoi katharoi tē kardia: hōti autoi tōn
 9 Thēōn ōpsōntai. Makarioi hoi eirēnōpoiōi; hōti autoi huioi
 10 Thēou klēthēsōntai. Makarioi hoi dēdiōgmēnoi hēnēkēn dikai-
 11 ōsunēs; hōti autōn ēstin hē basileia tōn ouranōn. Makarioi
 ēstē, hōtan ōneidisōsin humas kai diōxōsi, kai eipōsi pan
 pōnērōn rhēma kath' humōn pseudōmēnoi, hēnēkēn ēmou.
 12 Chairētē kai agalliasthē, hōti hō misthōs humōn pōlus ēn tois
 ouranois; houtō gar ēdiōxan tous prōphētas tous prō humōn.
 13 Humeis ēstē tō halas tēs gēs; ēan dē tō halas mōranthē, ēn
 tini halisthēsētai? eis oudēn ischuei ēti, ei mē blēthēnai ēxō,
 14 kai katapateisthai hupō tōn anthrōpōn. Humeis ēstē tō phōs
 tou kōsmou; ou dunatai pōlis krubēnai ēpanō ōrous keimēnē;
 15 oudē kai ousi luchnōn kai tithēasin autōn hupō tōn mōdiōn, all'
 16 ēpi tēn luchnian, kai lampei pasi tois ēn tē oikia. Houtō
 lampsatō tō phōs humōn ēmprōsthēn tōn anthrōpōn, hōpōs
 idōsin humōn ta kala ērga, kai doxasōsi tōn Patēra humōn tōn
 ēn tois ouranois.

The Greek Testament will furnish many other exercises, which should be repeated until the learner can read the language with perfect facility. A little care and time now devoted to this point, even before the meaning of a single word is understood, will very greatly contribute to future progress.

PART II.

ETYMOLOGY.

CHAPTER I. INTRODUCTION.

9. ETYMOLOGY treats of the classification, the derivation, and the inflection of words.

a. The *parts of speech* in Greek, and in all other languages, are substantially the same.

b. More important than any others are the *Noun* and the *Verb*. These, as the necessary elements of a sentence, will first be treated of, in their various inflections. With the *Noun* are closely connected the *Article*, *Adjective*, and *Pronoun*. The *Verb* also has its noun, the *Infinitive*, and its adjective, the *Participle*. Of these two the latter only is inflected.

10. The elementary part of every word is called its *stem*, as every inflection presupposes it, and branches from it.

The *Root* of a word is its yet simpler element in the same or another language. With this, practical grammar has comparatively little to do ; but to know the stem is of the utmost importance in the analysis of any word. Throughout the etymology the *stem* will be marked by *thick letters*, with a hyphen indicating the (general) incompleteness of the stem until some letter or syllable be added by way of inflection.

The last letter of a stem is called the *stem-ending*. If the letter is a vowel, the stem is called "vowel," or *pure*. So a stem ending with a liquid is called a *liquid stem* ; ending with a mute, a *mute stem*. Liquid and mute stems are sometimes called *impure*.

CHAPTER II. THE NOUN, OR SUBSTANTIVE.

11. Nouns have three genders, *Masculine*, *Feminine*, and *Neuter*; also three numbers, *Singular*, *Dual*, and *Plural*. The dual number denotes two, or a pair of anything; but as it is not found in the Greek Testament, it will not be noticed in the forms of declension given.

There are five cases: the *Nominative*, or case of the Subject; the *Genitive*, or Possessive; the *Dative*, or Conjunctive; the *Accusative*, or Objective; the *Vocative*, employed in direct address.

Strictly speaking, the Nominative and Vocative are not *cases*: the word implying dependence. Of the three true cases, often called *oblique*,* the Genitive originally signifies *motion from*, then, more generally, separation; the Dative, *rest in*, hence conjunction with; the Accusative, *motion towards*, hence denoting simply the object of the transitive verb. This general description of the three cases, for the further illustration of which see SYNTAX, will explain most of their uses.

In the paradigms of Nouns Substantive, a convenient English rendering of the Genitive is by the preposition *of*, and of the Dative by *to*. It must, however, be remembered that these words are used for the sake of distinction merely, and not as intimating that such are the most correct or usual renderings.

12. Before proceeding to the inflection of Nouns, it will be convenient to give the *Definite Article* in its numbers, genders, and cases. This must be thoroughly committed to memory.

There is no indefinite article in Greek, the nearest equivalent being the *Indefinite pronoun* *τις*, *any*.† This is also subjoined, chiefly for the reason that the two words together furnish a model, nearly complete, of the declension of ALL SUBSTANTIVES AND ADJECTIVES.

* *Oblique*, or slanting, from the habit among old grammarians of expressing the forms of the noun by a diagram, the nominative being an upright stem, from which the cases branched at different angles.

† Or the numeral *εἷς*, one, as *παῖδάς* *ἕν*, a lad (John vi. 9).

Definite Article, *the*. Stem, m. n. $\tau\omicron$ -, fem. $\tau\alpha$ -

SINGULAR.			PLURAL.			
	M.	F.	N.	M.	F.	N.
N.	ὁ	ἡ	τό	οἱ	αἱ	τά
G.	τοῦ	τῆς	τοῦ	τῶν	τῶν	τῶν
D.	τῷ	τῇ	τῷ	τοῖς	ταῖς	τοῖς
A.	τόν	τήν	τό	τούς	τάς	τά

Accentuation.—The nominative, masculine and feminine, singular and plural, is *proclitic*; the genitive and dative of both numbers are *perispomenon*; the rest *oxytone*.

13. Indefinite Pronoun: *any, a certain, a*. Stem, $\tau\iota\nu$ -

SINGULAR.		PLURAL.	
M. and F.	N.	M. and F.	N.
N. $\tau\iota\varsigma$	$\tau\iota$	$\tau\iota\nu\epsilon\varsigma$	$\tau\iota\nu\alpha$
G. $\tau\iota\nu\omicron\varsigma$	$\tau\iota\nu\omicron\varsigma$	$\tau\iota\nu\omega\nu$	$\tau\iota\nu\omega\nu$
D. $\tau\iota\nu\iota$	$\tau\iota\nu\iota$	$\tau\iota\sigma\iota$	$\tau\iota\sigma\iota$
A. $\tau\iota\nu\alpha$	$\tau\iota$	$\tau\iota\nu\alpha\varsigma$	$\tau\iota\nu\alpha$

Accentuation.—The word is generally *enclitic*, as here given; the accent being regarded as transferred to the previous word (§ 5, *d*). When accented, the forms are *oxytone*, except the genitive plural, which is *perispomenon*. Thus, $\tau\iota\nu\acute{o}\varsigma$, $\tau\iota\sigma\acute{\iota}$, $\tau\iota\nu\hat{\omega}\nu$.

14. A comparison of the two forms now given will show four particulars, applicable to all nouns, adjectives, and pronouns; and, therefore, at the outset, important to remember.

a. Neuters have but one form in each number for the nominative and accusative. Perhaps this might have arisen from things without life being regarded as *objects only*. Neuters plural, nominative and accusative, always end in α (*short*), except when contracted, as $\tau\epsilon\acute{\iota}\chi\eta$ for $\tau\epsilon\acute{\iota}\chi\epsilon\alpha$ (Heb. xi. 30).

b. The dative singular always ends in ι ; though, where the letter preceding is a long vowel, the iota is *subscript*.

c. The genitive plural always ends in $\omega\nu$.

d. Masculine and neuter forms are always alike in the genitive and dative.

15. GENDER OF SUBSTANTIVES. General Rules.

Many names of inanimate objects are of the masculine or feminine gender. This fact, no doubt, arose from the habit of personification, common in early ages. The English, indeed, is the only great language in which *masculine* and *feminine*, with almost undeviating strictness, denote *male* and *female*. The French idiom, in the opposite extreme, entirely rejects the neuter.

Considerable difficulty, therefore, is felt by beginners in determining the gender of many nouns. In some cases, it will be necessary to consult the Lexicon; in others, the termination of the word will be a guide, as is shown under the several declensions.

The following rules, however, are of general application:—

a. The names of *males* are Masculine*; so of *rivers* and *winds*, which were regarded by the early Greeks as gods.

b. The names of *females* are Feminine*; so also of *trees*, *countries*, *islands*, most *towns*, and *abstract* terms.

c. *Diminutives* in *-ov* are Neuter, even though the names of persons. To the class of neuters also belongs the *verbal substantive*, or infinitive verb, with *indeclinable* nouns generally.

16. DECLENSION OF NOUNS SUBSTANTIVE.

There are three leading types of inflection, under one or other of which all declinable nouns may be classified. These are called the Three Declensions, and, as has been stated, the model of each may be traced in the Article and the Indefinite Pronoun.

The *First Declension* corresponds with the feminine of the article, ἡ. The *Second Declension* corresponds with the masculine or neuter of the article, ὁ, τό. The *Third Declension* corresponds with the form of the indefinite pronoun, τίς, τί.

A model of each declension is here given.

* The generic names of animals are sometimes *common*, i.e., of either masc. or fem. gender, according to circumstances (so also *παῖς*, *child*); more frequently *epicene*, i.e., of one gender, used indifferently for both sexes. Thus in Greek, *wolf* is always masc., *fox* always fem., even in Luke xiii. 32.

FIRST DECLENSION.

πύλη, *a gate.* Stem, πυλα-

SINGULAR.	PLURAL.
N. πύλη, <i>a gate (subj.)</i>	πύλαι, <i>gates (subj.)</i>
G. πύλης, <i>of a gate</i>	πυλῶν, <i>of gates</i>
D. πύλῃ, <i>to a gate</i>	πύλαις, <i>to gates</i>
A. πύλην, <i>a gate (obj.)</i>	πύλας, <i>gates (obj.)</i>
V. πύλη, <i>O gate!</i>	πύλαι, <i>O gates!</i>

SECOND DECLENSION.

ἄνθρωπος, *a man.* Stem, ἄνθρωπο-

SINGULAR.	PLURAL.
N. ἄνθρωπος, <i>a man (subj.)</i>	ἄνθρωποι, <i>men (subj.)</i>
G. ἀνθρώπου, <i>of a man</i>	ἀνθρώπων, <i>of men</i>
D. ἀνθρώπῳ, <i>to a man</i>	ἀνθρώποις, <i>to men</i>
A. ἄνθρωπον, <i>a man (obj.)</i>	ἀνθρώπους, <i>men (obj.)</i>
V. ἄνθρωπε, <i>O man!</i>	ἄνθρωποι, <i>O men!</i>

Accentuation.—The reason why the place of the accent varies in the genitive and dative is explained, § 6, c.

THIRD DECLENSION.

παῖς, *a child, boy, servant.* Stem, παιδ-

(Accent of this word irregular.)

SINGULAR.	PLURAL.
N. παῖς, <i>a child (subj.)</i>	παῖδες, <i>children (subj.)</i>
G. παιδός, <i>of a child</i>	παιδῶν, <i>of children</i>
D. παιδί, <i>to a child</i>	παῖσι, <i>to children</i>
A. παῖδα, <i>a child (obj.)</i>	παῖδας, <i>children (obj.)</i>
V. παῖ, <i>O child!</i>	παῖδες, <i>O children!</i>

These three paradigms having been committed to memory, the several declensions, with their rules of formation, their analogies and variations, may now be more particularly discussed.

A certain likeness will, on examination, be detected between the *First* and *Second*, especially in the plural number. The plural terminations may be set side by side, thus:—

N. and v. First Declension, -αι			Second Declension, -οι		
G.	„	-ων	„	„	-ων
D.	„	αις	„	„	-οις
A.	„	ας	„	„	-ους

In the former, the predominant vowel is evidently α; in the latter, ο. So in the singular, the first declension in the dative has η (for α lengthened, § 3, e); the second, ω (for ο lengthened). In the accusative, the first has αν, or ην; the second, ον.

The two may accordingly be discriminated as the Α declension and the Ο declension; a distinction which the further examination of their structure makes yet more plain.

Both, again, are distinguished from the *third* by admitting the termination which marks the case into the last syllable of the word; while the latter adds the termination as a distinct syllable.

The First and Second Declensions are, on account of this last peculiarity, called the *Inseparable*, or *Parisyllabic*; the Third, the *Separable*, or *Imparisyllabic* declension.

All three admit, however, of many variations, as will now be shown in detail.

17. FIRST (inseparable), or Α DECLENSION.

This declension includes both masculine and feminine nouns. *The stem invariably ends in α.* As the feminine has already been given as containing the typical form, that may be placed first.

18. FEMININE PARADIGMS. First Declension.

ἡμέρα, day.				δόξα, opinion.			
Stem, ἡμερα-				Stem, δοξα-			
SINGULAR.		PLURAL.		SINGULAR.		PLURAL.	
N.	ἡμέρα	ἡμέραι		δόξα	δόξαι		
G.	ἡμέρας	ἡμερῶν		δόξης	δοξῶν		
D.	ἡμέρῃ	ἡμέραις		δόξῃ	δόξαις		
A.	ἡμέραν	ἡμέρας		δόξαν	δόξας		
v.	ἡμέρα	ἡμέραι		δόξα	δόξαι		

τιμή, *honour*.σκιά, *shadow*.

Stem, τιμα-

Stem, σκια-

	SINGULAR.	PLURAL.
N.	τιμή	τιμαί
G.	τιμῆς	τιμῶν
D.	τιμῇ	τιμαῖς
A.	τιμήν	τιμάς
V.	τιμή	τιμαί

	SINGULAR.	PLURAL.
	σκιά	σκιαί
	σκιᾶς	σκιῶν
	σκιᾷ	σκιαῖς
	σκιάν	σκιάς
	σκιά	σκιαί

REMARKS.

a. The stem-ending *α* becomes *η* in the nominative and accusative singular whenever *preceded by a consonant*; except by the liquid *ρ*, the double consonants, or *σ*, sometimes *ν* preceded by a diphthong or long vowel. In these cases, the *α* remains, *long* after *ρ*, *short* in the other cases. Preceded by a vowel, the *α* remains, generally *long*. Thus we have the nominatives *ἐντολή*, *συναγωγή*, *ψυχή*; but *θύρᾱ*, *δόξᾱ*, *γλῶσσᾱ*, *βασιλίσσᾱ*, *λέαιᾱ*, *σκιᾱ*, *βασιλείᾱ*, *ἀλήθειᾱ*.

b. In the genitive and dative singular, the stem-ending *α*, when not preceded by a vowel or *ρ*, becomes *η*. After a vowel or *ρ*, it remains. Thus, N. *δόξα*; G. *δόξης*; D. *δόξῃ*; but *ἡμέρα*, *ἡμέρας*, *ἡμέρᾱ*, and *σκιά*, *σκιᾶς*, *σκιᾷ*.

c. The plural terminations in all forms of this declension are exactly alike, the *α* in *-ας* of the accusative being *long*.

d. *Accentuation*.—Whatever syllable is accented in the nominative retains the accent throughout, so long as the laws in § 6, c, permit. The only *apparent* exception is in the genitive plural, which in this declension is always *perispomenon*. This, however, is accounted for by its being a contraction of *-άων*. Oxytone words become *perispomenon* in the genitive and dative of both numbers. For purposes of accentuation, the termination *αι* in the plural nominative is considered *short*.

19. MASCULINE PARADIGMS. First Declension.

*μαθητής, disciple.**νεανίας, a youth.*Stem, *μαθητα-*Stem, *νεανια-*

	SINGULAR.	PLURAL.		SINGULAR.	PLURAL.
N.	μαθητής	μαθηταί		νεανίας	νεανίαι
G.	μαθητοῦ	μαθητῶν		νεανίου	νεανιῶν
D.	μαθητῇ	μαθηταῖς		νεανίᾳ	νεανίαις
A.	μαθητήν	μαθητάς		νεανίαν	νεανίας
V.	μαθητά	μαθηταί		νεανία	νεανίαι

REMARKS.

a. All masculine nouns of the first declension form the nominative from the stem by adding *s*, lengthening *a* into *η* after all consonants except the liquid *ρ*, and retaining *a* after vowels and *ρ*. The vowel of the nominative is retained in the dat. and acc. sing.

b. The genitive singular of all masculine nouns of this declension ends in *ον*, originally *αο*. The vocative gives the simple stem. Other cases conform entirely to the feminine type.

c. Accentuation.—The remarks under the feminine paradigms are applicable to masculine also.

Exercise 3.—Nouns of the First Declension, for Practice.

(Selected from the "Sermon on the Mount.")

1. MASCULINE.

κριτής, judge
ὀφειλέτης, debtor
προφήτης, prophet

τελώνης, tax-gatherer, "publican"
ὑπηρέτης, attendant, servant

2. FEMININE.

βασιλεία, kingdom
δικαιοσύνη, righteousness
ἐντολή, commandment
ζωή, life
θύρα, gate

κεφαλή, head
λυχνία, lampstand
οἰκία, house
πέτρα, rock
ψυχή, soul, natural life

The learner should commit these words to memory, with their meanings, and should then write them down in different numbers and cases, with and without the corresponding articles, until all the forms are mastered. So with the other Exercises.

20. IRREGULAR FORMS OF THE FIRST DECLENSION.

a. Masculine proper names in *as* of this declension form the genitive in *a*, *excepting when preceded by a vowel*. Thus, Ἰωνᾶς, *Jonah*, gen. Ἰωνᾶ; Κηφᾶς, *Cephas*, gen. Κηφᾶ; Βαρνάβας, gen. Βαρνάβα; Ἰούδας, *Judah* or *Judas*, gen. Ἰούδα. The accent of the genitive corresponds with that of the nominative. But Ἀνδρέας, *Andrew*, makes Ἀνδρέου; Ἠσαΐας, *Isaiah*, Ἠσαΐου. These names are from the Hebrew, with the exception of Ἀνδρέας.

b. In Acts v. 1, we find Σαπφείρῃ, dative of the proper name *Sapphira*; and in Acts x. 1, σπείρης is used as the genitive of σπεῖρα, *cohort*—in both cases contrary to the rule in § 19, *a*. Similar variations from the regular form are found in good MSS. in the case of other substantives.

21. SECOND (inseparable), or O-DECLENSION.

This declension contains masculine, feminine, and neuter nouns. *The stem invariably ends in o*, to which *-s* is added to form masculine and feminine nominatives, and *-v* to form the neuter.

22. MASCULINE AND FEMININE PARADIGMS. Second Declension.

λόγος, *word*, masc.

Stem, λογο-

	SINGULAR.	PLURAL.
N.	λόγος	λόγοι
G.	λόγου	λόγων
D.	λόγῳ	λόγοις
A.	λόγον	λόγους
V.	λόγε	λόγοι

ὁδός, *way*, fem.

Stem, ὁδο-

	SINGULAR.	PLURAL.
	ὁδός	ὁδοί
	ὁδοῦ	ὁδῶν
	ὁδῷ	ὁδοῖς
	ὁδόν	ὁδούς
	ὁδέ	ὁδοί

REMARKS.

a. As before noticed, this paradigm corresponds with that of the first declension, *ο-* being substituted for *α-*. The differences are, that in the nominative singular the stem-vowel is not lengthened, and that the vocative singular changes this vowel into *ε*. In the accusative plural, the termination *ους* is for *-ους* (§ 4, *d*, 5), as in the first declension *-ās* is for *-αυς*; in each case, *s* being added to the accusative singular.

Accentuation.—The remarks on the first declension are mostly applicable. The syllable accented in the nominative retains the accent throughout wherever possible; oxytones becoming perispomena in the genitive and dative of both numbers. The genitive plural of other nouns is not, as in the first declension, perispomenon. In the nominative plural, the termination *οι* is treated with reference to the accent as a short syllable.

23. NEUTER PARADIGM. Second Declension.

σῦκον, fig-tree. Stem, συκο-

	SINGULAR.	PLURAL.
N.	σῦκον	σῦκα
G.	σύκου	σύκων
D.	σύκῳ	σύκοις
A.	σῦκον	σῦκα
V.	σῦκον	σῦκα

REMARKS.

The only difference between this paradigm and that of the masculine and feminine is that already stated, § 14, *a*. The accusative of all neuters is the same form with the nominative and vocative; and in the plural these cases end in *ᾱ*.

Accentuation.—For the accentual changes in the declension of *σῦκον*, see § 6, *c*.

24. PARADIGM OF CONTRACTED NOUNS. Second Declension.

Nouns of this declension whose stem-vowel *ο-* is preceded by *ε* or *ο*, *generally* suffer contraction, according to the scheme in § 3, *f*.

Thus, *νόος*, *mind*, becomes *νοῦς*; *ὀστέον*, *bone*, *ὀστοῦν*. The contracted forms of these words are not invariably employed in the Septuagint or New Testament. On *νοῦς*, see Variable Nouns, § 32, *a*.

To this head may also be referred some nouns in *-ως*, like the proper names, Ἀπολλῶς, Κῶς.

<i>νόος</i> , <i>mind</i> , m. Stem, <i>νοο-</i>		<i>ὀστέον</i> , <i>bone</i> , n. Stem, <i>ὀστεο-</i>	
SINGULAR.	PLURAL.	SINGULAR.	PLURAL.
N. (<i>νόος</i>) <i>νοῦς</i>	(<i>νόοι</i>) <i>νοῖ</i>	(<i>ὀστέον</i>) <i>ὀστοῦν</i>	(<i>ὀστέα</i>) <i>ὀστᾶ</i>
G. (<i>νόου</i>) <i>νοῦ</i>	(<i>νόων</i>) <i>νῶν</i>	(<i>ὀστέου</i>) <i>ὀστοῦ</i>	(<i>ὀστέων</i>) <i>ὀστών</i>
D. (<i>νόῳ</i>) <i>νῷ</i>	(<i>νόοις</i>) <i>νοῖς</i>	(<i>ὀστέῳ</i>) <i>ὀστῷ</i>	(<i>ὀστέοις</i>) <i>ὀστοῖς</i>
A. (<i>νόον</i>) <i>νοῦν</i>	(<i>νόους</i>) <i>νοῦς</i>	(<i>ὀστέον</i>) <i>ὀστοῦν</i>	(<i>ὀστέα</i>) <i>ὀστᾶ</i>
V. (<i>νόε</i>) <i>νοῦ</i>	(<i>νόοι</i>) <i>νοῖ</i>	(<i>ὀστέον</i>) <i>ὀστοῦν</i>	(<i>ὀστέα</i>) <i>ὀστᾶ</i>

Ἀπολλῶς, *Apollo*s.

N.	Ἀπολλῶς
G.	Ἀπολλῶ
D.	Ἀπολλῷ
A.	Ἀπολλῶν, or Ἀπολλῷ (irreg.)
V.	Ἀπολλῶ

25. The word Ἰησοῦς, *JESUS*, is thus declined:—

N.	Ἰησοῦς	A.	Ἰησοῦν
G.	Ἰησοῦ	V.	Ἰησοῦ
D.	Ἰησοῦ		

Exercise 4.—Nouns of the Second Declension, for Practice.

Selected from the “Sermon on the Mount.”

1. MASCULINE.

ἀδελφός, brother	λύκος, wolf
ἐχθρός, enemy	νόμος, law
ἄνθρωπος, man	ὀφθαλμός, eye
ἥλιος, sun	ποταμός, river

2. FEMININE.

ἄμμος, sand	δοκός, beam
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3. NEUTER.

δῶρον, gift	κρίνον, lily
ἔργον, work	πρόβατον, sheep
μέτρον, measure	τέκνον, child

26. THIRD (or Separable) DECLENSION.

Nouns in this declension are masculine, feminine, or neuter. Their varieties necessitate the giving of several paradigms, although all are reducible to a simple form, already illustrated in the indefinite pronoun *τις*, and shown in the two nouns declined below.

The one essential thing, in this declension especially, is to know the *stem*, which may end in a consonant (*impure*, mute or liquid), or in a vowel (*pure*). From this the nominative, as well as every other case, is derived; but the stem-ending is better seen in the genitive, which, in Vocabularies and Lexicons, is therefore given with the nominative.

The termination of the genitive singular in this declension is always *ος*. *Take this away, and the remaining part of the word is the stem.*

27. GENERAL PARADIGM OF THE THIRD DECLENSION.

M. OR F.		N.	
αἰών, <i>age, duration</i> , masc.		ῥῆμα, <i>word</i>	
Stem, αἰων-		Stem, ῥηματ-	
SINGULAR.	PLURAL.	SINGULAR.	PLURAL.
N. αἰών	αἰῶνες	ῥῆμα	ῥήματα
G. αἰῶνος	αἰώνων	ῥήματος	ῥημάτων
D. αἰῶνι	αιῶσι(ν)	ῥήματι	ῥήμασι(ν)
A. αἰῶνα	αἰῶνας	ῥῆμα	ῥήματα
V. αἰών	αἰῶνες	ῥῆμα	ῥήματα

28. TERMINATIONS OF THIS DECLENSION.

These paradigms are essentially alike in termination, setting aside the invariable differences between neuter and other forms (§ 14, *a*).

We thus find that the terminations of the third declension are, in the SINGULAR—

Genitive, *ος*, appended to the stem.

Dative, *ι*, also appended to the stem.

Accusative, *ᾱ*. This, however, is *really a substitute for ν*, which we find in the first and second declensions, and which in pure stems often appears in the third also.

Vocative, the stem, subject to necessary modifications (§ 4, *d*, 8), or like the nominative.

In the PLURAL—

Nominative, *ες*, appended to the stem.

Genitive, *ων*, appended to the stem.

Dative, *σι*, added to the stem, with necessary modifications (§ 4, *d*, 1, 5). On the *ν ἐφελκυστικόν*, see § 3, *h*, 1.

Accusative, *ας*, the *α* *short* or *ς* added to the accusative singular. Compare the First and Second Declensions, § 22, *a*.

Vocative, like the nominative.

Accentuation.—The accented syllable of the nominative, as in other nouns, retains the accent throughout, wherever possible. For a special rule respecting monosyllables, see § 29. In the above paradigms, *αἰών* in the nominative is written for *αἰῶν*.

29. VARIETIES IN THE THIRD DECLENSION ACCORDING TO STEM-ENDINGS.

The stem of this declension may end in *any consonant* (except *μ* and the double consonants, *ζ*, *ξ*, *ψ*) and in the vowels *ι* and *υ*.

First Rule.—The most usual termination of the nominative singular is *ς* added to the stem, in accordance with the orthographic law, § 4, *c*.

Thus (1), a *labial* stem makes the nominative in ψ .

EXAMPLES.

*Αραψ, <i>Arabian</i> ,	from	ἀραβ-,	gen. ἀραβος
Αἰθίοψ, <i>Ethiopian</i> ,	„	αἰθιοπ-,	gen. αἰθίοπος

(2) A *guttural* stem makes the nominative in ξ .

EXAMPLES.

φλόξ, <i>flame</i> ,	from	φλογ-,	gen. φλογός
κήρυξ, <i>herald</i> ,	„	κηρυκ-,	gen. κήρυκος
νύξ, <i>night</i> ,	„	νυκτ-,	gen. νυκτός
θρίξ, <i>hair</i> ,	„	θριχ-,	gen. τριχός (§ 4, d, 7.)

(3) A *dental* stem drops the stem-termination before *s*.

EXAMPLES.

παῖς, <i>child</i> ,	from	παιδ-,	gen. παιδός
ὄρνις, <i>bird</i> ,	„	ὀρνιθ-,	gen. ὀρνιθός
χάρις, <i>favour</i> ,	„	χαριτ-,	gen. χάριτος
ὀδούς, <i>tooth</i> ,	„	ὀδοντ-,	gen. ὀδόντος (§ 4, d, 5.)

(4) *Vowel* stems add *s* simply.

EXAMPLES.

πόλις, <i>city</i> ,	from	πολι-,	gen. πόλεως, for πόλιος
ἰχθύς, <i>fish</i> ,	„	ιχθυ-,	gen. ἰχθύος

Second Rule.—Stems ending in *v* and *vt* (*generally*), in *p* (*almost always*), and in *s* (*invariably*, except in neuters), form the nominative by lengthening the vowel preceding the termination.

EXAMPLES.

ποιμήν, <i>shepherd</i> ,	from	ποιμεν-,	gen. ποιμένος
λέων, <i>lion</i> ,	„	λεοντ-,	gen. λέοντος
ρήτωρ, <i>orator</i> ,	„	ρήτορ-,	gen. ῥήτορος
αἰδώς, <i>modesty</i> ,	„	αἰδος-,	(gen. αἰδόςος)

The genitive of this last word is contracted by dropping the *s* between two short vowels, and combining them; αἰδόςος, αἰδοῦρ. (See § 3, f, Table and Note.)

Certain nouns with the stem-ending ρ preceded by ϵ are *synco-pated*, i.e., omit this vowel in some of their cases. One, ἀνήρ, *man*, ἀνερ-, in omitting ϵ , inserts the letter δ between ν and ρ . (See § 5, 5.) The dative plural of these nouns also adds α after ρ . (See the Paradigms.)

Third Rule.—Stems in $\epsilon\nu$, $\alpha\nu$, $\omicron\nu$, while adding s in the nominative singular, according to the first rule, drop the ν in the genitive singular and other cases, thus forming an *apparent* exception to the rule that the genitive gives the stem by taking away the termination os . The irregularity is *only* apparent, as the ν of the stem is in reality the old consonant v (written in Greek ς , and called, from its shape, *digamma*), which originally belonged to the genitive, like the other consonant stem-endings. Thus, βούς, *ox*, βοf-, gen. βοφος, now written βοός. Some of the cases of these nouns are also contracted, as the paradigm will show. Stems in $\epsilon\nu$ take a special form of the genitive singular, called the “Attic Genitive,” ending in $\epsilon\omega s$.

Fourth Rule.—Neuter stems in ϵs change this termination in the nominative into $-os$, and suffer contraction in other cases by § 3, f.

EXAMPLE.—ὄρος, *mountain*, όpes-, gen. (ὄρεος, όρεος) όρους, nominative and accusative plural (όρεσα, όρεα) όρη. (See Paradigm.)

Fifth Rule.—Other neuter nouns, together with those masculines and feminines which have liquid stems preceded by a long vowel, retain the stem in the nominative unchanged, save by the general orthographic law. Thus, αἰών, ῥῆμα, already given. The latter becomes ῥῆμα from ῥῆματ-, according to § 4, d, 8.

Accentuation.—Monosyllabic neuters are oxytone in all their dissyllabic forms, except the genitive plural, which is perispomenon. Masculine and feminine monosyllables accent the penultimate in the accusative singular and nominative and accusative plural; in other cases follow the rule of neuters.

30. PARADIGMS ILLUSTRATING THE FIVE FOREGOING RULES.

I. The letter *s* affixed to the stem.a. CONSONANT STEMS (*mute*), labial and guttural.

"Αραψ, <i>Arabian</i>		κήρυξ, <i>herald</i> , masc.	
Stem, 'Αρᾶβ-		Stem, κηρῡκ-	
SINGULAR.	PLURAL.	SINGULAR.	PLURAL.
N. "Αραψ	"Αραβες	κήρυξ	κήρυκες
G. "Αραβος	'Αράβων	κήρυκος	κηρύκων
D. "Αραβι	"Αραβι(ν)	κήρυκι	κήρυξι(ν)
A. "Αραβα	"Αραβας	κήρυκα	κήρυκας
V. "Αραψ	"Αραβες	κήρυξ	κήρυκες

For example of a dental stem (neuter), see Introductory Paradigm of the Declensions, § 16. The feminine noun χάρις (*χαριτ-*), *favour*, makes acc. *χάριν*; κλείς, *key*, fem. (κλειδ-) has acc. sing. κλείδα; acc. plur. by syncope and contraction, κλείς (Matt. xvi. 19; Rev. i. 18).

b. VOWEL STEMS.

ἰχθύς, <i>fish</i> , masc.		πόλις, <i>city</i> , fem.	
Stem, ἰχθυ-		Stem, πολι-	
SINGULAR.	PLURAL.	SINGULAR.	PLURAL.
N. ἰχθύς	ἰχθύες	πόλις	(πόλεες) πόλεις
G. ἰχθύος	ἰχθύων	πόλεως (Attic gen.)	πόλεων
D. ἰχθῦι	ἰχθύσι(ν)	(πόλεϊ) πόλει	πόλεσι(ν)
A. ἰχθύν	(ἰχθύας) ἰχθῦς	πόλιν	(πόλεας) πόλεις
V. ἰχθύ	ἰχθύες	πόλι	(πόλεες) πόλεις

REMARKS.

One neuter noun, σίναπι, *mustard* (singular only), is declined like πόλις, excepting that the accusative is, of course, like the nom.

Accentuation.—For accentual purposes, the genitive termination, *εως* or *ων*, in these nouns, is considered as *one syllable*, and does not, therefore, require the acute accent to be thrown forward.

II. The vowel of the last syllable stem lengthened.

ποιμήν, *shepherd*, masc.

Stem, ποιμεν-

	SINGULAR.	PLURAL.
N.	ποιμήν	ποιμένες
G.	ποιμένος	ποιμένων
D.	ποιμένι	ποιμέσι(ν)
A.	ποιμένα	ποιμένας
V.	ποιμήν	ποιμένες

λέων, *lion*, masc.

Stem, λεοντ-

	SINGULAR.	PLURAL.
	λέων	λέοντες
	λέοντος	λεόντων
	λέοντι	λέουσι(ν)
	λέοντα	λέοντας
	λέων	λέοντες

αἰδώς, *modesty*, fem. Stem, αἰδος-

SINGULAR ONLY.

N.	αἰδώς
G.	(αἰδό(σ)ος) αἰδοῦς
D.	(αἰδό(σ)ι) αἰδοῖ
A.	(αἰδό(σ)α) αἰδῶ
V.	αἰδώς

SYNCOPATED NOUNS OF THIS FORM.

πατήρ, *father*.

Stem, πατερ-

	SINGULAR.	PLURAL.
N.	πατήρ	πατέρες
G.	πατρός	πατέρων
D.	πατρί	πατράσι(ν)
A.	πατέρα	πατέρας
V.	πάτερ	πατέρες

ἄνῆρ, *man*.

Stem, ἀνερ-

	SINGULAR.	PLURAL.
	ἄνῆρ	ἄνδρες
	ἀνδρός	ἀνδρῶν
	ἀνδρί	ἀνδράσι(ν)
	ἄνδρα	ἄνδρας
	ἄνερ	ἄνδρες

REMARK.

To this class of syncopated nouns belong *μητηρ*, *mother*; *θυγάτηρ*, *daughter*; *γαστήρ*, *belly*. *Ἀστήρ*, *star*, has *ἀσπράσι(ν)* in the dative plural, but is not syncopated in any other case.

Accentuation.—These words are paroxytone in the cases that retain ε, and throughout the plural (excepting *ἄνῆρ*, which is irregular). The syncopated cases of the singular are oxytone, and the vocative throws back its accent as far as possible.

III. Nouns in *-aus, -eus, -ous*, with original digamma.

βασιλεύς, king, masc. Stem, *βασιλεF-*

	SINGULAR.	PLURAL.
N.	<i>βασιλεύς</i>	(<i>βασιλέες</i>) <i>βασιλεῖς</i>
G.	<i>βασιλέως</i>	<i>βασιλέων</i>
D.	(<i>βασιλέϊ</i>) <i>βασιλεῖ</i>	<i>βασιλεῦσι(ν)</i>
A.	<i>βασιλέα</i>	<i>βασιλέας</i>
V.	<i>βασιλεῦ</i>	(<i>βασιλέες</i>) <i>βασιλεῖς</i>

βοῦς, ox, masc. Stem, *βοF-*

	SINGULAR.	PLURAL.
N.	<i>βοῦς</i>	<i>βόες</i>
G.	<i>βοός</i>	<i>βόων</i>
D.	<i>βοῖ</i>	<i>βοῦσι(ν)</i>
A.	<i>βοῦν</i>	(<i>βόας</i>) <i>βοῦς</i>
V.	<i>βοῦ</i>	<i>βόες</i>

REMARK.

Nouns in *-eus* form the accusative singular in *-εα* (the *α* long); those in *-aus* and *-ous* take *ν*.

Accentuation.—Nouns in *-eus* are all oxytone in the nominative singular, and perispomenon in the vocative.

IV. Neuter nouns in *-os*, from the stem ending *es-*.

γένος, race. Stem, *γενες-*

	SINGULAR.	PLURAL.
N.	<i>γένος</i>	(<i>γένε(σ)α</i>) <i>γένη</i>
G.	(<i>γένε(σ)ος</i>) <i>γένους</i>	<i>γενέων</i> and <i>γενῶν</i>
D.	(<i>γένε(σ)ι</i>) <i>γένει</i>	<i>γένεσι(ν)</i>
A.	<i>γένος</i>	(<i>γένε(σ)α</i>) <i>γένη</i>
V.	<i>γένος</i>	(<i>γένε(σ)α</i>) <i>γένη</i>

V. The simple stem as nominative. See *αἰών* and *ῥῆμα*, already given, § 27.

Exercise 5.—Nouns of the Third Declension, for Practice.

Selected from the "Sermon on the Mount."

* * * The learner should assign each noun to its proper class.

MASCULINE.

γραμματεὺς, -εως, scribe
χιτῶν, -ῶνος, vest, inner
garment

ὀδοὺς, ὀδόντος, tooth
ὄφις, ὀφέως, snake

FEMININE.

δύναμις, -εως, power
θρίξ, τριχός, hair

κρίσις, -εως, judgment
χείρ, χειρός, hand, dat. plur.
χερσί

NEUTER.

ἔθνος, -ους, nation
θέλημα, -ατος, will
ὄνομα, -ατος, name

ὄρος, -ους, mountain
πῦρ, πυρός, fire
φῶς, φωτός, light

31. IRREGULAR NOUNS OF THE THIRD DECLENSION.

These are irregular, chiefly in the *nominative*. Thus, *γυνή*, *woman*, takes gen. *γυναικός*, and forms all its cases from the stem *γυναικ-*, the vocative being *γύναι* by § 4, *d*, 8.

Γόνυ, *knee*, is declined regularly as from the stem *γονατ-* (neuter), gen. *γόνατος*, nom. plur. *γόνατα*, &c.

Κύων, *dog* (masculine, also feminine in singular), is declined as from *κυν-*, gen. *κυνός*, &c. ; but voc. sing. *κυνον*, dat. plur. *κυνσί(ν)*.

Μάρτυς, *witness* (masculine), is from the stem *μαρτυρ-*, which it follows throughout, except in dat. plur. *μάρτυσι(ν)*.

Ὑδωρ, *water*, is declined regularly as from the neuter stem *ὑδατ-*, gen. *ὑδατος*, nom. plur. *ὑδατα*, &c.

Some neuter stems in *-ατ-* form the nominative by changing the *τ* into *ς*, instead of dropping it. Thus, *κερατ-*, *horn*, nom. sing. *κέρας*, nom. plur. *κέρατα*, gen. *κεράτων* ; *κρεατ-*, *flesh*, nom. sing. *κρέας*, nom. plur. *κρέα*, by syncope from *κρέατα* ; *τερατ-*, *prodigy*, nom. sing. *τέρας*, nom. plur. *τέρατα*, dat. *τέρασι(ν)*.

The accusative plural form, *ἄρνας*, *lambs*, is once found (Luke x. 3), and may be referred to the stem *ἄρην*-, nom. sing. *ἄρην*, the *ε* dropped in inflection by syncope.

In one passage, the name of the Greek deity *Zeus* is found (nom. *Ζεὺς*) gen. *Διός*, acc. *Δία* (Acts xiv. 12, 13).

32. NOUNS OF VARIABLE DECLENSION IN THE NEW TESTAMENT.

a. A few substantives in *-os* are found with forms both of the *second* declension and of the *third* (neuter stem *-es*- like *γένος*). Thus, *σκότος*, *darkness*, is generally neuter of the third, but once masculine of the second (Heb. xii. 18, *σκότῳ*); *πλοῦτος*, *wealth*, is properly masculine of the second, but is found in good MSS. neuter of the third; *ἐλεος*, *mercy*, is also of both declensions in the accusative case only (*ἐλεον*, Matt. ix. 13, Titus iii. 5, Heb. iv. 16, &c.), but the genitive is always *ἐλέους*, dat. *ἐλέει*. *Νοῦς*, *mind* (see § 24), second declension, occasionally takes a genitive and dative as of the third declension; *νοός* (1 Cor. xiv. 19), *νοῖ* (Rom. vii. 25; 1 Cor. i. 10, xiv. 15). So *πλοός* (Acts xxvii. 9) for *πλου*.

b. The word *σάββατον*, *sabbath*, is a regular noun, second declension, neuter, except in the dative plural, which in the New Testament is *σάββασι* (as if from *σαββατ*-, *σάββα*). But the Septuagint has also *σαββάτοις* (1 Chron. xxiii. 31).

c. In *proper names* much irregularity exists. *Μωσῆς* (or *Μωυσῆς*), *Moses*, is thus declined:—

- G. *Μωσέως*
- D. *Μωσεῖ, or Μωσῇ*
- A. *Μωσέα, or Μωσῆν*
- V. *Μωσῇ (LXX).*

The name of *Jerusalem* is found in a threefold form: (1) *Ἱερουσαλήμ*, *indeclinable*, a transcript of the Hebrew word; (2) *Ἱεροσόλυμα*, neuter plural, second declension; (3) *Ἱεροσόλυμα*, feminine singular (Matt. ii. 3, only). Many proper names analogous in form to nominatives of the different declensions are *indeclinable*. So *Κανᾶ*, *Βηθσαιδά*, *Βηθφαγή*, *Γολγοθᾶ*, *Ῥαμᾶ*, *Ἀαρών*, *Συμεών*, *Κεδρών*, *Ἱεριχᾶ*.

To this class may be referred the indeclinable neuters, *πάσχα*, *pass-over*; *σίκερα*, *strong drink* (Luke i. 15). The last two are, in fact, but adaptations of Hebrew words. *Ἰῶτα*, *jot* (Matt. v. 18), *Ἄλφα* and *ὦμέγα* (Rev. i. 8), the names of Greek letters, are also treated as neuter nouns without inflection.

Exercise 6.—Promiscuous List of Nouns, for Practice.

*** The Genitive case is given, to show the Declension and the Stem. Learners should, wherever possible, infer the gender from the form.

ἀετός, ου, *m. eagle*

αἷμα, ατος, *blood*

ἄνθος, ους, *flower*

ἀρνίον, ου, *lamb*

βουλή, ἥς, *counsel*

γονεύς, έος, *parent*

δάκρυ, νος, *tear*

δένδρον, ου, *tree*

διδάσκαλος, ου, *teacher*

ἐλπίς, ίδος, *f. hope*

ἐορτή, ἥς, *festival*

Ἑρώδης, ου, *Herod*

θυγάτηρ, τρός, *daughter*

κακία, ας, *vice*

κιθάρα, ας, *harp*

μάστιξ, ιγος, *f. scourge*

μέρος, ους, *part*

ὄφis, εως, *m. serpent*

πολίτης, ου, *citizen*

πόνος, ου, *m. labour*

πρᾶγμα, ατος, *thing*

σάλπιγξ, ιγγος, *trumpet*

στόμα, ατος, *mouth*

ώρα, ας, *hour*

CHAPTER III. ADJECTIVES.

33. Adjectives in Greek follow precisely the inflection of Substantives. Every declension, almost every form, reappears, but in different combinations.

In respect of form, adjectives are divided into three classes :—

1. Those which combine the first and second declensions.
2. Those which combine the first and third.
3. Those which follow exclusively the type of the third.

In the first two, the form of the first declension is feminine.

34. First Form. PARADIGMS. (Stems, *o-m. a-f. o-n.*)
ἀγαθο-, -α-, good.

SINGULAR.			PLURAL.		
M.	F.	N.	M.	F.	N.
N. ἀγαθός	ἀγαθή	ἀγαθόν	ἀγαθοί	ἀγαθαί	ἀγαθά
G. ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν
D. ἀγαθῷ	ἀγαθῇ	ἀγαθῷ	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς
A. ἀγαθόν	ἀγαθήν	ἀγαθόν	ἀγαθοὺς	ἀγαθάς	ἀγαθά
V. ἀγαθέ	ἀγαθή	ἀγαθόν	ἀγαθοί	ἀγαθαί	ἀγαθά

All participles in *-μενος* are declined like *ἀγαθός*.

δικαιο-, -α-, just.

N. δίκαιος	δικαία	δίκαιον	δίκαιοι	δίκαιαι	δίκαια
G. δικαίου	δικαίας	δικαίου	δικαίων	δικαίων	δικαίων
D. δικαίῳ	δικαίᾳ	δικαίῳ	δικαίοις	δικαίαις	δικαίοις
A. δίκαιον	δικαίαν	δίκαιον	δικαίους	δικαίας	δίκαια
V. δίκαιε	δικαία	δίκαιε	δίκαιοι	δίκαιαι	δίκαια

μικρο-, -α-, little.

N. μικρός	μικρά	μικρόν	μικροί	μικραί	μικρά
G. μικροῦ	μικρᾶς	μικροῦ	μικρῶν	μικρῶν	μικρῶν
D. μικρῷ	μικρᾷ	μικρῷ	μικροῖς	μικραῖς	μικροῖς
A. μικρόν	μικράν	μικρόν	μικρούς	μικράς	μικρά
V. μικρέ	μικρά	μικρόν	μικροί	μικραί	μικρά

REMARKS.

a. The feminine singular of these adjectives, as will be seen in the above paradigms, is formed in strict analogy with the usage of the first declension. The rule is, that where the masculine has *-os* preceded by a vowel or ρ, the feminine ends in *a long*, which vowel is preserved through all the cases of the singular. *Os* preceded by a consonant becomes η, which also runs through the singular.

b. Several adjectives belonging to this First Form employ the masculine terminations for the feminine also, conforming thus *throughout* to the second declension. This is especially the case with polysyllables and compound words. But as there is no definite rule to distinguish these “Adjectives of Two Terminations” from those of three, it will be necessary in doubtful cases to consult the Vocabulary or Lexicon.

c. *Accentuation*.—The rules in § 18 are strictly observed. Observe, however, that the feminine plural is not, like that of the first declension, necessarily perispomenon, but like the other cases, follows the stem of the word. Thus from δίκαιος, f. pl. gen. δικαίων (the accent being thrown one syllable forward by the terminal long syllable (§ 5, a); but μικρός makes μικρῶν.

35. CONTRACTED ADJECTIVES OF THE FIRST FORM.

Adjectives in *eo-* and *oo-* belong to this class. The explanations given with Contracted Substantives (§ 24), and the scheme in § 3 f will sufficiently show the reason of each contraction.

χρυσεο-, -α-, *golden*. By contraction, χρυσοῦς (εος),
-ῆ (έη), -οῦν (εον).

SINGULAR.			PLURAL.		
M.	F.	N.	M.	F.	N.
N. χρυσοῦς	χρυσῆ	χρυσοῦν	χρυσοῖ	χρυσαῖ	χρυσᾶ
G. χρυσοῦ	χρυσῆς	χρυσοῦ	χρυσῶν	χρυσῶν	χρυσῶν
D. χρυσῷ	χρυσῇ	χρυσῷ	χρυσοῖς	χρυσαῖς	χρυσοῖς
A. χρυσοῦν	χρυσῇν	χρυσοῦν	χρυσοῦς	χρυσᾶς	χρυσᾶ
V. χρύσειε	χρυσῇ	χρυσοῦν	χρυσοῖ	χρυσαῖ	χρυσᾶ

REMARKS.

a. Ἀργύρεος, *silver* (adjective), occurs in the New Testament in two forms: acc. plur. ἀργυροῦς, neut. nom. and acc. plur. ἀργυρά.

b. These adjectives occur very infrequently. It will be observed that the feminine of χρύσεος is formed irregularly; as -ος preceded by a vowel, according to rule, requires -α. The adjective στερεός, εἶ, εὖν, *firm*, is declined without contraction.

c. *Accentuation*.—The final syllable in these adjectives, when contracted, is circumflexed throughout. Thus we have, not only ἀπλοῦς from ἀπλός, *simple* (regular, see § 6, c), but χρυσοῦς from χρύσεος, and ἀργυροῦς from ἀργύρεος, anomalous.

36. Second Form. GENERAL REMARKS.

Masculine.—The nominative is formed from the stem, according to the methods of the Third Declension. Thus, ὄξυ- gives nom. masc. ὄξύς, *sharp* (§ 29, i. (4); παντ- becomes πᾶς, *all* (§§ 29, i. (3); 4 d 5); and ἐκοντ- gives ἐκόν, *willing* (§§ 29, ii.; 4, d, 8).

Feminine.—The nominative always ends in ᾱ; the other cases in the singular follow the model of the First Declension (§ 18, a). The stem-ending υ becomes -εια, as ὄξύς, ὄξεια; ντ- becomes -σα, as πᾶς, πᾶσα, and ἐκόν, ἐκούσα. But stems in -ν- insert an ι before that consonant, as μέλας, *black*, μέλαν-, f. μέλαινα; and οτ- (originally φοτ) becomes -υια. Thus, λελυκώς (participle), *having loosened*, λελυκοτ-, f. λελυκυῖα.

Neuter.—The neuter nominative contains the simple stem, altered only by the general euphonic rules; as ὄξύ, πᾶν, ἐκόν, μέλαν, λελυκός.

37. PARADIGMS OF THE SECOND FORM.

ὄξυ-, -εια-, *sharp*.

SINGULAR.			PLURAL.		
M.	F.	N.	M.	F.	N.
N. ὄξύς	ὄξεια	ὄξύ	ὄξεῖς	ὄξειαι	ὄξέα
G. ὄξέος	ὄξεῖας	ὄξέος	ὄξέων	ὄξειῶν	ὄξέων
D. ὄξεϊ	ὄξεῖα	ὄξεϊ	ὄξέσι(ν)	ὄξεῖαις	ὄξέσι(ν)
A. ὄξύν	ὄξειαι	ὄξύ	ὄξεῖς	ὄξεῖας	ὄξέα
V. ὄξύ	ὄξεια	ὄξύ	ὄξεῖς	ὄξειαι	ὄξέα

Note. The stem-ending *υ* becomes *ε* in the genitive and dative singular, and throughout the plural: *ἑῷ*, dative singular, being contracted into *εῖ*; and *έες*, *έας*, in the plural, into *εῖς*. But *έος*, genitive singular, and *έα* in the neuter plural, are uncontracted. A very few substantives also change *υ* into *ε*; the only instance in the New Testament being *πηχῶν* (John xxi. 8; Rev. xxi. 17) for *πηχέων*, from *πῆχυς*, *cubit*.

παντ-, -ασα-, all, every.

SINGULAR.			PLURAL.		
M.	F.	N.	M.	F.	N.
N. πᾶς	πᾶσα	πᾶν	πάντες	πᾶσαι	πάντα
G. παντός	πάσης	παντός	πάντων	πασῶν	πάντων
D. παντί	πάσῃ	παντί	πᾶσι(ν)	πάσαις	πᾶσι(ν)
A. πάντα	πᾶσαν	πᾶν	πάντας	πάσας	πάντα
V. πᾶς	πᾶσα	πᾶν	πάντες	πᾶσαι	πάντα

Participles in *-as* are similarly declined (stem, *αντ-*) as *λύσας*, *having loosed*. The participial stem-ending *εντ-* makes, nom. *-είς*, *-είσα*, *-έν*, gen. *-έντος*, *-είσης*, *-έντος*, &c.; as *βουλευθείς*, *having been counselled*.

έκοντ-, -ουσα-, willing.

SINGULAR.			PLURAL.		
M.	F.	N.	M.	F.	N.
N. ἐκῶν	ἐκοῦσα	ἐκόν	ἐκόντες	ἐκοῦσαι	ἐκόντα
G. ἐκόντος	ἐκούσης	ἐκόντος	ἐκόντων	ἐκουσῶν	ἐκόντων
D. ἐκόντι	ἐκούσῃ	ἐκόντι	ἐκοῦσι(ν)	ἐκούσαις	ἐκοῦσι(ν)
A. ἐκόντα	ἐκοῦσαν	ἐκόν	ἐκόντας	ἐκούσας	ἐκόντα
V. ἐκῶν	ἐκοῦσα	ἐκόν	ἐκόντες	ἐκοῦσαι	ἐκόντα

Participles in *-ων*, *-ουσα*, *-ον*, are declined on this model.

38. The declension of adjectives like *μέλας*, *μέλαινα*, *μέλαν*, *black*, gen. *μέλανος*, *μελαίνης*, *μέλανος*, dat. plur., m. and n. *μέλασι(ν)*, and of participles like *λελυκώς*, *λελυκυῖα*, *λελυκός*, *having loosened*, gen. *λελυκότος*, *λελυκυίας*, *λελυκότος*, will not now present any difficulty. One participle, *έστηκώς*, *having stood*, from the verb *ἵστημι*, takes the alternative form, *έστώς*, the result of syncope and contraction, and is thus declined:—

SINGULAR.			PLURAL.		
M.	F.	N.	M.	F.	N.
N. ἑστῶς	ἑστῶσα	ἑστῶς	ἑστῶτες	ἑστῶσαι	ἑστῶτα
G. ἑστῶτος	ἑστῶσης	ἑστῶτος	ἑστῶτων	ἑστῶσων	ἑστῶτων
D. ἑστῶτι	ἑστῶση	ἑστῶτι	ἑστῶσι(ν)	ἑστῶσαις	ἑστῶσι(ν)
A. ἑστῶτα	ἑστῶσῃν	ἑστῶς	ἑστῶτας	ἑστῶσας	ἑστῶτα

The contraction is from ἑσταῶς. (See § 6 c.)

Accentuation.—Oxytones circumflex the feminine. Adjectives of the second class otherwise follow the ordinary rules. It will be observed that in the genitive and dative singular, masculine and neuter, πᾶς takes oxytone forms, otherwise accenting the stem-syllable throughout.

39. Two adjectives of common occurrence are irregular in the singular masculine and neuter, owing to a combination of forms. Their declension is as follows :—

1. *μεγα-* (*μεγαλο-*, *μεγαλα-*), *great*.

Sing.	M.	F.	N.
N.	μέγας	μεγάλη	μέγα
G.	μεγάλου	μεγάλης	μεγάλου
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ
A.	μέγαν	μεγάλῃν	μέγα

Plural regular, as if from μέγας.

2. *πολυ-* (*πολλο-*, *πολλα-*), *many*.

Sing.	M.	F.	N.
N.	πολύς	πολλή	πολύ
G.	πολλοῦ	πολλῆς	πολλοῦ
D.	πολλῷ	πολλῇ	πολλῷ
A.	πολύν	πολλῇν	πολύ

Plural regular, as if from πολλός.

The adjective *πραῦς*, or *πᾶος*, *meek*, is found in different forms of declension. Thus, in Matt. xi. 29, we have nom. sing. *πᾶος*, sometimes written *πῤᾶος* ; * in xxi. 5, *πραῦς* ; in 1 Pet. iii. 4, gen. sing. *πραεός* ; and in Matt. v. 5, nom. plur. *πραεῖς*.

* Lachmann and others read *πραῦς* here, thus removing the irregularity.

40. Third Form. GENERAL REMARKS.

Adjectives of this class being altogether of the third declension, have no special form for the feminine, and are, therefore, of two terminations or (sometimes) of only one. Compare *τις*, § 13.

For the most part, the declension of these adjectives is without peculiarity. It should be noted that an adjective in *-ων* (nominative singular) may be from one or other of the stem-endings *οντ* and *ον*. If from the latter, it belongs to the third class. Thus, *έκών*, from *έκοντ-*, has three terminations; but *σώφρων*, from *σωφρον-*, only two.

By far the largest and most important class of adjectives in this division are those in *-ης*, neut. *-ες*, where the stem-ending *ες* is not changed into *ος* in the nominative and accusative singular, as in the corresponding class of substantives (§ 29, iv.), but where similar contractions to those of nouns take place in the other cases.

41. PARADIGMS OF THE THIRD FORM.

ἀληθες-, true.

SINGULAR.

	M. and F.	N.
N.	ἀληθής	ἀληθές
G.	(ἀληθέος) ἀληθοῦς	ἀληθοῦς
D.	(ἀληθεί) ἀληθεῖ	ἀληθεῖ
A.	(ἀληθέα) ἀληθῇ	ἀληθές
V.	ἀληθές	ἀληθές

PLURAL.

	M. and F.	N.
N.	(ἀληθέες) ἀληθεῖς	(ἀληθέα) ἀληθῇ
G.	(ἀληθέων) ἀληθῶν	ἀληθῶν
D.	ἀληθέσι(ν)	ἀληθέσι(ν)
A.	(ἀληθέας) ἀληθεῖς	(ἀληθέα) ἀληθῇ
V.	(ἀληθέες) ἀληθεῖς	(ἀληθέα) ἀληθῇ

σωφρον-, sober-minded.

SINGULAR.		PLURAL.	
M. and F.	N.	M. and F.	N.
N. σώφρων	σῶφρον	σώφρονες	σώφρονα
G. σώφρονος	σώφρονος	σωφρόνων	σωφρόνων
D. σώφρονι	σώφρονι	σώφροσι	σώφροσι
A. σώφρονα	σῶφρον	σώφρονας	σώφρονα
V. σῶφρον	σῶφρον	σώφρονες	σώφρονα

To this class belong comparatives in *ων*. (See § 44.)

COMPARISON OF ADJECTIVES.

42. There are two regular methods of forming the Greek comparative and superlative.

The first and most usual is by adding to the stem of the positive the further stem-ending *τερο-* for the comparative, *τατο-* for the superlative. These forms are then declined exactly like the first form of adjectives.

Thus, from *πιστός, faithful*, stem *πιστο-*, we have—

Comparative, nom. sing. *πιστότερος, πιστοτέρα, πιστότερον*.

Superlative, nom. sing. *πιστότατος, πιστοτάτη, πιστότατον*.

From *ἀληθής, true*, stem *ἀληθε-*

Comparative, *ἀληθέστερος, ἀληθεστέρα, ἀληθέστερον*.

Superlative, *ἀληθέστατος, ἀληθεστάτη, ἀληθέστατον*.

Adjectives of the first class which have a short syllable before the stem-ending *ο-* change this vowel into *ω*.

Thus, *σοφός, wise*, makes—

Comparative, *σοφώτερος, σοφωτέρα, σοφώτερον*.

Superlative, *σοφώτατος, σοφωτάτη, σοφώτατον*.

From *νέος, new*, we have in like manner—

Comparative, *νεώτερος, νεωτέρα, νεώτερον*.

Superlative, *νεώτατος, νεωτάτη, νεώτατον*.

Accentuation.—Comparatives and superlatives of this form are always paroxytone, except when the final syllable is long; then paroxytone. In other words, the accent is thrown back as far as possible.

43. The second form of comparison is by adding, generally to an *abbreviated* form of the positive stem, *-ίων* (stem-ending *ιον-*) for the comparative, and *-ιστος* (stem-ending *ιστο-*) for the superlative.

EXAMPLES.

ταχύς, <i>swift</i> ,	ταχίων,*	τάχιστος
αἰσχρός, <i>disgraceful</i> ,	αἰσχιών,	αἴσχιστος
καλός, <i>fair</i> ,	καλλίων,	κάλλιστος
μέγας, <i>great</i> ,	μείζων (for μεγίων),	μέγιστος

Accentuation.—In these, as in other comparative and superlative forms, the accent is thrown back as far as possible.

44. PARADIGM OF COMPARATIVES IN *-ίων* OR *-ων*.

These follow the third form of adjectives (see *σώφρων*, § 41), but are *sometimes* contracted by the omission of the *ν* before *α* or *ε*, and the combination of this vowel with the *ο* of the stem. This contraction is, however, infrequent in the New Testament.

μείζων, μείζον, *greater*.

SINGULAR.

	M. and F.	N.
N.	μείζων	μείζον
G.	μείζονος	μείζονος
D.	μείζονι	μείζονι
A.	μείζονα or μείζω	μείζον
V.	μείζον	μείζον

PLURAL.

	M. and F.	N.
N.	μείζονες or μείζους	μείζονα or μείζω
G.	μειζόνων	μειζόνων
D.	μείζοσι(ν)	μείζοσι(ν)
A.	μείζονας or μείζους	μείζονα or μείζω
V.	μείζονες or μείζους	μείζονες or μείζους

* See John xx. 4. In classic Greek, *θάρτων* is the form generally used.

45. To this form of comparison belong several irregular comparatives and superlatives, of which the following list will suffice:—

<i>ἀγαθός, good,</i>	comp. <i>βελτίων,</i>	sup. <i>βέλτιστος</i>
	„ <i>κρείσσων,</i>	„ <i>κράτιστος</i>
<i>κακός, bad,</i>	„ <i>κακίων,</i>	„ <i>κάκιστος</i>
	„ <i>χείρων,</i>	„ <i>χείριστος</i>
<i>μικρός, little,</i>	„ <i>μικρότερος (regular)</i>	
	„ <i>ἐλάσσων,</i>	„ <i>ἐλάχιστος</i>
	„ <i>ἥσσων,</i>	„ <i>ἥκιστος</i>
<i>πολύς, many,</i>	„ <i>πλείων</i> or <i>πλέων,</i>	„ <i>πλείστος</i>

Some adjectives, it will be seen from the above, have an *alternative* comparison, having recourse to different roots for the purpose. The respective forms are now interchangeable, or nearly so. For shades of difference between them, see Vocabulary and the Chapter on Synonyms.

46. The following comparatives and superlatives have no answering positives:—

(From *ἄνω*, adv. *up*) *ἄνωτερος, upper* ; *ἀνώτατος, topmost*.

(From *κάτω*, adv. *down*) *κατώτερος, lower* ; *κατώτατος, lowest*.

(From *ἔσω*, adv. *within*) *ἐσώτερος, inner* ; *ἐσώτατος, inmost*

(From *πρό*, prep. *before*) *πρότερος, former* ; *πρῶτος, first*.

Many of these forms are but seldom used.

47. EMPHASIS IN COMPARISON.

(a) An emphatic comparative is made by the adverb *μᾶλλον*, *more*. So Mark ix. 42, *καλὸν ἐστὶν αὐτῷ μᾶλλον*, “it is far better for him.” The same adverb is sometimes prefixed to a comparative, as in Mark vii. 36, *μᾶλλον περισσότερον*, “much (lit. *more*) the more abundantly.” In Phil. i. 23, yet another adverb of intensity is affixed to *μᾶλλον* with the comparative, *πολλῷ μᾶλλον κρείσσον* (lit. “by much the more better”). Compare “most unkindest

cut of all" in Shakspeare (Julius Cæsar, iii. 2). So Psa. ix. 2 (Prayer Book version) "O Thou Most Highest."

(b) Another form of securing emphasis is by affixing a comparative termination to a comparative or superlative form. Thus, from *μείζων*, *greater* (3 Ep. John 4), *μειζοτέραν οὐκ ἔχω χαράν*, "I have no *greater (more greater) joy*;" and from *ἐλάχιστος*, *least* (Eph. iii. 8), *τῷ ἐλαχιστοτέρῳ πάντων τῶν ἁγίων*, well rendered in E. V., "*less than the least* of all saints."

Exercise 7.—Additional Adjectives, for Practice.

Selected from the "Sermon on the Mount."

FIRST FORM.

ἅγιος, holy	πτωχός, poor, pauper
ἀδίκος, unjust	στενός, narrow
ἀρχαῖος, ancient	τέλειος, full-grown, perfect
καθαρός, pure	φανερός, evident
πονηρός, wicked	φρόνιμος, prudent

SECOND FORM.

ἅπας, ἅπασα, ἅπαν, all, altogether
 μέλας, μέλαινα, μέλαν, black
 πλατύς, πλατεῖα, πλατύ, broad

THIRD FORM.

ἄρπαξ, -αγος, rapacious | ἐλεήμων, -ονος, merciful

In practising with these forms, they should be combined with the nouns of the previous Exercises. The adjectives should also be put into the different forms of the comparative and superlative. Almost countless combinations will thus result, by which the learner, either with or without the aid of an instructor, may become versed in these parts of speech.

NUMERALS.

48. THE CARDINAL NUMBERS.

(a) For the signs of the respective numbers, the letters of the Alphabet are used, according to the list in § 1. When a letter is employed numerically, an acute accent is appended. Thus, α', 1; β', 2, and so on. To express thousands, an accent is placed beneath, α, 1,000; β, 2,000; ι, 10,000, &c.

(b) It will be seen that the places of some numbers are vacant, owing to letters having dropped, in very ancient times, out of the Greek Alphabet: the Digamma (Ϝ) having come between ε and ζ; while the space between π and ρ was occupied by Koppa (Ϙ), a guttural with a hard *k*-sound, the original of the Latin and English letter *q*. As the alphabet ends with ω', 800, another discarded letter, Sampi (Ϻ) was used for 900.* Three signs have therefore been added, as follows: Ϻ' (the sign of a double consonant, *st*, used instead of Ϝ), 6; Ϙ', 90; Ϻ', 900.

(c) Combinations of tens and units, or of hundreds, tens, and units, are expressed, not as in our Arabic numeration, by the collocation of unit-signs, but by addition. Thus, ια', 11; ιβ', 12; κγ', 23; ρδ', 104; ρωξή', 1868; χξς' (Rev. xiii. 18), 666. In these expressions, the numeral accent is only written once, excepting with thousands.

49. The cardinal numbers, εἷς, *one*; δύο, *two*; τρεῖς, *three*; τέσσαρες, *four*, are declined as follows. The rest are indeclinable up to *two hundred*, which, with the other hundreds, follows the plural of the first form of adjectives in -οι, -αι, -α.

εἷς, μία, ἓν (stem, ἐν-), *one*.

	M.	F.	N.		M.	F.	N.
N.	εἷς	μία	ἓν	D.	ἐνί	μιᾷ	ἐνί
G.	ἐνός	μιᾶς	ἐνός	A.	ἐνα	μίαν	ἓν

* Hebrew students will recollect that these are the places of *Vau*, *Koph*, and *Shin* respectively.

Like *εἷς* are declined its compounds, *οὐδεῖς*, *no one* (absolutely), and *μηδεῖς*, *no one* (hypothetically). The accentuation of all three is irregular, as seen above.

δύο, *two*.

N. G.* and A. *δύο* | D. *δυσί(ν)*

τρεις, τρία, *three*.

M. and F.	N.	|	M. and F.	N.
N. <i>τρεις</i>	<i>τρία</i>	|	D. <i>τρισί(ν)</i>	<i>τρισί(ν)</i>
G. <i>τριῶν</i>	<i>τριῶν</i>	|	A. <i>τρεις</i>	<i>τρία</i>

τέσσαρες, τέσσαρα, *four*.

M. and F.	N.	|	M. and F.	N.
N. <i>τέσσαρες</i>	<i>τέσσαρα</i>	|	D. <i>τέσσαρσι(ν)</i>	<i>τέσσαρσι(ν)</i>
G. <i>τεσσάρων</i>	<i>τεσσάρων</i>	|	A. <i>τέσσαρες</i>	<i>τέσσαρα</i>

50. THE ORDINAL NUMBERS.

For *first*, the superlative form *πρῶτος* (§ 46), is used. The succeeding ordinals are derived from the stem of their cardinal numbers, and are declined like adjectives of the first form. Cardinal numbers are sometimes used instead of ordinals in reckoning the days of the week, &c. (See SYNTAX.)

51. TABLE OF CARDINALS AND ORDINALS.

	CARDINAL.		ORDINAL.
1,	<i>εἷς, μία, ἓν</i>	|	<i>πρῶτος</i> , first
2,	<i>δύο</i>	|	<i>δεύτερος</i> , second
3,	<i>τρεις, τρία</i>	|	<i>τρίτος</i> , third
4,	<i>τέσσαρες, τέσσαρα</i>	|	<i>τέταρτος</i> , fourth
5,	<i>πέντε</i>	|	<i>πέμπτος</i> , fifth

* In classic Greek the gen. is *δυσῶν* or *δυσῶν* (dual forms.) So also the dative, sometimes.

CARDINAL.		ORDINAL.	
6,	ἕξ	ἕκτος,	sixth
7,	ἑπτά	ἕβδομος,	seventh
8,	ὀκτώ	ὀγδοός,*	eighth
9,	ἐννέα	ἐννυατος,	ninth
10,	δέκα	δέκατος,	tenth
11,	ἑνδεκα	ἐνδέκατος etc.	
12,	δώδεκα, or δεκαδύο (Acts xix. 7)	δωδέκατος	
13,	τρισκαίδεκα	τρискаιδέκατος	
14,	τεσσαρεσκαίδεκα, or δεκα- τέσσαρες (Matt. i. 17)	τεσσαρακαιδέκατος	
15,	πεντεκαίδεκα, or δεκα πέντε (John xi. 18)	πεντεκαιδέκατος	
16,	έκκαίδεκα	έκκαιδέκατος	
17,	ἑπτακαίδεκα	ἑπτακαιδέκατος	
18,	ὀκτωκαίδεκα, or δέκα καὶ ὀκτώ (Luke xiii. 4)	ὀκτωκαιδέκατος	
19,	ἐννεακαίδεκα	ἐννεακαιδέκατος	
20,	εἴκοσι(ν)	εἰκοστός	
21,	εἴκοσι καὶ εἷς, μία, ἕν	εἰκοστός καὶ πρῶτος	
22,	εἴκοσι καὶ δύο	εἰκοστός καὶ δεύτερος	
30,	τριάκοντα	τριᾱκοστός	
40,	τεσσαράκοντα	τεσσαρᾱκοστός	
50,	πεντήκοντα	πεντηκοστός	
60,	ἑξήκοντα	ἑξηκοστός	
70,	ἑβδομήκοντα	ἑβδομηκοστός	
80,	ὀγδοήκοντα	ὀγδοηκοστός	
90,	ἐνενήκοντα	ἐνενηκοστός	
100,	ἑκατόν	ἑκατοστός	
200,	διακόσιοι	διακοσιοστός	
300,	τριακόσιοι	τριακοσιοστός	
400,	τετρακόσιοι	τεσσαρακοσιοστός	
500,	πεντᾱκόσιοι	πεντακοσιοστός	

	CARDINAL.	ORDINAL.
600,	ἑξακόσιοι	ἑξακοσιοστός
700,	ἑπτάκόσιοι	ἑπτακοσιοστός
800,	ὀκτάκόσιοι	ὀκτακοσιοστός
900,	ἐνᾶκόσιοι	ἐνακοσιοστός
1,000,	χίλιοι	χιλιοστός
2,000,	δισχίλιοι	δισχιλιοστός
3,000,	τρισχίλιοι	τρισχιλιοστός
4,000,	τετρακισχίλιοι	τετρακισχιλιοστός
10,000,	μῦριοι	μυριοστός

REMARK.

In *compound* numbers, the largest is placed first,* and the smaller follow in order, with or without the conjunction καὶ, *and*. The smaller numbers are in many copies treated as enclitics, and attached to the larger as one word.

EXAMPLES.—Τεσσαράκοντα δύο, “forty-two” (Rev. xi. 2, xiii. 5); ἑκατὸν πενήκοντα τριῶν, “of a hundred and fifty-three” (John xxi. 11); θρόνοι εἴκοσι τέσσαρες, “twenty-four thrones” (Rev. iv. 4); τεσσαράκοντα καὶ ἕξ ἔτεσιν, “for forty-six years” (John ii. 20); ἐτῶν ὀγδοηκοντατεσσάρων, “of eighty-four years” (Luke ii. 37); δέκα καὶ ὀκτὼ ἔτη, “eighteen years” (Luke xiii. 16); τὰ ἐνενηκονταεννέα, “the ninety-nine” (Matt. xviii. 12; Luke xv. 4).

52. DISTRIBUTIVE NUMBERS.

The distribution or repetition of a number is variously expressed. In Mark vi. 7, the simple cardinal is repeated: δύο δύο, “two and two;” Luke x. 1, for the same thing, more classically employs a preposition, ἀνὰ δύο; Mark xiv. 19, and John viii. 9, combine another preposition with the cardinal: εἰς καθ’ εἷς, “one by one.”

* The rule in classic Greek is to place the smaller number first, with καὶ, or the larger without καὶ.

Exercise 8.—Numbers.

1. Interpret the following numerical symbols:—θ', ιη', κδ', μς', ριδ', τλβ', ϞϞθ', υοε', ωια', ζφμγ', βσκβ', ψν', χπζ'.

2. [*Vocabulary*.—ώρα, -as, *hour*; ημέρα, -as, *day*; σάββατον, -ου (*lit. sabbath*), *week*, sing. or plur.; μήν, μηνός, m. *month*; έτος, -ους, n. *year*; πλείων, comp. adj. *more*; και, *and*; ή, *or*; εν (prep., proclitic), *in*, governing the dative.]

Translate the following:—

1. εν έτει πεντεκαιδεκάτῳ.
 2. εν τῷ μηνί τῷ έκτῳ.
 3. ή ώρα ή δεκάτη.
 4. εν τῷ ενί και εξακοσιοστῷ έτει, εν τῷ δευτέρῳ μηνί.
 5. ή μία (ημέρα) τῶν σαββάτων. (See John xx. 1, &c.)
 6. ή πρώτη σαββάτου. (See Mark xvi. 9.)
 7. τῇ τρίτῃ ημέρᾳ. Supply *on*, to express the force of the dative.
 8. ημέραι πλείους ὀκτὼ ή δέκα. Supply *than*, after the comparative.
 9. διακόσιοι έβδομήκοντα εξ.
 10. ετη ὀγδοήκοντα τέσσαρα.
3. Render the following into Greek:—
1. Thirty years.
 2. Eleven months.
 3. In the fourth month, on the sixth day. (See 7, above.)
 4. Twelve hours in the day.
 5. On the first day of the week.*

* In what two ways might *first* and *week* respectively be expressed? See 5, 6, above.

CHAPTER IV. PRONOUNS.

53. PERSONAL PRONOUNS.

These are divided into (1) the simple substantive-pronoun, (2) the reflexive, and (3) the adjective-personal or possessive.

The Substantive Pronouns of the first Two Persons.

First person—			Second person—		
	SINGULAR.	PLURAL.		SINGULAR.	PLURAL.
N.	ἐγώ, I	ἡμεῖς, we		σύ, thou	ὑμεῖς, you
G.	ἐμοῦ or μου	ἡμῶν		σοῦ or σου	ὑμῶν
D.	ἐμοί or μοι	ἡμῖν		σοί or σοι	ὑμῖν
A.	ἐμέ or με	ἡμᾶς		σέ or σε	ὑμᾶς

Accentuation.—In the singular, genitive, dative, and accusative, the unemphatic pronoun is *enclitic*. (See § 6.)

54. For the third personal pronoun, *he, she, it*, the New Testament employs the three genders of the adjective-pronoun αὐτός, *self* (αὐτο-, -α-).

SINGULAR.			PLURAL.		
M.	F.	N.	M.	F.	N.
N.	αὐτός	αὐτή	αὐτό	αὐταί	αὐτά
G.	αὐτοῦ	αὐτῆς	αὐτοῦ	αὐτῶν	αὐτῶν
D.	αὐτῷ	αὐτῇ	αὐτῷ	αὐταῖς	αὐτοῖς
A.	αὐτόν	αὐτήν	αὐτό	αὐτούς	αὐτά

The nominative of this pronoun, when used in the personal sense, is always emphatic.

55. REFLEXIVE PRONOUNS.

These are formed by the combination of the personal pronouns with the oblique cases of αὐτός. In the singular, the two are written as one word.

SINGULAR.		SINGULAR.	
G.	ἐμαυτοῦ, -ῆς, <i>of myself</i>		σεαυτοῦ, -ῆς, <i>of thyself</i>
D.	ἐμαυτῷ, -ῇ, <i>to myself</i>		σεαυτῷ, -ῇ, <i>to thyself</i>
A.	ἐμαυτόν, -ήν, <i>myself (obj.)</i>		σεαυτόν, -ήν, <i>thyself (obj.)</i>

The plurals of these forms are written separately. Thus, ἡμῶν αὐτῶν, *of ourselves*; ὑμῖν αὐτοῖς, *to yourselves*, &c.

Third person (from the old stem, ἐ-, *him*), *of himself, herself, itself*, &c.—

SINGULAR.			PLURAL.		
M.	F.	N.	M.	F.	N.
G.	ἐαυτοῦ.	ἐαυτῆς	ἐαυτοῦ	ἐαυτῶν	ἐαυτῶν
D.	ἐαυτῷ	ἐαυτῇ	ἐαυτῷ	ἐαυτοῖς	ἐαυταῖς
A.	ἐαυτόν	ἐαυτήν	ἐαυτό	ἐαυτούς	ἐαυτάς

This reflexive pronoun is sometimes written without the ἐ, as αὐτοῦ, αὐτόν, &c., and is only distinguished from the cases of αὐτός by the aspirate. This must be very carefully marked.

Where there is no risk of ambiguity, this reflexive pronoun may be used for the first and second persons likewise. Thus, ἐν ἑαυτοῖς, “in ourselves” (Rom. viii. 23); τὴν ἑαυτῶν σωτηρίαν, “your own salvation” (Phil. ii. 12.)

56. POSSESSIVE, OR ADJECTIVE-PERSONAL PRONOUNS.

(a) These are declined precisely like adjectives of the first form, and are as follows :—

First person,	ἐμός,	ἐμή,	ἐμόν,	<i>my.</i>
”	ἡμέτερος,	ἡμέτερα,	ἡμέτερον,	<i>our.</i>
Second person,	σός,	σή,	σόν,	<i>thy.</i>
”	ὑμέτερος,	ὑμέτερα,	ὑμέτερον,	<i>your.</i>

(b) There is no possessive pronoun in the New Testament for the third person singular or plural, the genitive case of *αὐτός* or of *ἐαυτοῦ* being used instead. Thus, *υἱὸς ἐαυτοῦ*, or *αὐτοῦ*, *his own son*, *i.e.*, the son of the person who is subject of the sentence; *υἱὸς αὐτοῦ*, *his son*, *i.e.*, the son of another person. In Heb. i. 3, *τῷ ῥήματι τῆς δυνάμεως αὐτοῦ* is “by the word of His own power,” *i.e.*, that of *Christ himself*; *αὐτοῦ*, the reading of some editors, would denote “of His power,” *i.e.*, that of God the Father. Again, 1 John iii. 3, *τὴν ἐλπίδα ἐπ’ αὐτῷ*, “the hope in* Him,” *i.e.*, in Christ, not *αὐτῷ*, which would have referred the hope to the subject of the sentence, “every one.”

(c) The genitive cases of the other personal pronouns are also used most frequently with the force of the possessive.

57. DEMONSTRATIVE PRONOUNS.

The chief original demonstrative was the *article*, already given (§ 12), and all other demonstrative pronouns are formed upon its model.

- They are—(a) *ὁδε*, *ἧδε*, *τόδε*, *this* (here).
 (b) *οὗτος*, *αὕτη*, *τούτο*, *this* (near).
 (c) *ἐκεῖνος*, *ἐκείνη*, *ἐκεῖνο*, *that* (yonder).
 (d) *ὁ αὐτός*, *ἡ αὐτή*, *τὸ αὐτό*, *the same*.

(a) *ὁδε* is simply the article declined with the enclitic *δε*.

(b) *οὗτος* is thus declined (stem, *τουτο-*).

SINGULAR.			PLURAL.		
M.	F.	N.	M.	F.	N.
N. οὗτος	αὕτη	τούτο	οὗτοι	αὗται	ταῦτα
G. τούτου	ταύτης	τούτου	τούτων	τούτων	τούτων
D. τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	τούτοις
A. τοῦτον	ταύτην	τούτο	τούτους	ταύτας	ταῦτα

Care must be taken to distinguish the feminine of the nominative singular and plural, *αὕτη*, *αὗται*, from the corresponding cases of *αὐτός*, *viz.* *αὐτή*, *αὐταί*.

* The preposition employed in this passage further marks this meaning.

(c) *ἐκεῖνος* is declined exactly like the article.

(d) *ὁ αὐτός* in all its cases is only *αὐτός* (§ 54), with the definite article prefixed. The neuter plural, nominative and accusative, is sometimes written *ταῦτά*, being distinguished by the coronis over the *ι* (§ 3 h 3), as well as by the accent, from *ταῦτα*, *these*, neuter plural of *οὗτος*.

(e) The demonstrative pronouns of *quality*, *quantity* (number), and *degree*, are declined like (b) preceding :—

<i>Quality</i> ,	<i>τοιούτος</i> ,	<i>τοιαύτη</i> ,	<i>τοιούτο</i> ,	<i>such</i> .
<i>Quantity</i> ,	<i>τοσοῦτος</i> ,	<i>τοσαύτη</i> ,	<i>τοσοῦτο</i> ,	<i>so great</i> .
<i>Number</i> ,	<i>τοσοῦτοι</i>	<i>τοσαῦται</i> ,	<i>τοσαῦτα</i> ,	<i>so many</i> .
<i>Degree</i> ,	<i>τηλικούτος</i> ,	<i>τηλικάυτη</i> ,	<i>τηλικούτο</i> ,	<i>so very great</i> .

The last-mentioned pronoun is found only in 2 Cor. i. 10 ; Heb. ii. 3 ; James iii. 4 ; Rev. xvi. 18.

58. THE RELATIVE PRONOUN.

(a) The relative *ὅς*, *ᾗ*, *ὃ*, *who* or *which*, is thus declined :—

SINGULAR.			PLURAL.			
	M.	F.	N.	M.	F.	N.
N.	ὅς	ᾗ	ὃ	οἷ	αἷ	ᾗ
G.	οὖ	ᾗς	οὖ	ᾧν	ᾧν	ᾧν
D.	ᾧ	ᾗ	ᾧ	οἷς	αἷς	οἷς
A.	ὃν	ᾗν	ὃ	οὓς	ᾗς	ᾗ

(b) The similarity between this pronoun and the article will be seen at once. In the nominative singular feminine and the nominative plural masculine and feminine, the only difference is that the article is *proclitic*. The stem of the relative is *ὀ-*, while that of the article is *το-*.

(c) An indefinite relative, *whoever*, *whatever*, is made by combining the enclitic *τις* with *ὅς*, *ᾗ*, *ὃ*. Both parts of the word are declined, as follows :—

SINGULAR.			PLURAL.		
M.	F.	N.	M.	F.	N.
N. ὅστις	ἥτις	ὅ,τι	οἵτινες	αἵτινες	ἅτινα
G. οὗτινος	ἥστινος	οὗτινος	ᾧτινων	ᾧτινων	ᾧτινων
D. ᾧτινι	ἥτινι	ᾧτινι	οἷστισι	αἷστισι	οἷστισι
A. ὅντινα	ἥντινα	ὅ,τι	οὗστινας	ἄστινας	ἅτινα

The nominative and accusative neuter singular is divided as above (sometimes by a space without the comma), to distinguish the word from the conjunction ὅτι, *that*.

The genitive masculine singular is sometimes written ὅτου, used in the New Testament only in the adverbial phrase ἕως ὅτου, *as long as, until* (Matt. v. 25, &c.).

(d) Sometimes the relative is declined with the particle -περ (marking emphatic identity), and means *the very one who*. Thus (Mark xv. 6) ὅνπερ ᾠτοῦντο, *the very person whom they demanded*. Other indeclinable suffixes are often used, *e. g.*, ὅσγῃ (Rom. viii. 32), ᾧδεηποτε (John v. 4). (See SYNTAX, on the Particles.) For the relative adverb οὗ, consult § 129.

(e) Derivative relative pronouns are employed to express *quality, quantity, and number*.

Quality, οἷος, *such as*.

Quantity, ὅσος, *so great as*.

Number, ὅσοι, plural of ὅσος, *so many as*.

Also the relative of degree, ἡλίκος, *of what a size*, used only in two passages (Col. ii. 1; James iii. 5).

59. INTERROGATIVE PRONOUNS.

(a) The simple interrogative is τίς; τί; *who?* or *what?* The declension of this pronoun is identical with that of the indefinite τίς (§ 13), except that in the interrogative the *ι* of the stem syllable is accented throughout, the dissyllabic forms being paroxytone.

For the adverbial interrogative form, μῆτι, see § 134, c.

(b) Other interrogative forms are employed, *correlative* to the

relative pronouns under § 58, *e*, and, like them, denoting *quality*, *quantity*, *number*, and *degree*. They all prefix the letter π- to the relative forms.

Quality, ποῖος, *of what kind?*

Quantity, πόσος, *how great?*

Number, πόσοι, *how many?*

Degree, πηλίκος, *how great?* used in the New Testament only *indirectly*: Gal. vi. 11, “with what large letters” (probably to mark emphasis); Heb. vii. 4.

(c) Direct interrogatives are often themselves used in the *indirect construction*, as John v. 13, “*He that was healed knew not who (τίς) it was.*”

(d) The properly indirect interrogatives prefix the letter ὁ- to the direct forms beginning with the letter π. Ὅποῖος, *of what kind?* is the only one of these employed in the New Testament.

60. INDEFINITE PRONOUNS.

(a) The ordinary indefinite pronoun τις, *any, a certain one*, has been given, § 13. The genitive and dative singular are occasionally του, τῷ, enclitic.

(b) Compounds of this pronoun are οὗτις, μήτις, *no one*. For the distinction between them, see § 134, *b*, and compare under εἷς, § 49.

(c) The old indefinite pronoun δέῃνα, *such a one*, used with the article, is once found (Matt. xxvi. 18).

61. DISTRIBUTIVE PRONOUNS.

These are mostly declined like adjectives, and are as follows:—

(a) ἄλλος, ἄλλη, ἄλλο, *another* (numerically).

Plur. ἄλλοι, ἄλλαι, ἄλλοι, *others*.

(b) ἕτερος, ἑτέρα, ἕτερον, *other* (different).

Plur. ἕτεροι, ἑτεραι, ἕτερα, *others*.

For the force of the article with these pronouns, see SYNTAX.

(c) ἀλλήλων, *of each other*, only used in the genitive, dative, and accusative plural.

(d) ἕκαστος, ἐκάστη, ἕκαστον, *each*, used only in the singular; with doubtful exceptions, in Phil. ii. 4; Rev. vi. 11.

62. The number of the pronouns being so limited, it is unnecessary to give exercises for further practice. The foregoing forms and inflections must be very accurately committed to memory, and the distinctions between similar words carefully marked.

The following table of correlative pronouns will be found useful as a summary :—

	Demonstrative.	Relative.	Interrogative.	Dependent Interrogative.	Indefinite.
Simple	οὗτος	ὅς	τίς	....	τις
Quality	τοιοῦτος	οἷος	ποῖος	ὁποῖος	....
Quantity	τοσοῦτος	ὅσος	πόσος	....	....
Degree	τηλικοῦτος	ἡλίκος	....	πηλίκος	....

CHAPTER V. THE VERB.

63. THE VOICES.

There are four principal things which verbs are employed to predicate concerning a given subject:—

1. Its state.
2. Its action upon an object.
3. Its action upon itself.
4. The action of the object upon it.

Hence arises a fourfold division of verbs : into *neuter* (or intransitive), *active* (or transitive), *reflexive*, and *passive*.

The Greek language employs a threefold modification of the verbal stem to express these varieties of meaning. The modifications, or “voices,” are named as follows:—

The *Active Voice*, as λύω, *I loosen*.

The *Reflexive*, or *Middle Voice*, as λύομαι, *I loosen myself*.

The *Passive Voice*, as λίσσεται, *I am loosened*.

Neuter verbs borrow the Active or the Middle form, as πάσχω, *I suffer*; βούλομαι, *I wish*.

64. THE MOODS.

The Greek verb has four modes, or moods:* the Indicative, Imperative, Subjunctive, and Infinitive.

1. The *Indicative* asserts absolutely, as ἔλυσεν τὸν δέσμιον, *I loosened the prisoner*.

2. The *Imperative* commands, as λύετε τὸν δέσμιον, *loosen (ye) the prisoner!*

* Compare “Handbook of the English Tongue,” § 277.

3. The *Subjunctive* asserts conditionally, as ὅταν λύσητε τὸν δέσμιον, *when you have loosened the prisoner*. A subjunctive clause, it is evident, requires another to complete its meaning; hence the name of the mood, the “subjoined” mood. It is often also called the “Conjunctive.”

4. A division of the Subjunctive is called the *Optative* Mood, because sometimes employed to express a wish, as in the frequent phrase, μὴ γένοιτο (rendered E. V. “God forbid”) *may it not be!* It is really the subjunctive of the historical tenses. Thus, in the phrase, *He asks if it be so*, the verb *be*, subjoined to the principal tense “asks” (present), would, in Greek, be subjunctive. *He asked if it were so*, would require *were* to be in the optative after the historical tense “asked” (aorist). For further detail, the Syntax must be consulted.

5. For the *Interrogative*, either the Indicative or the Subjunctive may be employed, according to the nature of the question. (See SYNTAX.)

6. The *Infinitive* expresses the action or state denoted by the verb, as in itself an object of thought, as λύειν τὸν δέσμιον, *to loosen the prisoner*, i.e., “the act of loosening him.” The Infinitive, it is plain, partakes of the nature of a substantive, and is often called the *verbal noun*; being, moreover, employed as an uninflected singular neuter, with the article in all its cases. (See SYNTAX.)

7. To the Moods must be added the *Participles*, which are *verbal adjectives*, and agree with substantives expressed or understood, as ὁ δέσμιος λυθείς, *the prisoner, being loosened*; ὁ λελουμένος, *he who has been washed*.

As the Infinitive “partakes” the nature of the substantive, and the Participle that of the adjective, they are sometimes both called *participials*. It is, however, more common to distinguish them by the phrase “the infinitive verb,” the remaining moods being known as “the finite verb.”

Both the Infinitive and the Participles are used in different tenses, for which see the paradigm of the Verb.

65. THE TENSES.

a. Time is *present*, *past*, and *future*. In each, an action may be predicated, as *indefinite* (i.e., having regard to the act itself rather than to the time), *imperfect* (i.e., going on), or *perfect* (i.e., finished). Hence nine possible tenses, of which the Greek language has seven, as follows :—

	Indefinite state.	Imperfect state.	Perfect state.
Present time	—— (I write)	<i>Present</i> (I am writing)	<i>Perfect</i> (I have written)
Past time ...	<i>Aorist</i> (I wrote)	<i>Imperfect</i> (I was writing)	<i>Pluperfect</i> (I had written)
Future time.	<i>Future</i> (I shall write)	—— (I shall be writing)	<i>Future-perfect</i> * (I shall have written)

b. More detailed exposition of these tenses, the names of which the table gives in italics, will be found in the Syntax, where it will also be explained how the meaning of the deficient tenses, the Present Indefinite and the Future Imperfect, is supplied.

The Aorist (ἀόριστος, *indefinite*) is properly an indefinite *past*, but it has other uses, which will also be afterwards explained.

c. Of the above, the Present, Perfect, Future, and Future Perfect, are called *principal tenses*; the Imperfect, Aorist, and Pluperfect, *historical tenses*.

d. The tenses are usually arranged as follows :—

1. Present, as λύω, *I loosen*.
2. Imperfect, as ἔλυνον, *I was loosening*.
3. Future, as λύσω, *I shall or will loosen*.
4. Aorist, as ἔλυσα, *I loosened*.

* Very rare. See *d*, 7.

5. Perfect, as λέλυκα, *I have loosened*.
6. Pluperfect, as (ἐ)λέλυκειν, *I had loosened*.
7. Future-perfect, found only in the passive or middle, λελύσομαι, *I shall have been loosened*.

66. NUMBERS AND PERSONS.

There are in the Greek verb three persons, corresponding with those in other languages, and three numbers, the singular, dual, and plural, of which the dual is disused in the New Testament. (See § 9.) Only the singular and plural, therefore, are given.

67. CONJUGATIONS.

There are two principal forms of conjugation. In the most ancient, the first person singular, present indicative active of the verb has the termination μ ; in the later, the termination ω . The latter being the easier, the more symmetrical, and embracing the far larger number of verbs, is generally given first, and is called the First Conjugation. The other is termed the Second Conjugation, or, more generally, the verb in $-\mu$.

REMARK.

The first person singular, present indicative active, is the form of the verb given in almost all Vocabularies and Lexicons, and is generally explained by the English infinitive. Thus, λύω, *I loosen*; more properly, *I am loosening*.

68. THE VERBAL STEM.

The chief thing necessary to be known in a verb is the *stem*, which is easily found by abstracting from any given verbal form the adjuncts of mood and tense. Thus, a glance over the forms of the verb "to loosen" in the preceding section will at once disclose its stem, λυ-.

Additions to the stem are made either at its beginning or its end. An addition at the beginning is termed *augment* or *redupli-*

cation; an addition at the end, the *inflexional termination*. The former belongs alike to the two conjugations; in the latter, the conjugations vary.

69. AUGMENT AND REDUPLICATION.

a. The *augment* characterises the historical tenses (§ 65, *c*) in the indicative mood.

(1) Verbs beginning with a consonant prefix the letter ϵ , called the *syllabic augment*. Thus, from $\lambda\acute{\upsilon}\omega$, imperfect $\epsilon\lambda\upsilon\omicron\nu$, aorist $\epsilon\lambda\upsilon\sigma\alpha$.

(2) Verbs beginning with a short vowel augment by lengthening it: α - into η -, ϵ - into η - (in a few cases into α -), ι - into ι -, υ - into $\bar{\upsilon}$ -, and \omicron - into ω -. This is termed the *temporal augment*. Verbs beginning with the ("changeable") diphthongs $\alpha\iota$, $\alpha\upsilon$, $\omicron\iota$, are augmented by changing the former vowel. Thus, $\alpha\iota$ - becomes η -, $\alpha\upsilon$ - is changed to $\eta\upsilon$ -, and $\omicron\iota$ - becomes φ -. Sometimes, also, $\epsilon\upsilon$ - is augmented into $\eta\upsilon$ -. The other diphthongs and the long vowels are ("unchangeable," *i.e.*) incapable of augment.

b. The *reduplication*, *i.e.*, the repetition of the initial consonant of the stem with ϵ , belongs to those tenses which mark a completed action (the perfect, pluperfect, and future-perfect), and is continued through all the moods. It takes place, in general, only when a verb begins with a single consonant or a mute and a liquid. Thus $\lambda\acute{\epsilon}\text{-}\lambda\upsilon\kappa\alpha$, perf. from $\lambda\acute{\upsilon}\omega$; $\beta\epsilon\text{-}\beta\omicron\upsilon\lambda\epsilon\upsilon\kappa\alpha$, from $\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\omega$; $\gamma\acute{\epsilon}\text{-}\gamma\rho\alpha\phi\alpha$, from

In verbs beginning with a vowel, only the Temporal Augment is employed in these tenses, but it is continued through all the moods. To distinguish this augment from that of the historical tenses, it is sometimes called the *improper reduplication*.

c. Verbs compounded with prepositions almost invariably take the augment or reduplication after the preposition and at the beginning of the proper verbal stem. Thus, from $\epsilon\kappa\text{-}\lambda\acute{\upsilon}\omega$, *to set free*, comes the Aorist $\epsilon\acute{\xi}\epsilon\lambda\upsilon\sigma\alpha$ ($\epsilon\kappa$ changed into $\epsilon\acute{\xi}$ by § 3, *h*, 1), and from $\alpha\pi\omicron\text{-}\lambda\acute{\upsilon}\omega$, *to dismiss*, the Aorist is $\alpha\pi\acute{\epsilon}\lambda\upsilon\sigma\alpha$, the \omicron disappearing by

elision before the augment vowel (§ 3, *h*, 2). The prepositions *περί* and *πρό*, however, do not elide their vowels; and a few other exceptions will be noted in their place.

70. INFLEXIONAL TERMINATIONS.

a. As a verb is distinguished by voice, mood, tense, number, and person, five different elements will evidently concur in fixing the termination in any given case. Thus, if the phrase, *We were being loosened*, is to be translated into Greek, it will be necessary to fix “the personal ending” of the first person plural passive, the “tense-characteristic” of the imperfect, and the “modal vowel” of the indicative.

b. The *Personal endings* are no doubt the fragments of ancient personal pronouns, affixed to the verb,* but the original forms are in a great measure disused or lost. The attentive student will observe the recurrence of *-s* in the second person singular, and of *-μεν*, *-τε*, in the first and second persons plural, throughout the active. It will be seen, also, that in the active *principal* tenses the third person plural ends in *-σι* (*-σιν* before an initial vowel in the next word), and in the *historical* tenses in *-ν*. In the passive and middle, the normal forms are, for the *principal* tenses—Sing., *-μαι*, *-σαι*, *-ται*; Plur., *-μεθα*, *-σθε*, *-νται*; *historical* tenses—Sing., *-μην*, *-σο*, *-το*; Plur., *-μεθα*, *σθε*, *-ντο*. The Summaries of Terminations which follow will suggest other points of comparison.

71. TENSE-CHARACTERISTICS.

The Tense-characteristics most important to be noticed are the following :—

a. The Future and (First) Aorist Active have *-σ-*. So from the verbal stem *πιστευ-* we have the Future stem *πιστευσ-*. When the verbal stem ends with a short vowel, it is generally lengthened in the Future : thus, from *λυ-* is formed *λῦσ-*; from *τιμᾶ-*, *τιμησ-* (see § 3, *e*); and from *δηλο-*, *δηλωσ-*.

* See Müller's “Lectures on the Science of Language,” 1st ser., especially p. 272, *seq.*

b. The Perfect and Pluperfect Active take -κ-. Thus, πιστευ- (with the reduplication, § 69, b), makes πεπιστευκ-. Here also a final stem-vowel is usually lengthened; as from τιμά-, τετιμηκ-, and from δηλο-, δεδηλωκ-. But λυ- makes λελύκ-.

c. The Future and (First) Aorist Passive take -θ-, lengthening the vowel where lengthened in the Perfect Active. Thus, from the verbal stems already given, πιστευθ-, λύθ-, τιμηθ-, δηλωθ-.

d. In the Perfect and Pluperfect Middle and Passive, the normal forms (see § 70, b) are affixed to the verbal stem without any connecting letter.

The successive paradigms will show how the tense-characteristics are modified by the consonants of the verbal stem.

72. MODAL VOWELS.

The modal vowels will be sufficiently traced in the Summary of Terminations. It will be especially noted how the Subjunctive throughout lengthens the vowels of the Indicative, and how the Optative abounds in diphthongal forms. In the third person plural, it will also be seen that the Subjunctive takes the termination of the *principal* tenses, the Optative of the *historical*.

The Imperfect and Pluperfect tenses occur only in the Indicative Mood;* the Future, also, is absent from the Imperative and Subjunctive.

✓ 73. TERMINATIONS OF THE SEVERAL MOODS AND TENSES.

The following terminations are, in the simplest form of verbs in -ω, affixed directly to the verbal stem, and will all be found exemplified in the conjugation of πιστεύω. *The preliminary study and comparison of the terminations will much facilitate the acquisition of the Verb.*

* It will be seen under SYNTAX that the Optative Mood really is the *historical Subjunctive*. Hence the Present and Perfect Optative are the Imperfect and Pluperfect Subjunctive. The ordinary names have, however, been retained to prevent unnecessary difficulty to the learner.

It will be observed that the Middle and Passive Voices are alike in four tenses:—Present, Imperfect, Perfect, and Pluperfect.

Accentuation.—The accent of Verbs is *generally* thrown as far back as possible. Observe, however, some exceptions in the following scheme.

Indicative Mood.

Present Tense.

Active—

Sing. ω , $-\epsilon\iota\varsigma$, $-\epsilon\iota$; Plur. $-\omicron\mu\epsilon\nu$, $-\epsilon\tau\epsilon$, $-\omicron\nu\sigma\iota(\nu)$.

Middle and Passive—

Sing. $-\omicron\mu\alpha\iota$, $-\eta^*$, $-\epsilon\tau\alpha\iota$; Plur. $-\omicron\mu\epsilon\theta\alpha$, $-\epsilon\sigma\theta\epsilon$, $-\omicron\nu\tau\alpha\iota$.

Imperfect, with Augment.

Active—

Sing. $-\omicron\nu$, $-\epsilon\varsigma$, $-\epsilon(\nu)$; Plur. $-\omicron\mu\epsilon\nu$, $-\epsilon\tau\epsilon$, $-\omicron\nu$.

Middle and Passive—

Sing. $-\acute{\omicron}\mu\eta\nu$, $-\omicron\nu\tau$, $-\epsilon\tau\omicron$; Plur. $-\acute{\omicron}\mu\epsilon\theta\alpha$, $-\epsilon\sigma\theta\epsilon$, $-\omicron\nu\tau\omicron$.

Future (compare Present).

Active—

Sing. $-\sigma\omega$, $-\sigma\epsilon\iota\varsigma$, $-\sigma\epsilon\iota$; Plur. $-\sigma\omicron\mu\epsilon\nu$, $-\sigma\epsilon\tau\epsilon$, $-\sigma\omicron\nu\sigma\iota(\nu)$.

Middle—

Sing. $-\sigma\omicron\mu\alpha\iota$, $-\sigma\eta$, $-\sigma\epsilon\tau\alpha\iota$; Plur. $-\sigma\acute{\omicron}\mu\epsilon\theta\alpha$, $-\sigma\epsilon\sigma\theta\epsilon$, $-\sigma\omicron\nu\tau\alpha\iota$.

(First†) Aorist, with Augment.

Active—

Sing. $-\sigma\alpha$, $-\sigma\alpha\varsigma$, $-\sigma\epsilon(\nu)$; Plur. $-\sigma\alpha\mu\epsilon\nu$, $-\sigma\alpha\tau\epsilon$, $-\sigma\alpha\nu$.

Middle—

Sing. $-\sigma\acute{\alpha}\mu\eta\nu$, $-\sigma\omega\varsigma$, $-\sigma\alpha\tau\omicron$; Plur. $-\sigma\acute{\alpha}\mu\epsilon\theta\alpha$, $-\sigma\alpha\sigma\theta\epsilon$, $-\sigma\alpha\nu\tau\omicron$.

Passive—

Sing. $-\theta\eta\nu$, $-\theta\eta\varsigma$, $-\theta\eta$; Plur. $-\theta\eta\mu\epsilon\nu$, $-\theta\eta\tau\epsilon$, $-\theta\eta\sigma\alpha\nu$.

* Contraction of $-\epsilon\sigma\alpha\iota$. The contraction into $-\epsilon\iota$ is very unusual.

† Contraction of $-\epsilon\sigma\omicron$.

‡ The consideration of the Second Aorist (and the Second Tenses generally) is deferred to §§ 85–90.

§ Contraction of $-\sigma\alpha\sigma\omicron$.

Perfect, with Reduplication.

Active—

Sing. -κα, -κας, -κε(ν); Plur. -καμεν, -κατε, -κᾶσι(ν).

Middle and Passive—

Sing. -μαι, -σαι, -ται; Plur. -μεθα, -σθε, -νται.

Pluperfect, with Reduplication and Augment.*

Active—

Sing. -κειν, -κεις, -κει; Plur. -κειμεν, -κειτε, -κε(ι)σαν.

Middle and Passive—

Sing. -μην, -σο, -το; Plur. -μεθα, -σθε, -ντο.

Imperative Mood.

Present.

Active—

Sing. (2nd pers.) -ε, (3rd pers.) -έτω; Plur. -ετε, -έτωσαν.†

Middle and Passive—

Sing. (2nd pers.) -ου‡, (3rd pers.) -έσθω; Plur. -εσθε, -έσθωσαν.

First Aorist, without Augment.

Active—

Sing. -σον, -σάτω; Plur. -σατε, -σάτωσαν.

Middle—

Sing. -σαι, -σάσθω; Plur. -σασθε, -σάσθωσαν.

Passive—

Sing. -θητι, -θήτω; Plur. -θητε, -θήτωσαν.

Perfect, with Reduplication (compare Present).

Active—

Sing. -κε, -κέτω; Plur. -κετε, -κέτωσαν.

Middle and Passive—

Sing. -σο, -σθω; Plur. -σθε, -σθωσαν.

* Augment generally omitted in the New Testament.

† There is an alternative form in -ντων, Pass. -σθων, seldom used.

‡ Contracted from -εσο.

Subjunctive Mood.

Present.

Active—

Sing. -ω, -ης, -η; Plur. -ωμεν, -ητε, -ωσι(ν).

Middle and Passive—

Sing. -ωμαι, -η, -ηται; Plur. -ώμεθα, -ησθε, -ωνται.

First Aorist, without Augment (compare Present).

Active—

Sing. -σω, -σης, -ση; Plur. -σωμεν, -σητε, -σωσι(ν).

Middle—

Sing. -σώμαι, -ση, -σηται; Plur. -σώμεθα, -σησθε, -σωνται.

Passive—

Sing. -θῶ, -θῆς, -θῆ; Plur. -θώμεν, -θῆτε, -θώσι(ν).

Perfect, with Reduplication (compare Present).

Active—

Sing. -κω, -κης, -κη; Plur. -κωμεν, -κητε, -κωσι(ν).

*Middle and Passive—*Made by Perfect Participle with Auxiliary Verb.

Optative Mood.

Present.

Active—

Sing. -οιμι, -οις, -οι; Plur. -οιμεν, -οιτε, -οιεν.

Middle and Passive—

Sing. -οίμην, -οιο, -οιτο; Plur. -οίμεθα, -οισθε, -οιντο.

Future (compare Present).

Active—

Sing. -σοιμι, -σοις, -σοι; Plur. -σοιμεν, -σοιτε, -σοιεν.

Middle—

Sing. -σoίμην, -σοιο, -σοιτο; Plur. -σoίμεθα, -σοισθε, -σοιντο.

Passive—

Sing. -θήσοίμην, -θήσοιο, -θήσοιτο; Plur. -θήσοίμεθα -θήσοισθε, -θήσοιντο.

First Aorist, without Augment.

Active—

Sing. -σαιμι, -σαις, -σαι; Plur. -σαιμεν, -σαιτε, -σαιεν.*

Middle—

Sing. -σαίμην, -σαιο, -σαιτο; Plur. -σαίμεθα, -σαισθε, -σαιντο.

Passive—

Sing. -θείην, -θείης, -θείη; Plur. -θείημεν, -θείητε, -θείησαν.

Perfect, with Reduplication (compare Present).

Active—

Sing. -κοιμι, -κοις, -κοι; Plur. -κοιμεν, -κοιτε, -κοιεν.

*Middle and Passive—*Perfect Participle with Auxiliary Verb.

Infinitive Mood.

Present.

Active, -ειν; Middle and Passive, -εσθαι.

Future.

Active, -σειν; Middle, -σεσθαι; Passive, -θήσεσθαι.

First Aorist, without Augment.

Active, -σαι; Middle, -σασθαι; Passive, -θήναι.

Perfect, with Reduplication.

Active, -κέναι; Middle and Passive, -σθαι.

Participles.

Present.

Active, -ων (stem, -οντ-, see § 37); f. -ουσα; n. -ον. Middle and Passive, -όμενος, -ομένη, -όμενον (see § 34).

Future.

Active, -σων, -σουσα, -σον; Middle, -σόμενος, -σομένη, -σόμενον; Passive, -θησόμενος, -θησομένη, -θησόμενον.

First Aorist, without Augment.

Active, -σας (stem, -σαντ-, see § 37), -σασα, -σαν; Middle, -σάμενος, -σαμένη, -σάμενον; Passive, -θείς (stem, -θεντ-, see § 37), -θείσα, -θέν.

* The termination -ειαν (Æolic), for third person plural, is found twice in the New Testament (Luke vi. 11; Acts xvii. 27).

Perfect, with Reduplication.

Active, κώς (stem, -φοτ-, see § 38), -κυῖα, -κός; *Middle and Passive*, -μένος, -μένη, -μένον.

The Verbal Adjectives.

Many verbs have, in addition to their passive participles, a kind of participial adjective, to signify *capability* or *duty*. The former is generally expressed by the termination -τός, -τή, -τόν, appended to the verbal stem; the latter by the termination -τέος, -τέα, -τέον. Thus, from λν- may be formed λντός, *capable of being loosened*; λντέος, *that ought to be loosened*.

✓ 74. PARADIGM OF THE FIRST CONJUGATION,
OR OF "THE VERB IN - ω ."

The verb πιστεύω has been chosen as a model, because it is a characteristic word of the New Testament, and because all its forms contain the unaltered stem. The verb βουλεύω, *to advise*, employed by Kühner and others, only occurs in the New Testament in the middle voice; and λύω, *to loosen*, chosen by Professor Curtius and Principal Greenwood, though easy to conjugate, has the disadvantage of having the stem long in some forms, and short in others, although unaltered to the eye.

Stem, πιστευ-, *to believe or trust*; Mid., *to trust one's self or to confide*; Pass., *to be entrusted*.

a. Principal parts.

Present Indicative Active,	πιστεύω
Future " "	πιστεύσω
Perfect " "	πεπίστευκα
Perfect Indicative, Mid. and Pass.,	πεπίστευμαι
(First) Aorist Indicative Passive,	ἐπιστεύθην

To know these five parts thoroughly, with the addition, in many verbs, of the Second Aorist (§§ 86-88), is TO KNOW THE VERB.

Active Voice.

INDICATIVE MOOD.

Present Tense. *I am believing.*

SINGULAR.	PLURAL.
πιστεύω	πιστεύομεν
πιστεύεις	πιστεύετε
πιστεύει	πιστεύουσι(ν)

Imperfect. *I was believing.*

SINGULAR.	PLURAL.
ἐπίστευον	ἐπιστεύομεν
ἐπίστευες	ἐπιστεύετε
ἐπίστευε(ν)	ἐπίστευον

Future. *I shall or will believe.*

SINGULAR.	PLURAL.
πιστεύσω	πιστεύσομεν
πιστεύσεις	πιστεύσετε
πιστεύσει	πιστεύσουσι(ν)

Aorist (First Aorist*). *I believed.*

SINGULAR.	PLURAL.
ἐπίστευσα	ἐπιστεύσαμεν
ἐπίστευσας	ἐπιστεύατε
ἐπίστευσε(ν)	ἐπίστευσαν

Perfect. *I have believed.*

SINGULAR.	PLURAL.
πεπίστευκα	πεπιστεύκαμεν
πεπίστευκας	πεπιστεύκατε
πεπίστευκε(ν)	πεπιστεύκασι(ν)

Pluperfect. *I had believed.*

SINGULAR.	PLURAL.
ἐπεπιστεύκειν	ἐπεπιστεύκειμεν
ἐπεπιστεύκεις	ἐπεπιστεύκειτε
ἐπεπιστεύκει	ἐπεπιστεύκει(ι)σαν

* See § 86.

IMPERATIVE MOOD.

Present Tense. *Believe (continuously).*

SINGULAR.	PLURAL.
2nd pers. πίστευε	πιστεύετε
3rd pers. πιστεύετω	πιστεύέτωσαν

Aorist. *Believe (at once).*

SINGULAR.	PLURAL.
πίστευσον	πιστεύσατε
πιστεύσάτω	πιστεύσάτωσαν

Perfect. *Have believed (i.e., remain so).*

SINGULAR.	PLURAL.
πεπίστευκε	πεπιστεύκετε
πεπιστευκέτω	πεπιστευκέτωσαν

SUBJUNCTIVE MOOD.

Present Tense. *I may believe.*

SINGULAR.	PLURAL.
πιστεύω	πιστεύωμεν
πιστεύῃς	πιστεύητε
πιστεύῃ	πιστεύωσι(ν)

Aorist. *I may believe, or shall have believed.*

SINGULAR.	PLURAL.
πιστεύσω	πιστεύσωμεν
πιστεύῃς	πιστεύσητε
πιστεύῃ	πιστεύσωσι(ν)

Perfect. *I may have believed.*

SINGULAR.	PLURAL.
πεπιστεύκω	πεπιστεύκωμεν
πεπιστεύῃς	πεπιστεύκητε
πεπιστεύῃ	πεπιστεύκωσι(ν)

OPTATIVE MOOD.

(Or, Subjunctive of the Historical Tenses.)

Present (or Imperfect). *I might believe.*

SINGULAR.	PLURAL.
πιστεύοιμι	πιστεύοιμεν
πιστεύοις	πιστεύοιτε
πιστεύοι	πιστεύοιεν

Future. *I should believe.*

SINGULAR.	PLURAL.
πιστεύσοιμι	πιστεύσοιμεν
πιστεύσοις	πιστεύσοιτε
πιστεύσοι	πιστεύσοιεν

Aorist. *I might or am to believe.*

SINGULAR.	PLURAL.
πιστεύσαιμι	πιστεύσαιμεν
πιστεύσαις	πιστεύσαιτε
πιστεύσαι	πιστεύσαιεν or ειν

Perfect (or Pluperfect). *I might have believed.*

SINGULAR.	PLURAL.
πεπιστεύκοιμι	πεπιστεύκοιμεν
πεπιστεύκοις	πεπιστεύκοιτε
πεπιστεύκοι	πεπιστεύκοιεν

INFINITIVE.

Present, πιστεύειν, *to believe.*Future, πιστεύσειν, *to be about to believe.*Aorist, πιστεῦσαι, *to believe immediately.*Perfect, πεπιστευκέναι, *to have believed.*

PARTICIPLES.

Present nom., πιστεύων, πιστεύουσα, πιστεύων, *believing*;
stem πιστευοντ-.Future nom., πιστεύσων, πιστεύσουσα, πιστευουσιν, *about to believe*;
stem πιστευουσντ-.

Aorist nom., πιστεύσας, πιστεύσᾱσα, πιστεῦσαν, *having believed*; stem πιστευσαντ-.

Perfect nom., πεπιστευκώς, πεπιστευκυῖα, πεπιστευκός, *having now believed*; stem πεπιστευκοτ-.

Middle and Passive Voices—Forms common to both.

INDICATIVE MOOD.

Present Tense. *I am confiding (trusting myself),
or am being entrusted.**

SINGULAR.	PLURAL.
πιστεύομαι	πιστενόμεθα
πιστεύῃ	πιστεύεσθε
πιστεύεται	πιστεύονται

Imperfect. *I was confiding, or was being entrusted.*

SINGULAR.	PLURAL.
ἐπιστενόμεην	ἐπιστενόμεθα
ἐπιστεύου	ἐπιστεύεσθε
ἐπιστεύετο	ἐπιστεύοντο

Perfect. *I have confided, or have been entrusted.*

SINGULAR.	PLURAL.
πεπίστευμαι	πεπιστεύμεθα
πεπίστευσαι	πεπίστευσθε
πεπίστευται	πεπίστευνται

Pluperfect. *I had confided, or had been entrusted.*

SINGULAR.	PLURAL.
ἐπεπιστεύμην	ἐπεπιστεύμεθα
ἐπεπίστευσο	ἐπεπίστευσθε
ἐπεπίστευτο	ἐπεπίστευντο

* The collocation *am being* is doubtlessly inelegant; but the true force of the tense could be given in no other way. The Greek language has no present indefinite.

IMPERATIVE MOOD.

Present. *Confide, or be thou entrusted.*

SINGULAR.	PLURAL.
2nd pers. πιστεύου	πιστεύεσθε
3rd pers. πιστεύεσθω	πιστεύεσθωσαν or -έσθων

Perfect. *Have confided, or have been entrusted (i.e., remain so).*

SINGULAR.	PLURAL.
πεπίστευσο	πεπίστευσθε
τεπιστεύσθω	τεπιστεύσθωσαν or -σθων

SUBJUNCTIVE MOOD.

Present. *I may confide, or be entrusted.*

SINGULAR.	PLURAL.
πιστεύωμαι	πιστενῶμεθα
πιστεύῃ	πιστεύῃσθε
πιστεύηται	πιστεύωνται

Perfect. *I may have confided, or have been entrusted.*

SINGULAR.	PLURAL.
πεπιστευμένος ᾧ*	πεπιστευμένοι ᾧμεν
πεπιστευμένος ᾧς	πεπιστευμένοι ᾧτε
πεπιστευμένος ᾧ	πεπιστευμένοι ᾧσι(ν)

OPTATIVE MOOD.

(Or, Subjunctive of the Historical Tenses.)

Present. *I might confide, or be entrusted.*

SINGULAR.	PLURAL.
πιστενοίμην	πιστενοίμεθα
πιστεύοιο	πιστεύοισθε
πιστεύοιτο	πιστεύοιτο

* These forms are made by the perfect participle, with the substantive verb "to be" as an auxiliary.

Perfect. *I might have confided, or been entrusted.*

SINGULAR.	PLURAL.
πεπιστευμένος εἶην	πεπιστευμένοι εἶμεν
πεπιστευμένος εἶης	πεπιστευμένοι εἴτε
πεπιστευμένος εἶη	πεπιστευμένοι εἴσαν

INFINITIVE.

Present, πιστεύεσθαι, *to confide, or be entrusted.*

Perfect, πεπιστεῦσθαι, *to have confided, or have been entrusted.*

PARTICIPLES.

Present, πιστευόμενος, πιστευομένη, πιστευόμενον, *confiding, or being entrusted.*

Perfect, πεπιστευμένος, πεπιστευμένη, πεπιστευμένον, *having confided, or having been entrusted.*

Forms peculiar to the Middle.

INDICATIVE MOOD.

Future Tense. *I shall or will confide.*

SINGULAR.	PLURAL.
πιστεύσομαι	πιστεύσόμεθα
πιστεύσῃ	πιστεύσεσθε
πιστεύσεται	πιστεύσονται

(First) Aorist. *I confided.*

SINGULAR.	PLURAL.
ἐπιστευσάμην	ἐπιστευσάμεθα
ἐπιστεύσω	ἐπιστεύσασθε
ἐπιστεύσατο	ἐπιστεύσαντο

IMPERATIVE MOOD.

Aorist. *Confide (at once).*

SINGULAR.	PLURAL.
2nd pers. πίστευσαι	πιστεύσασθε
3rd pers. πιστευσάσθω	πιστευσάσθωσαν or -άσθων

SUBJUNCTIVE MOOD.

Aorist. *I may confide, or shall have confided.*

SINGULAR.	PLURAL.
πιστεύσωμαι	πιστευσώμεθα
πιστεύσῃ	πιστεύσῃσθε
πιστεύσῃται	πιστεύσωνται

OPTATIVE MOOD,

(Or, *Subjunctive of the Historical Tenses.*)Future. *I should confide.*

SINGULAR.	PLURAL.
πιστευσοίμην	πιστευσοίμεθα
πιστεύσοιο	πιστεύσοισθε
πιστεύσοιτο	πιστεύσουιντο

Aorist. *I might, or am to confide.*

SINGULAR.	PLURAL.
πιστευσάιμην	πιστευσάιμεθα
πιστεύσαιο	πιστεύσαισθε
πιστεύσαιτο	πιστεύσαιιντο

INFINITIVE.

Future, πιστεύσεσθαι, *to be about to confide.*Aorist, πιστεύσασθαι, *to confide immediately.*

PARTICIPLES.

Future, πιστευσόμενος, πιστευσομένη, πιστευσόμενον, *about to confide.*Aorist, πιστευσάμενος, πιστευσαμένη, πιστευσάμενον, *having confided.*

Forms peculiar to the Passive.

INDICATIVE MOOD.

(First) Future Tense. *I shall be entrusted.*

SINGULAR.	PLURAL.
πιστευθήσομαι	πιστευθησόμεθα
πιστευθήσῃ	πιστευθήσεσθε
πιστευθήσεται	πιστευθήσονται

(First) Aorist. *I was entrusted.*

SINGULAR.	PLURAL.
ἐπιστεύθην	ἐπιστεύθημεν
ἐπιστεύθης	ἐπιστεύθητε
ἐπιστεύθῃ	ἐπιστεύθησαν

IMPERATIVE MOOD.

Aorist. *Be thou entrusted (at once).*

SINGULAR.	PLURAL.
2nd pers. πιστεύητι	πιστεύητε
3rd pers. πιστευθήτω	πιστευθήτωσαν

SUBJUNCTIVE MOOD.

Aorist. *I may be, or shall have been entrusted.*

SINGULAR.	PLURAL.
πιστευθῶ	πιστευθῶμεν
πιστευθῇς	πιστευθῇτε
πιστευθῇ	πιστευθῶσι(ν)

OPTATIVE MOOD.

Future. *I should be entrusted.*

SINGULAR.	PLURAL.
πιστευθησοίμην	πιστευθησοίμεθα
πιστευθήσοιο	πιστευθήσοισθε
πιστευθήσοιτο	πιστευθήσονται

Aorist. *I might be, or am to be entrusted.*

SINGULAR.	PLURAL.
πιστευθείην	πιστευθείμεν
πιστευθείης	πιστευθείητε
πιστευθείη	πιστευθείεν

INFINITIVE.

Future, πιστευθήσεται, *to be about to be entrusted.*

Aorist, πιστευθῆναι, *to be entrusted immediately.*

PARTICIPLES.

Future, πιστευθησόμενος, -η, -ον, *about to be entrusted*.

Aorist, πιστευθείς, -εῖσα, -έν, *having been entrusted*; stem,

πιστευθεντ·.

VERBAL ADJECTIVE.

πιστευτός, -τή, -τόν, *capable of entrusting, or of being entrusted*;

πιστευτέος, -τέα, -τέον, *that ought to be entrusted*.

75. The learner who has thoroughly mastered the different forms of πιστεύω now given, is ready to encounter with comparative ease the manifold variations of verbs in ω. First, however, let the following Exercises be written:—

Exercise 9.—On Pure Uncontracted Verbs.

1. Write out the whole of the regular verb βουλεύω : active, *to advise*; middle, *to deliberate, to advise oneself*; passive, *to be advised*.

2. [*Vocabulary of Verbs selected from the "Sermon on the Mount."*—ἀκούω, *to hear*; δουλεύω, *to serve*; λύω, *to loosen* (compound derivatives, ἀπολύω, *to put away*; καταλύω, *to abrogate*); νηστεύω, *to fast*; προφητεύω, *to prophesy*; φονεύω, *to murder*.]

Analyse and translate the following forms:—δουλεύειν, καταλύσαι, λύση, ἠκούσατε, φονεύσεις, φονεύση, ἀπολύση, ἀπολελυμένην, νηστεύητε, νηστεύοντες, προεφητεύσαμεν.

Also the following:—κατελύθη, ἀπολέλται, νήστευσον, πεφονεύκασιν, λελυκέναι, καταλελυκώς, νηστεύσω, προφήτευσον, προφητεύουσαι, προφητεύητε, δεδουλεύκαμεν, δουλεύοντες, ἐδούλευσεν, δουλευέτωσαν, ἀπολυθέντες, ἀπολελύσθαι, ἀπελύοντο.

76. The verbs in the foregoing Exercise, as well as the conjugated verb πιστεύω, are all distinguished by a *vowel* stem-ending, which, in the great majority of cases, is the letter υ in a diphthongal or simple form. They are, therefore, called *pure* verbs; and inasmuch as the stem appears throughout without contraction or alteration, they are further termed *uncontracted*.

To the class of pure uncontracted verbs belong most with the stem-ending *υ* or *ι*, but no others. It is, therefore, necessary to see how the verbal terminations are to be adapted to other kinds of stem; and to do this *thoroughly* in the case of all regular verbs, little else is needed than the remembrance and application of the elementary laws of euphony, as stated in § 4.

It must be noted by the learner that, when the terminations of the voices, moods, and tenses are once known, and a very few simple general rules of conjugation impressed on the memory, the acquisition of all the multifarious "classes" and "species" of verbs in -ω is a matter of euphony, and nothing else.

77. Let us take the possible verbal stem-endings according to the alphabet. It will appear that the stem may terminate (1) in a vowel or (2) in a consonant; and that the consonant may be (1) a mute, (2) a liquid, or (3) a double letter. The last may be rejected from the account, as no verbal stems, in fact, do so terminate. We have, then, three main divisions: the *pure* verbs, the *mute*, and the *liquid*.

78. PURE VERBS.—SPECIAL RULES.

a. A verbal stem may end in *α*, *ε*, *ι*, *ο*, or *υ*; *i.e.*, in any short vowel. Those in *ι* and *υ*, the uncontracted, have been considered already.

b. From the rules and tables given under § 3, *f*, and the partial illustrations of them seen in the nouns and adjectives, it has been seen that when *α*, *ε*, or *ο*, precedes a vowel, long or short, it is generally contracted with it into one syllable. Hence, verbal stems ending in these vowels form a second class of pure verbs—*viz.*, the *contracted*.

c. As, however, it appears from the paradigm that the last letter of the stem precedes a vowel only in the Present and Imperfect tenses, it follows that the contraction will be confined to these parts of the verb, and that there will be no deviation in other parts from the general form of *πιστεύω*.

d. For the Table of Contractions, see § 3, f. Note especially that with -ου the stem-vowel α- makes ω-, while ε- and ο- disappear before the diphthong. In the Infinitive, also, the combination -οειν becomes -ουν.

79. The following paradigms will now present no difficulty:—

1. A-stem, τιμάω, *to honour*.
2. E-stem, φιλέω, *to love*.
3. O-stem, δηλόω, *to manifest*.

Stem, τιμα-		φιλε-	δηλο-
Active.			
INDICATIVE—Present.			
-ω	τιμῶ	φιλῶ	δηλῶ
-εις	τιμᾶς	φιλεῖς	δηλοῖς
-ει	τιμᾶ	φιλεῖ	δηλοῖ
-ομεν	τιμῶμεν	φιλοῦμεν	δηλοῦμεν
-ετε	τιμᾶτε	φιλεῖτε	δηλοῦτε
-ουσι(ν)	τιμῶσι(ν)	φιλοῦσι(ν)	δηλοῦσι(ν)
Imperfect.			
ἐ- . . -ον	ἐτίμων	ἐφίλουν	ἐδήλουν
-ες	ἐτίμας	ἐφίλεις	ἐδήλους
-ε	ἐτίμα	ἐφίλει	ἐδήλου
-ομεν	ἐτιμῶμεν	ἐφιλοῦμεν	ἐδηλοῦμεν
-ετε	ἐτιμᾶτε	ἐφιλεῖτε	ἐδηλοῦτε
-ον	ἐτίμων	ἐφίλουν	ἐδήλουν
IMPERATIVE—Present.			
-ε	τίμα	φίλει	δήλου
-έτω	τιμάτω	φιλείτω	δηλούτω
-ετε	τιμᾶτε	φιλεῖτε	δηλοῦτε
-έτωσαν	τιμάτωσαν	φιλείτωσαν	δηλούτωσαν

Stem, *τιμα-**φιλε-**δηλο-*

SUBJUNCTIVE—Present.

-ω	τιμῶ	Like the Indicative.	φιλῶ	δῆλῶ
-ῃς	τιμᾶς		φιλῆς	δηλοῖς
-ῃ	τιμᾷ		φιλῇ	δηλοῖ
-ωμεν	τιμῶμεν		φιλῶμεν	δηλῶμεν
-ῃτε	τιμᾶτε		φιλῆτε	δηλῶτε
-ωσι(ν)	τιμῶσι(ν)		φιλῶσι(ν)	δηλῶσι(ν)

OPTATIVE—Present.

-οίμι	τιμῶμι or -ώην	φιλοῖμι or -οίην	δηλοῖμι or -οίην*
-οῖς	τιμῶς or -ώης	φιλοῖς or -οίης	δηλοῖς or -οίης
-οι	τιμῶ or -ώη	φιλοῖ or -οίη	δηλοῖ or -οίη
-οίμεν	τιμῶμεν or -ώημεν	φιλοῖμεν or -οίημεν	δηλοῖμεν or -οίημεν
-οίτε	τιμῶτε or -ώητε	φιλοῖτε or -οίητε	δηλοῖτε or -οίητε
-οίεν	τιμῶεν	φιλοῖεν	δηλοῖεν

INFINITIVE—Present.

-ειν	τιμᾶν	φιλεῖν	δηλοῦν
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PARTICIPLE—Present.

-ων	τιμῶν	φιλῶν	δελῶν
f. -ουσα	τιμῶσα	φιλοῦσα	δηλοῦσα
n. -ον	τιμῶν	φιλοῦν	δηλοῦν

Middle and Passive.

INDICATIVE—Present.

-ομαι	τιμῶμαι	φιλοῦμαι	δηλοῦμαι
-ῃ, -ει	τιμᾷ	φιλῇ, -εῖ	δηλοῖ
-εται	τιμᾶται	φιλεῖται	δηλοῦται
-όμεθα	τιμώμεθα	φιλούμεθα	δηλούμεθα
-εσθε	τιμᾶσθε	φιλεῖσθε	δηλοῦσθε
-ονται	τιμῶνται	φιλοῦνται	δηλοῦνται

* The latter are the more usual terminations.

Stem, *τιμα-**φιλε-**δηλο-*

INDICATIVE—Imperfect.

ἐ- . . -όμην	ἐτιμῶμην	ἐφιλούμην	ἐδηλούμην
-ου	ἐτιμῶ	ἐφιλοῦ	ἐδηλοῦ
-ετο	ἐτιμᾶτο	ἐφιλεῖτο	ἐδηλοῦτο
-όμεθα	ἐτιμώμεθα	ἐφιλούμεθα	ἐδηλούμεθα
-εσθε	ἐτιμᾶσθε	ἐφιλείσθε	ἐδηλοῦσθε
-οντο	ἐτιμῶντο	ἐφιλοῦντο	ἐδηλουντο

IMPERATIVE—Present.

-ου	τιμῶ	φιλοῦ	δηλοῦ
-έσθω	τιμάσθω	φιλείσθω	δηλούσθω
-εσθε	τιμᾶσθε	φιλείσθε	δηλοῦσθε
-έσθωσαν	τιμάσθωσαν	φιλείσθωσαν	δηλούσθωσαν
or -έσθων	τιμάσθων	φιλείσθων	δηλούσθων

SUBJUNCTIVE—Present.

-ωμαι	τιμῶμαι	φιλῶμαι	δηλῶμαι
-ῃ	τιμᾷ	φιλῇ	δηλοῖ
-ηται	τιμᾶται	φιλήται	δηλῶται
-ώμεθα	τιμώμεθα	φιλώμεθα	δηλώμεθα
-ησθε	τιμᾶσθε	φιλήσθε	δηλώσθε
-ωνται	τιμῶνται	φιλῶνται	δηλῶνται

Like the Indicative.

OPTATIVE—Present.

-οίμην	τιμῶμην	φιλοίμην	δηλοίμην
-οιο	τιμῶο	φιλοῖο	δηλοῖο
-οιτο	τιμῶτο	φιλοῖτο	δηλοῖτο
-οίμεθα	τιμώμεθα	φιλοίμεθα	δηλοίμεθα
-οισθε	τιμῶσθε	φιλοῖσθε	δηλοῖσθε
-οιντο	τιμῶντο	φιλοῖντο	δηλοῖντο

INFINITIVE—Present.

-εσθαι	τιμᾶσθαι	φιλείσθαι	δηλοῦσθαι
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Stem, <i>τιμα-</i>		<i>φιλε-</i>	<i>δηλο-</i>
PARTICIPLE.			
m. -όμενος	τιμώμενος	φιλούμενος	δηλούμενος
, -ομένη	τιμωμένη	φιλουμένη	δηλουμένη
n. -όμενον	τιμώμενον	φιλούμενον	δηλούμενον

80. NOTE ON THE REMAINING TENSES.

These are *regularly formed*. The lengthening of the vowel before the future, aorist, and perfect tense-endings must be marked.

Principal tenses	of <i>τιμάω</i> ,	of <i>φιλέω</i> ,	of <i>δηλόω</i> —
Present active	τιμῶ	φιλῶ	δηλῶ
Future active	τιμήσω	φιλήσω	δηλώσω
Perfect active	τετίμηκα	πεφίληκα	δεδήλωκα
1st Aor. passive	ἐτιμήθην	ἐφιλήθην	ἐδηλώθην
Perf., mid., and pass.	τετίμημαι	πεφίλημαι	δεδήλωμαι

Exercise 10.—On pure Contracted Verbs.

[*Vocabulary of Verbs, selected from the "Sermon on the Mount."*
—ἀγαπάω, to love; αἰτέω, to ask; διψάω, to thirst; θεάομαι, to behold (dep.*); θεμελιώω, to found; ζητέω, to seek; μετρέω, to measure; μισέω, to hate; οἰκοδομέω, to build; ὁμοίω, to liken; πεινάω, to hunger; ποιέω, to do, make.]

Analyse and translate the following words:—πεινῶντες, διψῶντες, ποιεῖ, ἀγαπήσεις, μισήσεις, ἀγαπήσητε, ἀγαπώντας, ποιήσαι, ποιοῦσι, ποιεῖτε, ποιεῖν, θεαθῆναι, ποιῆς, αἰτήσαι, ζητεῖτε, μετρεῖτε, αἰτήση, αἰτοῦσιν (*dat. plur.*), ποιῶσιν, ποιοῦν, ὁμοιώσω, ὠκοδόμησε, τεθεμελίωτο, ὁμοιωθήσεται.

Also the following:—θεάσασθαι, τεθέαται, ἡγάπησεν, ἀγαπᾷ, ἡγαπημένην, ἀγαπᾶν, αἰτεῖσθε, ἡτοῦντο, ἡτήσαντο, αἰτῶμεν, ἐζήτουν, ζητῶν, ζητεῖτω, ἐζητεῖτο, ὁμοιώθημεν, ἐπείνασα (see § 96, a), πεινᾷ, ἐδίψησα, διψᾷ.

* *Deponent*, i.e., middle form with active meaning: an active form not being used. See § 100.

81. MUTE VERBS.—SPECIAL RULES.

The large class of *mute verbs* comes next in order—*i.e.*, verbs whose stem-ending (or “characteristic”) is either a labial, π, β, φ; a guttural, κ, γ, χ; or a dental, τ, δ, θ. It will be convenient to retain the names of (§ 4, *b*) *p*-sounds (labials), *k*-sounds (gutturals), and *t*-sounds (dentals). The cross-division, into *sharp*, *flat*, and *aspirate*, must also be remembered.

82. Whenever, in the conjugation of a verb, the stem is followed immediately by a vowel, the mute stem-ending is unaffected. In the Present and Imperfect tenses, therefore, the mute verb precisely resembles πιστεύω.

83. *a.* Many tense forms, however, begin with a consonant: as those of the Future and First Aorist with -σ-, that of the Perfect with -κ-, that of the First Aorist passive with -θ-; while in the different parts of the Perfect middle and passive, there occur four several consonants immediately following the stem, the terminations being -μαι, -σαι, -ται, -μεθα, -σθε, -νται. So with the Pluperfect.

b. The rules, therefore, in § 4, *d*, will be applied to modify the mute stem-endings.

(1) Thus, with -σ (Fut. act., First Aorist act. and mid., Perf. mid. and pass., second person sing., and imper.)—

π-, β-, φ-, become ψ.

κ-, γ-, χ-, „ ξ.

τ-, δ-, θ-, disappear.

(2) Before -θ (pass. Fut. and First Aor.)—

π- and β- become φ.

κ- and γ- „ χ.

τ-, δ-, θ-, „ σ.

(3) Before -τ (mid. and pass., Perf. ind., third person sing.)—

π-, β-, φ-, become π

κ-, γ-, χ-, „ κ.

τ-, δ-, θ-, „ σ.

(4) Before -μ (mid. and pass., Perf., first person sing. and plur., and Perf. participle—

π-, β-, φ-, become μ.

κ-, γ-, χ-, „ γ.

τ-, δ-, θ-, „ σ.

(5) Terminations commencing with -σθ drop the σ after a consonant; the remaining θ affecting the mute according to rule. Thus, from τριβ-, τέτριβ-σθε (mid. and pass., Perf. ind., second person plur.) becomes first τέτριβ-θε, then τέτριφθε.

(6) The combination -ντ in the terminations of the middle and passive Perfect (-νται) and Pluperfect (-ντο) is impracticable after a consonant. Hence the form is dropped altogether, and the perfect Participle, with the substantive verb, put in its stead, as in the Perf., subj., and opt. Thus τριβ- would regularly give the combination (3rd pers. plur., Perf., mid. and pas.) τέτριβ-νται, which cannot be dealt with by any of the foregoing laws.* The compound form τετριμμένοι εἰσι(ν) is therefore employed.

(7) There only remains the -κ- of the Perfect active. Before this letter the dentals τ-, δ-, θ-, are *dropped*. Thus, πέ- πειθ-κα becomes πέπεικα. But when the stem-ending is a labial or a guttural, the κ is *treated as an aspirate* or *hard breathing*, the mute being changed into its corresponding aspirate, and κ disappearing. So ἄγω gives ἤχα for ἤγ-κα = ἤγ-ά, and τριβω gives τέτριφ-α, from τέτριβ-κα = τέτριβ-ά.

✕ 84. PARADIGMS OF THE MUTE VERBS.

a. To facilitate comparison, all the tenses are given. It has not, however, been thought necessary to go through all the numbers and persons, excepting in the Perf., mid. and pass.

b. It will be seen that the *sharp* labial, the *flat* guttural, and the *aspirate* dental have been selected. No difficulty will be found in applying the laws of inflection to mutes of the kindred classes.

* In the older Greek writers, the ν is sometimes replaced by the aspirate ά. Thus the word would become τετριφάται; but this usage is not confined to mute verbs or to the Perfect tense.

c. The verb ἄγω, beginning with a vowel, takes the temporal augment instead of the reduplication in the perfect tenses. See § 69, b.

	LABIAL. <i>p</i> -sounds.	GUTTURAL. <i>k</i> -sounds.	DENTAL. <i>t</i> -sounds.
Stem, <i>τριβ-</i>	<i>ἀγ-</i>	<i>πειθ-</i>	
Active.			
INDICATIVE.			
Present, -ω	<i>τρίβω, I rub</i>	<i>ἄγω, I lead</i>	<i>πείθω, I persuade</i>
Imperf. ἐ- . . -ον	<i>ἔτριβον</i>	<i>ἤγουν</i>	<i>ἔπειθον</i>
Future, -σω	<i>τρίψω</i>	<i>ἄξω</i>	<i>πείσω</i>
1st Aor. ἐ- . . -σα	<i>ἔτριψα</i>	<i>ἤξα</i>	<i>ἔπεισα</i>
Perf. redup. -ᾶ*	<i>τέτριφα</i>	<i>ἤχα</i>	<i>πέπεικα</i>
Plup. redup. -εῖν	<i>(ἐ)τετρίφειν</i>	<i>ἤχειν</i>	<i>(ἐ)πεπείκειν</i>
IMPERATIVE.			
Present, -ε	<i>τρίβε</i>	<i>ἄγε</i>	<i>πείθε</i>
1st Aor. -σον	<i>τρίψον</i>	<i>ἄξον</i>	<i>πείσον</i>
Perf. redup. -έ	<i>τέτριφε</i>	<i>ἤχε</i>	<i>πέπεικε</i>
SUBJUNCTIVE.			
Present, -ω	<i>τρίβω</i>	<i>ἄγω</i>	<i>πείθω</i>
1st Aorist, -σω	<i>τρίψω</i>	<i>ἄξω</i>	<i>πείσω</i>
Perf. redup. -ῶ	<i>τετρίφω</i>	<i>ἤχω</i>	<i>πεπείκω</i>
OPTATIVE.			
Present, -οιμι	<i>τρίβοιμι</i>	<i>ἄγοιμι</i>	<i>πείθοιμι</i>
Future, -σοιμι	<i>τρίψοιμι</i>	<i>ἄξοιμι</i>	<i>πείσοιμι</i>
1st Aor. -σαιμι	<i>τρίψαιμι</i>	<i>ἄξαιμι</i>	<i>πείσαιμι</i>
Perf. redup. -οίμι	<i>τετρίφοιμι</i>	<i>ἤχοιμι</i>	<i>πεπείκοιμι</i>
INFINITIVE.			
Present, -ειν	<i>τρίβειν</i>	<i>ἄγειν</i>	<i>πείθειν</i>
Future, -σειν	<i>τρίψειν</i>	<i>ἄξειν</i>	<i>πείσειν</i>
1st Aor. -σαι	<i>τρίψαι</i>	<i>ἄξαι</i>	<i>πείσαι</i>
Perfect, -έναι	<i>τετριφέναι</i>	<i>ἤχέναι</i>	<i>πεπεικέναι</i>

* In labials and gutturals. (See § 83, b, 7.)

Stem, *τριβ-**ἄγ-**πειθ-*

PARTICIPLES.

Present, -ων	<i>τρίβων</i>	<i>ἄγων</i>	<i>πείθων</i>
Future, -σων	<i>τρίψων</i>	<i>ἄξων</i>	<i>πείσων</i>
1st Aor. -σας	<i>τρίψας</i>	<i>ἄξας</i>	<i>πείσας</i>
Perf. redup. -ώς	<i>τετριφώς</i>	<i>ἤχως</i>	<i>πεπεικώς</i>

Middle and Passive.

INDICATIVE.

Present, -ομαι	τρίβομαι	ἄγομαι	πείθομαι	
Imperf. ἐ. .όμην	ἐτριβόμην	ἠγόμην	ἐπειθόμην	
Perf. redup.	{ -μαι	τέτριμμαι	ἤγμαι	πέπεισμαι
	{ -σαι	τέτριψαι	ἤξαι	πέπεισαι
	{ -ται	τέτριπται	ἤκται	πέπεισται
	{ -μεθα	τετρίμμεθα	ἤγμεθα	πεπέισμεθα
	{ -(σ)θε	τέτριφθε	ἤχθε	πέπεισθε
	{ -(νται)	τετριμμένοι εἰσι(ν)	ἠγμένοι εἰσι(ν)	πεπεισμένοι εἰσι(ν)
Plup. (ἐ) redup.	{ -μην	(ἐ)τετρίμμην	ἤγμην	(ἐ)πεπέισμην
	{ -σο	(ἐ)τέτριψο	ἤξο	(ἐ)πέπεισο
	{ -το	(ἐ)τέτριπτο	ἤκτο	(ἐ)πέπειστο
	{ -μεθα	(ἐ)τετρίμμεθα	ἤγμεθα	(ἐ)πεπέισμεθα
	{ -(σ)θε	(ἐ)τέτριφθε	ἤχθε	(ἐ)πέπεισθε
	{ -(ντο)	τετριμμένοι ἦσαν	ἠγμένοι ἦσαν	πεπεισμένοι ἦσαν

IMPERATIVE.

Present, -ου	τρίβου	ἄγου	πείθου	
Perf. redup.	{ -σο	τέτριψο	ἤξο	πέπεισο
	{ -(σ)θω	τετριφθω	ἤχθω	πέπεισθω
	{ -(σ)θε	τέτριφθε	ἤχθε	πέπεισθε
	{ -(σ)θωσαν	τετριφθωσαν, or	ἤχθωσαν, or	πέπεισθωσαν, or
	τετριφθων	ἤχθων	πέπεισθων	

Stem, *τριβ-**ἄγ-**πειθ-*

SUBJUNCTIVE.

Present, <i>-ωμαι</i>	<i>τρίβωμαι ἄγωμαι πείθωμαι</i>
Perf. part. with <i>ᾧ</i>	<i>τετριμμένος ᾧ ἡγμένος ᾧ πεπεισμένος ᾧ</i>

OPTATIVE.

Present <i>οίμην</i>	<i>τριβοίμην ἀγοίμην πειθοίμην</i>
Perf. part. with <i>εἶην</i> }	<i>τετριμμένος ἡγμένος εἶην πεπεισμένος εἶην</i>
	<i>εἶην</i>

INFINITIVE.

Present, <i>-εσθαι</i>	<i>τρίβεσθαι ἄγεσθαι πείθεσθαι</i>
Perfect, <i>-(σ)θαι</i>	<i>τετριφθαι ἤχθαι πεπεῖσθαι</i>

PARTICIPLES.

Present, <i>-όμενος</i>	<i>τριβόμενος ἀγόμενος πειθόμενος</i>
Perf. redup. <i>-μένος</i>	<i>τετριμμένος ἡγμένος πεπεισμένος</i>

Middle only.

INDICATIVE.

Future, <i>-σομαι</i>	<i>τρίψομαι ἄξομαι πείσομαι</i>
1st Aor. <i>-έ- . -σάμην</i>	<i>ετριψάμην ἡξάμην ἐπεισάμην</i>

IMPERATIVE.

1st Aor. <i>-σαι</i>	<i>τρίψαι ἄξαι πείσαι</i>
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SUBJUNCTIVE.

1st Aor. <i>-σωμαι</i>	<i>τρίψωμαι ἄξομαι πείσωμαι</i>
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OPTATIVE.

Future, <i>-σοίμην</i>	<i>τριψοίμην ἀξοίμην πεισοίμην</i>
1st Aor. <i>-σαίμην</i>	<i>τριψαίμην ἀξαίμην πεισαίμην</i>

INFINITIVE.

Future, <i>-σεσθαι</i>	<i>τρίψεσθαι ἄξεσθαι πείσεσθαι</i>
1st Aor. <i>-σασθαι</i>	<i>τρίψασθαι ἄξασθαι πείσασθαι</i>

Stem, <i>τριβ-</i>	<i>ἀγ-</i>	<i>πειθ-</i>	
PARTICIPLE.			
Future, -σόμενος	<i>τριψόμενος</i>	<i>ἀξόμενος</i>	<i>πεισόμενος</i>
1st Aor. -σάμενος	<i>τριψάμενος</i>	<i>αξάμενος</i>	<i>πεισάμενος</i>
Passive only.			
INDICATIVE.			
Future, -θήσομαι	<i>τριφθήσομαι</i>	<i>ἀχθήσομαι</i>	<i>πεισθήσομαι</i>
1st Aor. ἐ- . . -θην	<i>ἐτρίφθην</i>	<i>ἤχθην</i>	<i>ἐπείσθην</i>
IMPERATIVE.			
1st Aor. -θητι	<i>τρίφθητι</i>	<i>ἄχθητι</i>	<i>πείσθητι</i>
SUBJUNCTIVE.			
1st Aor. -θῶ	<i>τριφθῶ</i>	<i>ἀχθῶ</i>	<i>πεισθῶ</i>
OPTATIVE.			
Future, -θησοίμην	<i>τριφθησοίμην</i>	<i>ἀχθησοίμην</i>	<i>πεισθησοίμην</i>
1st Aor. -θείην	<i>τριφθείην</i>	<i>ἀχθείην</i>	<i>πεισθείην</i>
INFINITIVE.			
Future, -θήσεσθαι	<i>τριφθήσεσθαι</i>	<i>ἀχθήσεσθαι</i>	<i>πεισθήσεσθαι</i>
1st Aor. -θῆναι	<i>τριφθῆναι</i>	<i>ἀχθῆναι</i>	<i>πεισθῆναι</i>
PARTICIPLES.			
Fut. -θησόμενος	<i>τριφθησόμενος</i>	<i>ἀχθησόμενος</i>	<i>πεισθησόμενος</i>
1st Aor. -θείς	<i>τριφθείς</i>	<i>ἀχθείς</i>	<i>πεισθείς</i>
VERBALS.			
-τός and -τέος	<i>τριπτός</i>	<i>ἀκτός</i>	<i>πειστός</i>
	<i>τριπτέος</i>	<i>ἀκτέος</i>	<i>πειστέος</i>

Note.—The Future Perfect, “Paulo-post Future” (see § 65, *d*, 7), is once found in the New Testament: *κεκράξονται* (Luke xix. 40), from *κράζω* (stem, *κραγ-*, § 85, *a*, 2, ii.) But as this is the only instance, the tense has not been given in the paradigm.

85. Before treating of the remaining class of consonant-verbs, *i.e.*, those with a liquid stem-ending, it is necessary to notice a most important modification to which very many mute verbs, as well as those of other classes, are subjected.

a. In the examples given, the stem appears full and unaltered in the Present tense. *Τρίβω* is from the stem *τριβ-*, *ἄγω* from *ἀγ-*, and *πείθω* from *πειθ-*. There are, however, many verbs in which *the stem is modified* in the formation of the Present. It is therefore requisite to note two main points : first, *the stem of the Verb*, from which all the tenses are derived ; and secondly, *the stem of the Present*, as found in Lexicons and Vocabularies.

(1) Labial stems are modified by the introduction of *-τ-* before the termination. Thus ;—stem *τυπ-*, *strike*, Present *τύπτω* ; stem *βλαβ-*, *hurt*, Present *βλάπτω* (for *βλάβ-τ-ω*, § 4, *d*, 3) ; stem *ρίφ-*, *throw*, Present *ρίπτω* (for *ρίφ-τ-ω*, § 4, *d*, 2).

(2) Guttural stems are modified by changing the stem-ending (i) into *-σσ-*, or its equivalent *-ττ-*. Thus from the stem *ταγ-*, *set in order*, we have Present *τάσσω* or *τάττω* ; (ii) into *-ξ-*, *e.g.*, stem *κραγ-*, *cry out*, Present *κράζω*.

(3) Dental stems are modified by changing the stem-ending into *-ξ-* : thus, from the stem *φραδ-*, *tell*, comes the Present *φραζω*.

It will be seen that, as the Present termination *-ξω* may be derived either from a guttural or a dental stem, a knowledge of the verb will be required before deciding to which of the two to refer it.*

b. The tenses of these “strengthened” verbs, as they are called, are formed, from the *verbal stem*, according to the rules before given. Thus—

* The original modification of guttural and dental stems was probably by the insertion of a short vowel (*ι* or *ε*) after the characteristic. So *ταγ-*, *ταγίω*, *τάσσω* ; *φραδ-*, *φραδέω*, *φράζω*. The softening occasioned by the vowel may be compared with the effect of *i* upon *t* in the termination *-tion*.

τύπτω,	<i>to strike</i>	τυπ-	fut. τύψω	perf. τέτυφα
βλάπτω,	<i>to hurt</i>	βλαβ-	„ βλάψω	„ βέβλαφα
ρίπτω,	<i>to throw</i>	ρίψ-	„ ρίψω	„ ἔρριφα
τάσσω,	<i>to arrange</i>	ταγ-	„ τάξω	„ τέταχα
κράζω,	<i>to cry</i>	κραγ-	„ κράξω	„ κέκραχα
φράζω,	<i>to tell</i>	φραδ-	„ φράσω	„ πέφρακα

c. Every class of mute verbs (as well as others, on which see hereafter) may receive modification by the insertion of a vowel in a short stem-syllable, so as to form a diphthong. Thus *φυγ-*, *flee*, gives *φεύγω*, and *λιπ-*, *leave*, *λείπω*. Only, in this case, the Future and Perfect are formed from the stem of the Present, as *λείπω*, *λείψω*, *λέλειφα*.

86. The most important point connected with the modification of the stem is the introduction, into the verbs so characterized, of a set of “secondary” tenses, in which the unmodified stem appears. These tenses, except in special cases, are of precisely similar meaning to the corresponding “primary” tenses. For example, the difference between the First and the Second Aorist is a difference of form only. The same remark can hardly be applied so unreservedly to the First and Second Perfect; but the instances of difference belong rather to the Lexicon than to the Grammar, and will be explained in the Vocabulary.

A few verbs unmodified, as *ἔχω*, have a Second Aorist, as will be afterwards noted. Occasionally, too, the Second Aorist differs in meaning from the First. The above rule, however, is general.

87. SECOND AORIST.

The *Second Aorist Active* in the Indicative resembles the Imperfect, in the other moods the Present, except that the Imperfect is taken from the modified, the Second Aorist from the original stem.

Thus from *φεύγω* (*φυγ-*), *to flee*—

Imperfect, *ἔφευγον*, *ἔφευγες*, *ἔφευγε(ν)*, *ἐφεύγομεν*, κ.τ.λ.
 Sec. Aorist, *ἔφυγον*, *ἔφυγες*, *ἔφυγε(ν)*, *ἐφύγομεν*, κ.τ.λ.

The augment and the terminations of the two tenses will be seen to be exactly alike.

In the moods after the Indicative, the Second Aorist drops the augment and follows the Present in termination, but accentuates the final syllable of the Infinitive (perispomenon) and Participle (oxytone).

With these explanations, the Second Aorist Active paradigm will present no difficulty.

	<i>τύπτω, to strike.</i>	<i>λείπω, to leave.</i>
	Stem <i>τυπ-</i>	<i>λιπ-</i>
Indicative,	<i>ἔτυπον</i>	<i>ἔλιπον</i>
Imperative,	<i>τύπε</i>	<i>λίπε</i>
Subjunctive,	<i>τύπω</i>	<i>λίπω</i>
Optative,	<i>τύποιμι</i>	<i>λίποιμι</i>
Infinitive,	<i>τυπεῖν</i>	<i>λιπεῖν</i>
Participle,	<i>τυπών, οὔσα, όν</i>	<i>λιπών</i>

b. The *Second Aorist Middle* follows exactly the same analogy. The Imperative, however, is perispomenon, the Infinitive paroxytone.

Indicative,	<i>ἐτυπόμην</i>	<i>ἐλιπόμην</i>
Imperative,	<i>τυποῦ</i>	<i>λιποῦ</i>
Subjunctive,	<i>τύπωμαι</i>	<i>λίπωμαι</i>
Optative,	<i>τυποίμην</i>	<i>λιποίμην</i>
Infinitive,	<i>τυπέσθαι</i>	<i>λιπέσθαι</i>
Participle,	<i>τυπόμενος</i>	<i>λιπόμενος</i>

c. *Second Aorist Passive*.—Here the mood and tense-endings are like those of the passive First Aorist, the difference being that the unmodified root is used instead of the aspirated form with -θ-. First Aorist, *ἐτύφθην*; Second Aorist, *ἐτύπην*. In the Imperative

second person, -θι is found instead of -τι. One paradigm of this tense will suffice :—

Indicative, ἐτύπην	Optative, τυπείην
Imperative, τύπηθι, τυπήτω	Infinitive, τυπήναι
Subjunctive, τυπῶ	Part. τυπείς, τυπείσα, τυπέν

88. SECOND FUTURE.

a. In the Passive voice, there is a *Second Future* connected with the Second Aorist, exactly as the First Future is connected with the First Aorist. Thus from τύπτω we have, First Aor. pass., ἐτύφθην; First. Fut., τυφθήσομαι; Second Aor., ἐτύπην; Second Fut., τυπήσομαι. The paradigm is as follows :—

Indicative, τυπήσομαι	Infinitive, τυπήσεσθαι
Imperative, τυπησώμην	Participle, τυπησόμενος

89. SECOND PERFECT.

b. The *Second Perfect* belongs to the Active voice only, and is distinguished from the ordinary Perfect of mute verbs by having the unmodified stem without the aspirate. Thus: τύπτω (τυπ-). First Perf., τέτυφα; Second Perf., τέτυπα. The tense is of rare occurrence, and its special significance will have to be explained in individual cases. It occurs in some verbs that do not modify their stem. The *Second Pluperfect* accompanies it, where found. One paradigm here also will be sufficient. Second Perfect of ποάσσω (πραγ-), to do :—

Indicative, πέπραγα	Optative, πεπράγοιμι
„ Plup. (ἐ)πεπράγειν	Imperative, πέπραγε
Subjunctive, πεπράγω	Infinitive, πεπραγέναι
Participle, πεπραγώς, -υῖα -ός.	

90. GENERAL RULES FOR THE SECOND TENSES.

(1) These do not occur in the pure verbs, or in verbs having a dental, τ, δ, θ (ζ), for their characteristic.

(2) The same verb very seldom takes both First and Second Aorists in the Active or Middle.

(3) The Passive may have both First and Second Aorist and Future.

(4) When both First and Second Perfect active are found, the former is often transitive, the latter intransitive. *πέπραχα*, *I have done*; *πέπραγα*, *I have fared* (compare English, "How do you do?").

REMARK.—For the vowel-modifications of the second tenses, see the sections on Tense-formation, §§ 93—99.

Exercise 11.—On Mute Verbs.

[*Vocabulary, from the "Sermon on the Mount."*—(1) LABIAL STEMS: *βλέπω*, *to see*; *ἀλείφω*, *to anoint*; *θλίβω*, *to straiten*; *κρύπτω*, *to hide*; *νίπτω*, *to wash*; *στρέφω*, *to turn*; *τρέφω* (*θρεφ-*), *to nourish*.

(2) GUTTURAL STEMS: *ἄγω*, *to lead*; *διώκω*, *to pursue*; *ἔχω* (*έχ*), *to have*; *λέγω*, *to say*; *προσεύχομαι*, *to pray* (dep.).

(3) DENTAL STEMS: *ψεύδομαι*, *to lie* (dep.); *ὀνειδίζω*, *to reproach*; *δοξάζω*, *to glorify*; *νομίζω*, *to suppose*; *νήθω*, *to spin*; *ἀγιάζω*, *to hallow*.

Analyze and translate the following words:—*δεδιωγμένοι*, *ὀνειδίσωσιν*, *διώξουσι*, *ψευδόμενοι*, *ἐδίωξαν*, *κρυβῆναι*, *δοξάσωσι*, *νομίσητε*, *ἔχει*, *στρέψον*, *προσεύχεσθε*, *διωκόντων*, *ἔχετε*, *βλέπων*, *προσεύχη*, *πρόσευξαι*, *προσευχόμενοι*, *ἀγιασθήτω*, *ἄλειψαι*, *νίψαι*, *βλέπων*, *κλέπτουσι*, *νήθει*, *λέγοντες*, *στράφεντες* (see § 98, *d*), *τεθλιμμένη*.

Also the following: *ἤλειψε*, *ἡγιασμένοι*, *ἀγιάσαι*, *ἐδίωκον*, *κεκρυμμένα*, *κρύψατε*, *εἶχον*, *ἔξω*, *ἔχον*, *ἐψεύσω*, *ψεύσασθαι*, *ἐθρέψαμεν*, *νίψης*, *ἔστρεψε*, *λεγόμενος*, *λεχθεῖς*, *προσηύχετο*, *προσευξάμενοι*, *θρέψω*.

91. LIQUID VERBS.

Verbs with the stem-endings *λ*, *μ*, *ν* or *ρ*, present many variations from the foregoing models, which will be noticed

in the sections on Tense-formation. It will be sufficient, as introductory to the paradigm, to observe—

a. The stem of these verbs is generally modified in the Present: *e. g.*, stem ἀγγελ-, *announce*, Present act. ἀγγέλλω; φαν-, *appear*, Pres. φαίνω.

b. The Future active originally ended in -έσω, middle -έσομαι; but the σ being dropped (see a similar case in Nouns, § 30, iv.), two vowels are brought together, and contraction ensues. Thus, ἀγγελ-, Fut. (ἀγγελέ-σ-ω, ἀγγελέ-ω) ἀγγελῶ; middle (ἀγγελ-έ-σ-ομαι, ἀγγελ-έ-ομαι), ἀγγελοῦμαι. The Future, active and middle, of liquid verbs is therefore declined like the Present of contracted pure verbs with stem-ending ε-.

c. The First Aorist active and middle follows the Future in the omission of the σ, but lengthens the vowel of the preceding syllable. Thus:—

φᾶν-,	fut. φανῶ,	1st Aor. ἔφηνα
ἀγγελ-,	„ ἀγγελῶ,	„ ἤγγειλα
κρίν-, <i>judge</i> ,	„ κρίνῶ,	„ ἔκρινα
σῖρ-, <i>drag</i> ,	„ σῦρῶ,	„ ἔσῦρα

d. In the Perfect active, as ν- and μ- cannot come before -κ, various expedients are adopted. κρίνω, *to judge*, κλίνω, *to bend*, πλύνω, *to wash*, drop the ν (κέκρικα, &c.) Other verbs, as φαίνω, adopt a Second Perfect, lengthening the vowel as in the Aorist (πέφηνα). Others, again, form the Perfect as from a pure root in ε-, as μένω, *to remain*, μεμένηκα, as if from μενέω.

e. In the Perfect passive, ν- is changed into σ- or into μ- before -μαι, as, from φαν-, πέφασμαι instead of πέφαν-μαι, and from ξηραν-, ἐξήραμμαι instead of ἐξήραν-μαι. The three verbs which drop ν- before -κα in the Perfect active lose it also in the Perfect and First Aorist passive. Thus, κέκριμαι, ἐκρίθην. Those verbs which assume a root in ε- for the Perfect active, construct the passive Perfect and First Aorist after the same analogy.

92. PARADIGMS.

Stem, ἀγγελ-	κρίν-	ἀρ-
Strengthened, ἀγγελλ-	κρίν-	ἀρ-

Active.

INDICATIVE.

Present,	ἀγγέλλω	κρίνω	ἄρω
Imperfect,	ἡγγελλον	ἔκρινον	ἦρον
Future sing.	ἀγγελῶ	κρινῶ	ἀρῶ
„ „	ἀγγελεῖς	κρινεῖς	ἄρεῖς
„ „	ἀγγελεῖ	κρινεῖ	ἄρεῖ
„ plur.	ἀγγελοῦμεν	κρινοῦμεν	ἀροῦμεν
„ „	ἀγγελεῖτε	κρινεῖτε	ἄρεῖτε
„ „	ἀγγελοῦσι(ν)	κρινοῦσι(ν)	ἀροῦσι(ν)
1st Aorist,	ἡγγειλα	ἔκρινα	ἦρα
Perfect,	ἡγγελκα	κέκρικα	ἦρκα
Pluperfect,	ἡγγέλκειν	(ἐ)κεκρίκειν	ἦρκειν
2nd Aorist,	ἡγγελον		ἦρον

IMPERATIVE.

Present,	ἄγγελλε	κρίνε	ἄρε
1st Aorist,	ἄγγειλον	κρίνον	ἄρον
Perfect,	ἡγγελκε	κέκρικε	ἦρκε
2nd Aorist,	ἄγγελε		ἄρε

SUBJUNCTIVE.

Present,	ἀγγέλλω	κρίνω	ἄρω
1st Aorist,	ἀγγείλω	κρίνω	ἄρω
Perfect,	ἡγγέλκω	κεκρίκω	ἦρκω
2nd Aorist,	ἀγγέλω		ἄρω

OPTATIVE.

Present,	ἀγγέλλοιμι	κρίνοιμι	ἄροιμι
Future,	ἀγγελοῖμι or οῖην	κρινοῖμι or οῖην	ἀροῖμι or οῖην
1st Aorist,	ἀγγέλαιμι	κρίναιμι	ἄραιμι
Perfect,	ἡγγέλοισι	κεκρίκοισι	ἦρκοισι
2nd Aorist,	ἀγγέλοισι		ἄροισι

Stem, ἀγγελ-	κρίν-	ἀρ-
Strengthened, ἀγγελλ-	κρίν-	αἶρ-

	INFINITIVE.		
Present,	ἀγγέλλειν	κρίνειν	αἶρειν
Future,	ἀγγελεῖν	κρινεῖν	ἀρεῖν
1st Aorist,	ἀγγεῖλαι	κρίναι	ἄραι
Perfect,	ἡγγελκέναι	κεκρικέναι	ἦρκέναι
2nd Aorist,	ἀγγελεῖν		ἀρεῖν

	PARTICIPLES.		
Present,	ἀγγέλλων	κρίνων	αἶρων
Future,	ἀγγελῶν	κρινῶν	ἀρῶν
1st Aorist,	ἀγγείλας	κρίνας	ἄρας
Perfect,	ἡγγελκῶς	κεκρικῶς	ἦρκῶς
2nd Aorist,	ἀγγελῶν		ἀρῶν

Middle and Passive.

	INDICATIVE.		
Present,	ἀγγέλλομαι	κρίνομαι	αἶρομαι
Imperfect,	ἡγγελλόμην	ἐκρινόμην	ἦρόμην
Perfect,	ἡγγελμαι	κέκριμαι	ἦρμαι
Pluperfect,	ἡγγέλμην	(ἐ)κεκρίμην	ἦρμην

	IMPERATIVE.		
Present,	ἀγγέλλου	κρίνου	αἶρου
Perfect,	ἡγγελσο, -θω	κέκρισο, -σθω	ἦρσο, ἦρθω
	κ.τ.λ.		

	SUBJUNCTIVE.		
Present,	ἀγγέλλωμαι	κρίνωμαι	αἶρωμαι
Perfect,	ἡγγελμένος ᾧ	κεκριμένος ᾧ	ἦρμένος ᾧ

	OPTATIVE.		
Present,	ἀγγελλοίμην	κρινοίμην	αἰροίμην
Perfect,	ἡγγελμένος εἶην	κεκριμένος εἶην	ἦρμένος εἶην

Stem, ἀγγελ-		κρίν-	ἀρ-
Strengthened, ἀγγελλ-		κρίν-	αἰρ-
INFINITIVE.			
Present,	ἀγγέλλεσθαι	κρίνεσθαι	αἰρέσθαι
Perfect,	ἠγγέλλαι	κεκρίσθαι	ἦρθαι
PARTICIPLES.			
Present,	ἀγγελλόμενος	κρινόμενος	αἰρόμενος
Perfect,	ἠγγελμένος	κεκριμένος	ἦρμένος
Middle only.			
INDICATIVE.			
Future,	ἀγγελοῦμαι	κρινοῦμαι	ἀροῦμαι
1st Aorist,	ἠγγειλάμην	ἐκρινάμην	ἠράμην
2nd Aorist,	ἀγγελόμην		ἠρόμην
IMPERATIVE.			
1st Aorist,	ἄγγειλαι	κρίναι	ἄραι
2nd Aorist,	ἀγγελοῦ		ἀροῦ
SUBJUNCTIVE.			
1st Aorist,	ἀγγεῖλωμαι	κρίνώμαι	ἄρωμαι
2nd Aorist,	ἀγγέλωμαι		ἄρωμαι
OPTATIVE.			
Future,	ἀγγελοίμην, ῥίο, κρινοίμην, οἶο, ἀροίμην, οἶο, οἶτο κ.τ.λ.		
1st Aorist,	ἀγγειλαίμην	κριναίμην	ἀραίμην
2nd Aorist,	ἀγγελοίμην		ἀροίμην
INFINITIVE.			
Future,	ἀγγελεῖσθαι	κρινεῖσθαι	ἀρεῖσθαι
1st Aorist,	ἀγγεῖλασθαι	κρίνασθαι	ἄρασθαι
2nd Aorist,	ἀγγελέσθαι		ἀρέσθαι

Stem, <i>αγγελ-</i>	<i>κρῖν-</i>	<i>ἄρ-</i>
Strengthened, <i>ἀγγελλ-</i>	<i>κρῖν-</i>	<i>αἶρ-</i>

PARTICIPLES.

Future,	<i>ἀγγελοῦμενος</i>	<i>κρινούμενος</i>	<i>ἀρούμενος</i>
1st Aorist,	<i>ἀγγειλάμενος</i>	<i>κρινάμενος</i>	<i>ἀράμενος</i>
2nd Aorist,	<i>ἀγγελόμενος</i>		<i>ἀρόμενος</i>

Passive only.

INDICATIVE.

1st Future,	<i>ἀγγελθήσομαι</i>	<i>κριθήσομαι</i>	<i>ἄρθήσομαι</i>
1st Aorist,	<i>ἡγγέλθην</i>	<i>ἐκρίθην</i>	<i>ἤρθην</i>
2nd Aorist,	<i>ἡγγέλην</i>		<i>ἤρην</i>
2nd Future,	<i>ἀγγελήσομαι</i>		<i>ἀρήσομαι</i>

IMPERATIVE.

1st Aorist,	<i>ἀγγέλθητι</i>	<i>κρίθητι</i>	<i>ἄρθητι</i>
2nd Aorist,	<i>ἀγγέλητι</i>		<i>ἄρητι</i>

SUBJUNCTIVE.

1st Aorist,	<i>ἀγγελθῶ</i>	<i>κριθῶ</i>	<i>ἄρθῶ</i>
2nd Aorist,	<i>ἀγγελῶ</i>		<i>ἀρῶ</i>

OPTATIVE.

1st Future,	<i>ἀγγελθῃσοίμην</i>	<i>κριθῃσοίμην</i>	<i>ἄρθῃσοίμην</i>
1st Aorist,	<i>ἀγγελθείην</i>	<i>κριθείην</i>	<i>ἄρθείην</i>
2nd Aorist,	<i>ἀγγελείην</i>		<i>ἄρείην</i>
2nd Future,	<i>ἀγγελῃσοίμην</i>		<i>ἀρῃσοίμην</i>

INFINITIVE.

1st Future,	<i>ἀγγελθήσεται</i>	<i>κριθήσεται</i>	<i>ἄρθήσεται</i>
1st Aorist,	<i>ἀγγελθῆναι</i>	<i>κριθῆναι</i>	<i>ἄρθῆναι</i>
2nd Aorist,	<i>ἀγγελῆναι</i>		<i>ἀρῆναι</i>
2nd Future,	<i>ἀγγελήσεται</i>		<i>ἀρήσεται</i>

Stem, ἀγγελ-	κρῖν-	ἀρ-
Strengthened, ἀγγελλ-	κρῖν-	αἶρ-
PARTICIPLES.		
1st Future,	ἀγγελθησόμενος κριθησόμενος	ἀρθησόμενος
1st Aorist,	ἀγγελθείς κριθείς	ἀρθείς
2nd Aorist,	ἀγγελεῖς	ἀρείς
2nd Future,	ἀγγελησόμενος	ἀρησόμενος
VERBALS.		
	ἀγγελτός κριτός	ἀρτός
	ἀγγελέος κριτέος	ἀρτέος

* * * It is not to be supposed that all the above forms are actually in use. They are given as παραδείγματα, *examples*, of words that may occur.

Exercise 12.—On Liquid Verbs.

I. [*Vocabulary, from the "Sermon on the Mount."*—αὐξάνω, *to grow, to increase*; βάλλω, *to throw, cast*; θέλω, *to will* (augment with η, see § 94, ii.); κρίνω, *to judge*; μωραίνω, *to corrupt*; σπείρω, *to sow*; φαίνω, *to show* (Second Aorist, passive or middle, *appear*); χαίρω, *to rejoice*.]

II. Analyze and translate the following forms:—χαίρετε, μωρανθή, βληθῆναι (see § 98, c), βληθήση, βάλε, βληθῆ, θέλοντι, κριθῆναι, φανῆς, σπείρουσιν, αὐξάνει, βαλλόμενον, κριθῆτε, κριθήσεσθε, βάλητε, θέλητε.

Also the following:—θελει, ἤθελον, ἠθέλησα, θέλοντες, κρίνει, κρινεῖ, κρίνατε, ἐμωράνθησαν, ἐμώρανεν, σπείρων, σπαρείς, ἐσπαρμένον, ἐφάνη, φαίνεσθε, φανείται, βάλε, βλήθητι, βάλλειν, βαλεῖν, βάλλω, βαλῶ.

93. NOTES ON THE TENSES.

The foregoing paradigms have fully given the typical forms of the First Conjugation, *i.e.*, of the great majority of verbs, and of most of the tenses in *all* verbs. Many minute variations must now be noticed, with apparent irregularities, which for the most part can themselves be reduced to rule, or explained by some early usage of the language.

Accentuation.—It may be repeated at the outset from § 73, that *verbal forms mostly retract the accent, i.e.*, throw it back as far as possible. Exceptions are noted below under the different Tenses. When the accent falls on the penultimate, *e.g.*, in dissyllables, a long vowel is circumflexed, in certain forms, as has been already shown.

94. THE PRESENT AND IMPERFECT: ACTIVE, MIDDLE AND PASSIVE.

I. The Present Indicative Active, first person (the form usually given in Lexicons, Vocabularies, and Concordances*) contains the verbal stem, *often modified*.

The principal forms of modified stem are as follows:—

1. Labial stem-endings, strengthened by τ-. (See § 85, *a*, 1.)
2. Short stem-syllables lengthened. (See § 85, *c*.)
3. The euphonic σσ-, ττ-, for a guttural characteristic; ζ- for a dental, or occasionally for γ-. (See § 85, *a*, 2, 3.)
4. λλ- for the characteristic λ-. (See *note*, § 85.)
5. The letter ν- affixed to the stem-syllable.

This may take place in different ways.

a. To a pure stem, simply affixed:

Thus from φθα-, φθάνω, *to anticipate*.
from πι-, πίνω, *to drink*.

b. Two consonant stems follow this model:

from καμ-, κάμνω, *to be weary*.
from δακ-, δάκνω, *to bite*.

* Bruder's Concordance, 4to (Tauchnitz), gives the Present *Infinitive*.

c. One affixes νε-, ἀφικ-, ἀφικνεῖμαι, to arrive.

d. To a pure stem lengthened, two verbs only :

from βα-, βαίνω, to go.

from ἐλα-, ἐλαύνω, to drive.

e. To a consonant stem, with connective α :

from ἁμαρτ-, ἁμαρτάνω, to sin.

from λαβ-, λαμβάνω, to take.

In the last-mentioned verb, it will be seen that μ is also inserted in the stem-syllable. This is for -ν- (made μ before a labial, § 4, d, 5). So μαρθάνω, to learn, from μαθ-, and other verbs. The stem appears in the Second Aorist, ἤμαρτον, ἔλαβον, ἔμαθον.

6. An alternative pure stem in ε-.

This appears generally in the Future, Aorist, and Perfect.

Thus ἔχ- and σχε-, to have, ἔχω, ἔξω, or σχήσω, ἔσχηκα; Second Aor., ἔσχον.

θελ- and θελε- (also ἐθελ-), to will, θέλω, θελήσω, ἐθέλησα.

μέν- and μενε-, to remain, μένω, μεμένηκα.

Occasionally the ε-stem appears in the Pres. Thus δοκ- and δοκε-, to appear, δοκῶ (δοκέω), δόξω, ἔδοξα.

Some of the verbs under 5, e, have a similar alternative stem. Thus from ἁμαρτάνω we find ἁμαρτήσω, ἡμάρτηκα.

7. The *inchoative* form (so called because some verbs of this class denote the beginning of an action), in σκ- or ισκ-.

Pure stems add -σκ-, generally lengthening a short stem-vowel. So θνα-, transposed from θαν-, to die, θνήσκω, ἔθανον, Perf. τέθνηκα.

Consonant stems add -ισκ-, and often, as in 6, have an alternative stem in ε-. Thus εὕρ-, εὔρε-, to find, εὕρισκω, εὔρήσω, εὔρηκα, εὔρον. πάσχω, to suffer, (παθ-, with alternative stem, πενθ-) has Second Aor. ἔπαθον, Second Perf. πέπονθα. διδάσκω, to teach, originally from δα-, assumes a mute guttural stem: Fut., διδάξω; First Aor. pass., ἐδιδάχθην.

Verbs of this class are very various in form, as exhibited in the Lexicon or Vocabulary.

8. Reduplicated stems, the initial consonant repeated with ἱ.

Four verbs of this class are of very common occurrence.

a. γίνομαι (deponent intransitive), to become, stem γεν-, by reduplication γιγεν-, shortened into γιγν-, the second γ- being dropped for the sake of euphony; Impf., ἐγινόμεν; Inf., γίνεσθαι; Second Aor., ἐγενόμην, γενέσθαι.

b. γινώσκω, *to become acquainted with, to know.* Stem γνο-, which becomes γνωσκ-, after the model of class 7; then by reduplication γιγνωσκ-, when γ- is dropped, as in the last instance; Fut., γνώσομαι; Perf., ἔγνωκα; Second Aor., ἔγνων (like second conjugation).

c. μνησκόμαι, *to remember* (deponent), from μνα-, μνήσομαι, ἐμνήσθην, μέμνημαι.

d. πίπτω, *to fall.* This is not a labial verb strengthened by τ-. Its root is πετ-, by reduplication πιπετ-. The weak vowel -ε- is then dropped, leaving πιπτ-. Second Aor., ἔπεσον, the σ- being softened from τ-; Fut., πεσοῦμαι; Perf., πέπτωκα. (Compare § 96, *d.*)

II. The IMPERFECT TENSE always follows the stem of the Present, the Augment being prefixed.

For the Augment, consult § 69. After the Augment, an initial -ρ- is doubled, as from ῥύομαι; Impf., ἑρῥνόμην; First Aor., ἑρῥύσθην. A few verbs have the *Attic double augment* η instead of ε. Thus, μέλλω, *to be about to do* a thing, has ἔμελλον and ἡμελλον interchangeably. Ὀράω, *to see*, has a double augment also: Impf., ἐώρων; Perf., ἐώρακα. (See further, under the Aorist, § 97.)

95. THE SECOND AORIST, ACTIVE AND MIDDLE.

This is the simplest of the Tenses (see § 87), and in general contains *the exact verbal stem*. Hence it is mainly found in verbs whose Present-stem is modified. So Imperf., ἔτυπτον; Second Aor., ἔτυπον. In one verb, ἄγω, *to lead*, where the Present-stem is unmodified, the Second Aorist is distinguished from the Imperfect by a reduplication: Impf., ἦγον; Second Aor., ἦγαγον; Inf., ἀγαγεῖν.

Note.—Some short stem-syllables with ε- change this into α in the Second Aorist, as from σπείρω, *to sow* (σπερ-), ἔσπαρον.

The Vowel Aorist.—A few pure stems (like the second conjugation, or “verbs in -μι”) affix the tense-endings to the stem, with lengthened vowel, rejecting the usual modal vowel.

Thus, γινώσκω (γνο-, see § 94, 8, *b*), ἔγνων.

δύνω, *to set*, as the sun (δυ-), ἔδυν.

βαίνω, *to go* (βα-), ἔβην.

For the conjugation of these forms, see paradigms of verbs in -μι.

Accentuation.—The Second Aorist active infinitive circumflexes the final syllable; τυπεῖν; in the participle accents the stem-syllable -οντ, with a circumflex on the fem. where possible, τιπών, τυποῦσα, τυπόν. In the middle the imperative is perispomenon, τυποῦ; the inf. paroxytone, τυπέσθαι.

96. THE FUTURE, ACTIVE AND MIDDLE.

For the relation between the Future stem and the simple stem of the verb, consult § 85, *b*, *c*.

a. In pure stems, the vowel is lengthened before the Future characteristic -σ-. The stem-endings α- and ε- become η; ο- becomes ω; ι- and υ- are made long. Thus, τιμάω, τιμήσω; φιλέω, φιλήσω; δηλόω, δηλώσω; λύω, λύσω.

Exceptions: (i.) α- becomes ā- after a vowel or ρ. Thus:—

ἐάω, <i>to permit</i> ,	Fut. ἐάσομαι.
ιάομαι, <i>to heal</i> ,	,, ἰάσομαι.
πειράομαι, <i>to try</i> ,	,, πειράσομαι.

So πεινάω, *to hunger*, ,, πεινάσω.

χαλάω, *to loosen*, ,, χαλάσω.

But χράομαι, *to use*, makes χρήσομαι.

(ii.) The following verbs do not lengthen their stem-endings for the Future:—*

α-forms:	γελάω, <i>to laugh</i> ,	Fut. γελάσω.
	κλάω, <i>to break</i> ,	,, κλάσω.
ε-forms:	ἀρκέω, <i>to suffice</i> ,	,, ἀρκίσω.
	ἐπαινέω, <i>to praise</i> ,	,, ἐπαινέσω.
	καλέω, <i>to call</i> ,	,, καλέσω.
	τελέω, <i>to finish</i> ,	,, τελέσω.
	φορέω, <i>to carry</i> ,	,, φορέσω.

b. Verbs in ἴζω (stem ἰδ-) usually drop the -σ- Future charac-

* Some of these verbs are regular in classic Greek.

teristic, replacing it by a contraction similar to that of the liquid verbs. This form is called the *Attic Future*.

Thus: ἀφορίζω, <i>to separate</i> ,	makes Fut. ἀφοριῶ.
ἐλπίζω, <i>to hope</i> ,	„ ἐλπιῶ.
κομίζω, <i>to carry</i> ,	„ κομιῶ, mid. κομιῶμαι.
καθαρίζω, <i>to purify</i> ,	„ καθαριῶ and καθαρίσω.
βαπτίζω, <i>to baptize</i> ,	„ βαπτίσω only.
σαλπίζω, <i>to sound a trumpet</i> ,	„ σαλπίσω only.*

But the verbs of this class which drop -σ- in the Future, resume it in the First Aorist; so far differing from the liquid verbs.

c. Three verbs in -έω, originally -έϝω, show the digamma (see § 29, iii.) in inflection, as v:—

πλέω, <i>to sail</i> ,	Fut. πλεύσομαι
πνέω, <i>to blow</i> ,	„ πνεύσω.
ῥέω, <i>to flow</i> ,	„ ῥεύσω.

Another digammated verb, χέω, *to pour*, omits the σ altogether, and conforms to the Attic Future, retaining, however, the ε before the circumflexed final: ἐκχεῶ, *I will pour forth* (Acts ii. 17.)

In this class the First Aorist characteristic conforms to that of the Future. So ἔπνευσα. From ἐκχεῶ is formed First Aor. ἐξέχεα, uncontracted.

To the digammated verbs may be referred καίω, *to burn*, Fut. καύσω; κλαίω, *to weep*, Fut. κλαύσω and κλαύσομαι (Luke vi. 25; Rev. xviii 9). (See d.)

d. Several active verbs of frequent occurrence have a Future in the middle form, still with active meaning; as—

ἀκούω, <i>to hear</i> ,	Fut. ἀκούσομαι, or ἀκούσω.
ζάω, <i>to live</i> ,	„ ζήσομαι or ζήσω.
λαμβάνω, <i>to take</i> ,	„ λήψομαι (from λαβ-, ληψ-)
θαυμάζω, <i>to wonder</i> ,	„ θαυμάσομαι, once.
φεύγω, <i>to flee</i> ,	„ φεύξομαι.
πίνω, <i>to drink</i> ,	„ πίομαι, -εσαι, -εται (Luke xvii. 8).

* In classic Greek, σαλπίζω, from stem σαλπιγγ-.

97. THE FIRST AORIST, ACTIVE AND MIDDLE.

a. Connexion of the Aorist stem with that of the Future.—1. In the pure and mute verbs, the σ of the Future is retained.

2. In the liquid verbs, the Aorist lengthens a short vowel before the stem-ending. Thus, $\sigma\pi\epsilon\rho$ -, to sow; Fut., $\sigma\pi\epsilon\rho\omega$; First Aor., $\epsilon\sigma\pi\epsilon\iota\rho\alpha$; and from $\acute{\alpha}\gamma\gamma\epsilon\lambda$ -, $\eta\gamma\gamma\epsilon\iota\lambda\alpha$.

Verbs in $\alpha\acute{\iota}\nu\omega$, from the stem $-\acute{\alpha}\nu$, generally have $\check{\alpha}$ in the Future, $\bar{\alpha}$ in the First Aorist. So $\lambda\epsilon\upsilon\kappa\alpha\acute{\iota}\nu\omega$, to whiten; Fut., $\lambda\epsilon\upsilon\kappa\bar{\alpha}\nu\omega$; First Aor., $\epsilon\lambda\epsilon\upsilon\kappa\bar{\alpha}\nu\alpha$. $\sigma\eta\mu\alpha\acute{\iota}\nu\omega$, to signify; First Aor. inf., $\sigma\eta\mu\bar{\alpha}\nu\alpha\iota$ (Acts xxv. 27). Similarly, $\epsilon\pi\iota\phi\bar{\alpha}\nu\alpha\iota$ (Luke i. 79), from $\epsilon\pi\iota$, $\phi\alpha\acute{\iota}\nu\omega$,* to show, appear. But $\kappa\epsilon\rho\delta\alpha\acute{\iota}\nu\omega$, to gain, Fut. $\kappa\epsilon\rho\delta\bar{\alpha}\nu\omega$, makes $\epsilon\kappa\epsilon\rho\delta\eta\sigma\alpha$, as from an alternative pure root, $\kappa\epsilon\rho\delta\alpha$ -.

b. Peculiarities of Augment.—The double augment is occasionally found: $\acute{\alpha}\nu\omicron\iota\gamma\omega$, to open, $\acute{\alpha}\nu\epsilon\phi\acute{\alpha}\xi\alpha$, also $\eta\eta\nu\omicron\iota\epsilon\acute{\alpha}$; similarly, $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$, to will (deponent), $\eta\beta\omicron\upsilon\lambda\eta\theta\eta\nu$ (2 John, 12). Compound verbs generally prefix the augment to the verbal stem; but where the compound has lost its force, or has usurped the place of the simple verb, the augment may precede the whole verb. Thus, from $\pi\rho\omicron\phi\eta\tau\epsilon\upsilon\omega$, $\epsilon\pi\rho\phi\eta\tau\epsilon\upsilon\sigma\alpha$, instead of $\pi\rho\omicron\epsilon\phi\eta\tau\epsilon\upsilon\sigma\alpha$. The prefix, $\epsilon\upsilon$, well, is sometimes augmented into $\eta\upsilon$ -, sometimes left unaltered. So from $\epsilon\upsilon\delta\omicron\kappa\epsilon\omega$, to be well pleased, $\epsilon\upsilon\delta\omicron\kappa\eta\sigma\alpha$ (Matth. iii. 17), and $\eta\upsilon\delta\omicron\kappa\eta\sigma\alpha$ (Luke iii. 22). But a verbal stem after $\epsilon\upsilon$, beginning with α , ϵ , \omicron , is itself augmented. So from $\epsilon\upsilon\alpha\gamma\gamma\epsilon\lambda\acute{\iota}\zeta\omicron\mu\alpha\iota$, to preach the Gospel, we have $\epsilon\upsilon\eta\gamma\gamma\epsilon\lambda\acute{\iota}\sigma\acute{\alpha}\mu\eta\nu$, not $\eta\upsilon\alpha\gamma\gamma\epsilon\lambda\acute{\iota}\sigma\acute{\alpha}\mu\eta\nu$.

The root $\acute{\alpha}\gamma$ -, to break (second conjugation, $\acute{\alpha}\gamma\gamma\eta\mu\iota$ (with prefix, $\kappa\alpha\tau\alpha$, makes First Aor. $\kappa\alpha\tau\acute{\alpha}\xi\alpha$ (John xix. 32), instead of $\kappa\acute{\alpha}\tau\eta\acute{\xi}\alpha$. But as the ϵ - is found in the Future of the same verb ($\kappa\alpha\tau\epsilon\acute{\alpha}\xi\omega$, Matth. xii. 20), and in the Second Aor. subj. pass. ($\kappa\alpha\tau\epsilon\alpha\gamma\omega\sigma\iota$, John xix. 30), it may mark a collateral form of the verb, and not be intended as an augment.†

The Aorist augment of the verb $\alpha\acute{\iota}\rho\omega$ (see § 92) is variously printed η or $\acute{\eta}$. The latter is correct, as it is the *simple* stem which is lengthened.

Note. Some verbs in the LXX. have a kind of compound Aorist tense ("Alexandrian"), like the First in termination, but like the Second in tense-

* The classical First Aor. of $\phi\alpha\acute{\iota}\nu\omega$ is $\epsilon\phi\eta\eta\alpha$.

† Or it may be simply to distinguish the forms from those of $\kappa\alpha\tau\epsilon\gamma\omega$, to lead down.

form: *i.e.*, attaching First Aorist terminations to the simple verbal stem. So in classic Greek, *ἤνεγκον* or *ἤνεγκα*. See § 103 (6). An instance in the New Testament of the Alexandrian Aorist is Heb. ix. 12, *εὐράμενος*. Many others occur in the most ancient MSS., and have been adopted into critical editions, as *ἔπεσαν* (compare § 94, 8, *d*), and *εἶπα* in different numbers and persons; in imper., *εἰπάτωσαν* (Acts xxiv. 20).

Accentuation.—The active First Aor. Infinitive accents the penultimate, circumflexing all diphthongs and long vowels, as *φυλάξαι*, *πιστεῦσαι*. The act. Optative third pers. sing. has an acute accent on the same syllable, the *αι* being here regarded as long, as *πιστεύσαι*. The same form again is found in the middle Imperative; the *αι*, as usual, being treated as short, and the accent thrown back, as *πίστευσαι*. Only in monosyllabic stems, where the accent must be on the penultima, a long vowel is circumflexed, as *λῦσαι*. To present the three cases at one view:

Act. Opt., 1st Aor., third pers. sing.,	<i>πιστεύσαι</i>	<i>λύσαι</i>	<i>φυλάξαι</i> .
Active, 1st Aorist, infinitive,	<i>πιστεῦσαι</i>	<i>λῦσαι</i>	<i>φιλάξαι</i> .
Middle, 1st Aorist, imperative,	<i>πίστευσαι</i>	<i>λῦσαι</i>	<i>φύλαξαι</i> .

98. THE AORISTS AND FUTURES PASSIVE.

a. The First Aorist, Future and Perfect (with the Pluperfect), Passive, have generally the same modification of the verbal root. Thus, from *τιμα-*, *ἐτιμήθην*, *τετίμμαι*; from *λυ-*, *ἐλύθην*, *λῦθήσομαι*, *λέλυμαι*; and from *πειθ-*, *ἐπείσθην*, *πεισθήσομαι*, *πέπεισμαι*. To know one of these Tenses is, therefore, a help to the knowledge of the rest. But *σώζω*, *to save*, makes *ἐσώθην* and *σέσωσμαι*.

b. The chief variation in the stem-syllable of these tenses from the ordinary model is in the case of pure verbs. Usually, these lengthen the vowel stem-ending. In several verbs, however, the short vowel remains, as in *ἐδέθην*, *ἐλύθην*, and others. In many, again, the letter *σ* is inserted after the stem, as in *ἐτελέσθην* (Perf., *τετέλεσμαι*), *ἐχαλάσθην* (2 Cor. xi. 33), and from *ρύομαι*, *to deliver*, *ἐρρύσθην* (2 Tim. iv. 17). Thus, also, from *ἀκούω*, *to hear*, *ἤκουσθην*, *ἀκουσθήσομαι*, *ἤκουσμαι*.

c. The transposition of a vowel and liquid, in short monosyllabic roots, is very common in these tenses. Thus, *βαλ-*, *to throw*, becomes *βλα-*, and gives *ἐβλήθην*, *βληθήσομαι*, *βέβλημαι*. The root

καλε-, *to call*, is treated as καλ-, κλα-; First Aor. pass., ἐκλήθην; Fut., κληθήσομαι; Perf., κέκλημαι.

d. A weak vowel in a short liquid stem is often changed into α. This rule generally applies to the Perfects, Active and Passive, and to the Aorists and Futures Passive (sometimes also to the Second Aorist active: see § 95, *note*). Thus, from ἀποστέλλω, *to send forth* (στελ-), ἀπέσταλκα, ἀπέσταλμαι, ἀπεστάλην, ἀποσταλήσομαι. The verb πίνω, *to drink* (καταπίνω, *to swallow*), changes ι into ο. So we find πέπωκα, κατεπόθην, καταποθήσομαι.

e. The First Aorist and Future passive are chiefly found in pure stems and derivative verbs; the Second in original consonant-verbs. Where, too, the First would give an inharmonious concurrence of letters, the Second will usually be employed. Both are seldom used in the same verb. But a verb that has the First Aorist in the Active, may have the Second in the Passive, and *vice versa*.

For the usage of particular verbs, consult the Vocabulary. πλήσσω, πληγ-, *to strike*, makes Second Aor. ἐπλήγην; but in compounds η becomes α, as ἐξεπλάγησαν (Luke ii. 48); φύω, *to grow*, has the Second Aor. participle φυέν, (Luke viii. 6, 8).

Irregularities of Augment in the Aorists passive.—κατειλήφθη, in many copies of John viii. 4; ἀπεκατεστάθη (ε after both prepositions): Matth. xii. 13. From ἀνοίγω (compare § 99, α, 3), we find ἠνοίχθην, ἀνεφύχθην, ἠνεφύχθην (Rev. xx. 12); and Second Aor. ἠνόγην, with Second Future, ἀνοιγήσομαι.

Accentuation.—The Aorists passive circumflex the Subjunctive mood-vowel throughout, and the penultimate of the Inf. -ῆναι. The participle accents the stem-syllable -εντ throughout, with a circumflex on the fem., wherever possible.

Thus: λυθείς,	λυθείσα,	λυθέν,
λυέντος,	λυθείσης,	λυέντος, κ.τ.λ.

99. THE PERFECT AND PLUPERFECT, ACTIVE, MIDDLE, AND PASSIVE.

a. For the Reduplication, see § 69. The following variations must be noted:—

1. A verb beginning with two consonants, other than a mute

followed by a liquid, or with a double consonant, takes *ε*. Thus, στεφανόω, *to crown*, ἐστεφάνωκα, ἐστεφάνωμαι; ξηραίνω, *to wither*, ἐξήραμμαι. So when *ν* follows *γ*-, as from γνο-, ἔγνωκα.

2. The verb λάμβανω, λαβ-, takes *ε*- instead of the reduplication,* εἴληφα.

3. Some verbs beginning with *α*, *ε*, or *ο*, take a double reduplication in the active.

ἀκούω, *to hear*, ἀκήκοα.

(ἐλυθ-), *to come*, ἐλήλυθα. See § 103 (2).

The verb ἀνοίγω (see §§ 97, 98) may have a double augment in the perf. pass., ἠνεωγμένη (Rev. iv. 1).

4. The PLUPERFECT in the New Testament generally omits the augment, taking only the reduplication, as τεθεμελίωτο, *it had been founded* (Matt. vii. 25).

b. Termination of the Active Perfect third person plural.—Many MSS. frequently give this as -αν, like the First Aor. In John xvii. 7, the rec. text reads ἔγνωκαν.

c. The SECOND PERFECT active takes the termination of the First without the characteristic -κ- or aspirate, and often modifies a vowel in the stem-syllable, preferring ο. Thus, λέιπω, λέλοιπα, πάσχω (alternate stem, πενθ-), πέπονθα.

This tense is often intransitive; as from πείθω, *to persuade*, First Perf., πέπεικα, *I have persuaded*; but Second Perf., πεποίθα, *I have confidence, I fully believe*. To the class of Second Perfects belong the forms οἶκα, *I am like* (φικ-); οἶδα, *I know* (φιδ-). (See § 103.)

When the stem-ending of the verb is an aspirate—mute, labial or guttural—the Perfect is in the Second, or unaltered, form: as from γραφ-, *to write*, γέγραφα.

d. Some peculiarities of the PERFECT PASSIVE have been noted under the head of the Aorist. Vowel changes in the stem-syllable are given in the Lexicon or Vocabulary. So, also, the insertion or otherwise of -σ- after a vowel stem-ending.

* So in classic Greek some other verbs, as λαγχάνω, εἴληχα.

E.g., τρέφω, *to nourish* (τρέφ-), τέτροφα, τέθραμμαι. Again, θραύω, *to crush*, makes τέθραυσμαι (Luke iv. 18); but παύομαι, *to cease*, πέπαυμαι (1 Pet. iv. 10).

c. The FUTURE-PERFECT (passive in classic Greek; called often the paulo-post Future) is but the middle Future reduplicated. Luke xix. 40, is the only instance in the New Testament: κεκράζονται, *will immediately cry out*.

Accentuation.—The Perfect Infinitive accents the penultimate -έναι. In the active Participle, the stem-syllable, masc. -οτ, fem. -υι, is accented all through, the latter circumflexed wherever possible.

λελυκώς,
λελυκότος,

λελυκυῖα,
λελυκυίας,

λελυκός,
λελυκότος.

In the middle and passive, the Infinitive accents the penult., circumflex on diphthongs and long vowels, βεβουλεῖσθαι, τετιμῆσθαι, τετύφθαι. The participle accents the penultimate; as λελυμένος, λελυμένη, λελυμένον.

100. DEPONENT VERBS.

DepONENT verbs have no active voice, but may be either middle or passive in form. This is decided by the Aorist.

Thus: δέχομαι, *to receive*; First Aor., ἐδεξάμην (middle).

βούλομαι, *to wish*; First Aor., ἐβουλήθην (passive).

αἰσθάνομαι, *to perceive*; Second Aor., ᾗσθόμην (middle)

Some verbs have both Aorists, active and passive, with the same meaning; as ἀποκρίνομαι, *to answer*; First Aor., ἀπεκρινάμην and ἀπεκρίθην, *I answered*.

DepONENT transitives often have each tense with its proper force.

Thus: ἰάομαι, *to heal*; ἰασάμην, *I healed*; ἰάθην, *I was healed*.

λογίζομαι, *to reckon*; ἐλογισάμην, *I reckoned*; ἐλογίσθην, *I was reckoned*.

The verb γίγνομαι, *to become* (γεν-, see 94, 8, a) has the forms, Fut., γενήσομαι; First Aor., ἐγενήθην; Second Aor., ἐγενόμην; Perf., γέγονα (Second Perf.); rarely γεγένημαι.

101. IMPERSONAL VERBS.

Impersonal verbs are used only in the Third Person singular, and are generally rendered into English with the pronoun *it*.

For the grammatical construction of impersonals, see § 171.

The chief impersonal verbs are *δεῖ*, *it is necessary*; *οὐκ ἔχρη*, *it is expedient*, or *fitting*; *πρέπει*, *it becomes*; *δοκεῖ*, *it seems*; *μέλει*, *it is a care*.

The following forms of these verbs almost all occur in the New Testament. The participle, it will be observed, is *neuter*. Some of the verbs are also found personally :—

Indic. Pres.	δεῖ,	χρή,	πρέπει,	δοκεῖ,	μέλει.
Imperf.	ἔδει,	ἐχρήν,	ἔπρεπε(ν),	ἐδόκει,	...
First Aor.	...	...	...	ἔδοξε(ν)	...
Subj.	δέη	...	...	...	...
Inf.	δεῖν,	χρῆναι,	...	...	...
Part. Pres.	δέον,	...	πρέπον,	δοκοῦν,	...

From *εἰμι*, the substantive verb, is formed the impersonal *ἔξεστι*, *it is lawful*; part., *ἔξον*.

102. DEFECTIVE VERBS OF THE FIRST CONJUGATION.

The explanations given under the several Tenses have sufficiently accounted for most of the so-called “irregularities” in the conjugation of verbs in *-ω*.

Some verbs, however, of very frequent occurrence, are anomalous in another way.

The ancient Greek tongue, like all early languages, while destitute of words expressing the more complex ideas, had a redundancy of terms denoting some of the simplest actions. Hence arose many synonymous words, some of which, being evidently unnecessary, were afterwards dropped. But in several instances, of two or three verbs meaning the same thing, different tenses were discontinued in each, so that forms of distinct verbs had to be brought together to constitute a whole. Compare in English *go*, without a Preterite, and *went*, without a Present, except in some phrases, *wend*.

Occasionally, again, where the same tense of two synonymous verbs has been retained, it expresses two different shades of meaning.

103. The following are the principal verbs which thus derive their forms from different roots :—

(1) *αἰρέω*, *to take* (in comp., *καθαίρῃω*, *to take down*; *προαίρῃω*, *to take beforehand*, &c.); Mid., *αἰροῦμαι*, *to choose*; Principal Tenses, *αἰρήσω*, *αἰρήσομαι*, *ἤρῃκα*, *ἤρῃμαι*, *ἤρέθην*, *αἰρεθήσομαι*. From stem *ἄλ-*; Second Aor. act., *εἶλον*; Inf., *ελεῖν*; mid., *εἰλόμην*; Inf., *ελέσθαι*.

(2) *ἔρχομαι*, *to go, come*; Impf., *ἤρχόμην*. Other tenses from stem *ἄλθ-*, lengthened into *ἄλευθ-* (Fut.), contracted into *ἄλθ-* (Second Aor.); Fut., *ελεύσομαι*; Perf., *ἐλήλυθα*; Plup., *ἐληλύθειν*; Second Aor., *ἦλθον*; in the several moods, *ἔλθε*, *ἔλθω*, *ἔλθοιμι*, *ἐλθεῖν*, *ἐλθών*. So many compounds.

(3) *ἐσθίω*, *to eat*; Impf., *ἤσθιον*; Second Aor. from *φαγ-*, *ἔφαγον*, *φαγεῖν*; Fut., *φάγομαι*, *φάγεσαι*, *φάγεται*, κ.τ.λ. So *κατεσθίω*, *to devour*.

(4) *ὁράω*, *to see*; Impf., *έώρων*; Perf., *έώρᾱκα*. Tenses from stem *ὄπ-*, *ὄπτ-*: Fut. *ὄψομαι*, *ὄψει*, *ὄψεται*; First Aor. subj., *ὄψωμαι* (once, Luke xiii. 28); First Aor. pass., *ὤφθην*, *ὀφθῆναι*; First Fut. pass., *ὀφθήσομαι*. Tenses from *ῶιδ-*: 2nd Aor., *εἶδον*, *ἴδω*, *ἰδεῖν*, *ἰδών* (*ἰδοῦ*, an old Imperfect middle used as an interjection, *behold!*); Second Perf., *I know* (= *have seen*) *οἶδα*, *οἶδας*, *οἶδε(ν)*, *οἶδαμεν*, *οἶδατε*, *οἶδασι(ν)* (in Imp., *ἴσθι*, *ἴστε*; Subj., *εἰδῶ*; Inf., *εἰδέναι*; Part., *εἰδώς*; Plup. ind., *I knew*, *ᾔδειν*); Fut., *εἰδήσω*, *shall know* (Heb. viii. 11).

(5) *τρέχω*, *to run*; Second Aor. from *δρεμ-*, *ἔδραμον*; Fut., *δραμοῦμαι* (LXX.)

(6) *φέρω*, *to bear*; Fut. from stem *οἰ-*, *οἴσω*. Tenses from *ἐνεγκ-* or *ἐνεκ-*: First Aor. act., *ἤνεγκα*; Second Aor., *ἤνεγκον*, *ἐνεγκεῖν*; First Aor. pass., *ἤνέχθην*; Perf., *ἐνήνοχα*, with double reduplication. Compare *προσφέρω*, *εἰσφέρω*, κ.τ.λ.

(7) *εἶπον*; Second Aor., *I said* (supplies Present and Imperfect from *φημί*, second conjugation); stem, *ἐπ-*; First Aor., *εἶπα*. Tenses from *ἐρ-*: Fut., *ἐρέω*, *ἐρῶ*; Perf., *ἔρῃκα*; Perf. pass., *ἐῖρημαι*. Tenses from *ῥε-*: First Aor. pass., *ἐρρέθην* or *ἐρρήθην*; Part., *ῥήθεις*.

These forms are not all actually found in the New Testament, though most of them are. Other forms occur in Greek authors, and, if required, may easily be formed by the usual analogies.

Exercise 13.—On the Defective Verbs.

[The following forms, which should be carefully analyzed, are all from the "Sermon on the Mount," and illustrate the frequency with which this class of verbs occurs.

In addition to the meanings of the verbs given in their paradigms, and unnecessary, therefore, to repeat, it must be noted that the prefix *εις* denotes *into*; *ἐξ*, *out of*; *παρά*, *by* or *aside* (*παρέρχομαι*, *to pass away*); and *πρός*, *in addition to*. For further details, see § 147, *a*, 1, and the Vocabulary.]

FORMS.—*ἄψονται*, *ἴδωσιν*, *οἶδε*, *οἴδατε*, *εἶπωσι*, *ἐρρέθη*, *εἶπη*, *ἐρεῖς*, *ἐροῦσι*, *ἦλθον*, *παρέλθῃ*, *εἰσέλθῃτε*, *ἐλθών*, *ἔξελθῃς*, *εἴσελθε*, *ἐλθέτω*, *εἰσέλθετε*, *εἰσερχόμενοι*, *εἰσελεύσεται*, *προσφέρῃς*, *πρόσφερε*, *εἰσενέγκῃς*, *ἔξελε*, *φάγητε*, *φάγωμεν*.

104. THE SECOND CONJUGATION, OR VERBS IN -μι.

The chief peculiarity of the Second Conjugation is that the Present and Imperfect tenses, and in many verbs the Second Aorist active and middle, affix the ancient terminations (see § 70)* to the stem, without a connecting vowel. The mood-vowels, however, of the Subjunctive and Optative are retained. The old Infinitive ending, -*ναι*, reappears.

The other tenses conform to the paradigm of the First Conjugation, with occasional exceptions, that will be noted in their place.

* These terminations are, in the Active, for the Present (as a *principal* tense), singular, -*μι*, -*σι*, -*τι*; plural, -*μεν*, -*τε*, -*νσι*; for the Imperfect and Second Aorist (as *historical*), singular, -*ν*, -*ς*, -*ν* (generally dropped); plural, -*μεν*, -*τε*, -*σαν*. The ancient Imperative ending, -*θι*, also appears. In several cases the terminations are slightly modified, as the paradigms will show. The analogy to the *Aorists passive* of the First Conjugation will be observed throughout, in form and accentuation.

105. MODIFICATIONS OF THE STEM.

Verbs in -μι modify the verbal stem in one or more of three ways.

a. A pure stem lengthens the vowel in the active indicative singular. Thus from φα-, *say*, we have first person, φη-μι; third person, φη-σί.

b. Most stems prefix a reduplication in the Present and Imperfect tenses. Thus, δο-, *give*, first becomes δω-, as above; then, δί δω-μι. So τίθημι, from θε-, *put*. The vowel preferred in this reduplication is ι. The root στα-, *place*, accordingly makes ἵστημι, and ἐ-, *send*, ἵημι. Sometimes the stem is reduplicated within itself (the *Attic reduplication*, see § 99, *a*), as, from όνα-, *profit*, όνίνημι. In other cases, a nasal -ν- is inserted, modified before labials into -μ-; thus πρα-, *burn*, gives πύμπρημι.

c. Several verbs add the syllable -νν- to the stem before the personal endings in the Present and Imperfect tenses. Pure stems take -ννν-. Thus, δεικ-, *show*, gives δείκννμι; and στρο-, *strew* or *spread* (with lengthened vowel, as above), στρώνννμι.

d. It is convenient, then, to mark two chief classes of verbs in -μι.

The *first* exhibits the simple lengthened stem, generally with reduplication preceding.

The *second* inserts -νν- or -ννν- between the stem and the personal endings.

106. PARADIGMS OF THE FIRST CLASS.

These also fall into two divisions. The former exhibits the normal forms; the latter contains a few verbs, with short monosyllabic stems, somewhat irregular in their conjugation, and, from their importance, requiring separate treatment. To the latter class belongs the *substantive verb*: εἰμί, *I am*; εἶναι, *to be*.

107. REGULAR FORMS, STEMS A-, E-, O-.

The tenses conjugated like those of verbs in -ω will be given at the end of the paradigms. The accent throughout is generally thrown back as far as possible. Exceptions will be noted.

ἵστημι, *to place*; τίθημι, *to put*; δίδωμι, *to give*.

Stem, **στα-****θε-****δο-**

	Active.		
	INDICATIVE.		
Present,	ἵστημι	τίθημι	δίδωμι
	ἵσθης	τίθης	δίδως
	ἵστησι(ν)	τίθῃσι(ν)	δίδωσι(ν)
	ἵσταμεν*	τίθεμεν	δίδομεν
	ἵστατε	τίθετε	δίδοτε
	ἵστασι(ν)	τιθέασι(ν)	διδόασι(ν)
Imperfect,	ἵστην	ἐτίθην	ἐδίδων
	ἵσθης	ἐτίθης	ἐδίδως
	ἵσθη	ἐτίθη or ἐτίθει†	ἐδίδω or ἐδίδου‡
	ἵσταμεν	ἐτίθεμεν	ἐδίδομεν
	ἵστατε	ἐτίθετε	ἐδίδοτε
	ἵστασαν	ἐτίθεσαν†	ἐδίδοσαν
2nd Aorist,	ἔστην		
	ἔσθης		
	ἔστη		
	ἔστημεν	ἔθεμεν	ἔδομεν
	ἔσθητε	ἔθετε	ἔδοτε
	ἔστησαν	ἔθεσαν	ἔδοσαν

* Rom. iii. 31, has ἵστωμεν, a doubtful reading, as from a form of the First Conjugation contracted.

† 2 Cor. iii. 13; Acts iii. 2, have ἐτίθουν, as from a form of the First Conjugation contracted.

‡ Matt. xxvi. 26, &c. As from a form of the First Conj. contracted.

Stem, *στα-**θε-**δο-*

IMPERATIVE.			
Present,	ἴστη for ἴσταθι	τίθει for τίθετι	δίδου for δίδοθι
	ἱσάτω	τιθέτω	διδότω
	ἴστατε	τίθετε	δίδοτε
	ἱσάτωσαν	τιθέτωσαν	διδότωσαν
2nd Aorist,	στήθι or στά*	θές for θέτι	δός for δόθι
	στήτω	θέτω	δότω
	στήτε	θέτε	δότε
	στήτωσαν	θέτωσαν	δότωσαν
SUBJUNCTIVE.			
Present,	ἴστω	τιθῶ	διδῶ
	ἴσῃς	τιθῇς	διδῷς
	ἴσῃ	τιθῇ	διδῷ
	ἴσῳμεν	τιθῶμεν	διδῶμεν
	ἴσῃτε	τιθῇτε	διδῶτε
	ἴσῳσι(ν)	τιθῶσι(ν)	διδῳσι(ν)
2nd Aorist,	στώ, κ.τ.λ.	θῶ, κ.τ.λ.	δῶ, κ.τ.λ.
	like Pres.	like Pres.	like Pres.
OPTATIVE.			
Present,	ἱσταίνην	τιθείην	διδοίην
	ἱσταίης	τιθείης	διδοίης
	ἱσταίη	τιθείη	διδοίη
	ἱσταῖμεν	τιθείμεν	διδοῖμεν
	ἱσταῖτε	τιθείτε	διδοῖτε
	ἱσταῖεν	τιθείεν	διδοῖεν
2nd Aorist,	σταίνην	θείην	δοίην or δφῇν
	σταίης	θείης	δοίης or δφῇς
	σταίη	θείη	δοίη or δφῇ

* Only in compound verbs, as ἀράστα (Acts xii. 7; Eph. v. 14), and similar words.

	Stem, στα-	θε-	δο-
OPTATIVE—continued.			
2nd Aorist,	σταίημεν σταίητε σταίεν	θείημεν θείητε θείεν	δοίημεν δοίητε δοίεν
INFINITIVE.			
Present,	ιστάναι	τιθέναι	διδόναι
2nd Aorist,	στήναι	θεῖναι	δοῦναι
PARTICIPLES.			
Present,	ιστάς, -ᾶσα, -άν	τιθείς, -είσα, -έν	διδούς, -οῦσα, -όν
2nd Aorist,	στάς, -ᾶσα, -άν	θείς, -είσα, -έν	δούς, -οῦσα, -όν
Middle and Passive.			
INDICATIVE.			
Present,	ῖσταμαι ῖστασαι ῖσταται ῖστάμεθα ῖστασθε ῖστανται	τίθεμαι τίθεσαι or τίθη τίθεται τιθέμεθα τίθεσθε τίθενται	δίδομαι δίδοσαι δίδοται διδόμεθα δίδοσθε δίδονται
Imperfect,	ῖστάμην ῖστασο ῖστατο ῖστάμεθα ῖστασθε ῖσταντο	ἐτιθέμην ἐτίθεσο or ἐτίθου ἐτίθετο ἐτιθέμεθα ἐτίθεσθε ἐτίθεντο	ἐδιδόμην ἐδίδοσο or ἐδίδου ἐδίδοτο ἐδιδόμεθα ἐδίδοσθε ἐδίδοντο
IMPERATIVE.			
Present,	ῖστασο or ῖστω ῖτάσθω ῖστασθε ῖτάσθωσαν	τίθεσο or τίθου τιθέσθω τίθεσθε τιθέσθωσαν	δίδοσο or δίδου διδόσθω δίδοσθε διδόσθωσαν

Stem, **στα-**

θε-

δο-

SUBJUNCTIVE.			
Present,	ἰστώμαι	τιθώμαι	διδώμαι
	ἰστῇ	τιθῇ	διδῶ
	ἰστῇται	τιθῇται	διδῶται
	ἰστώμεθα	τιθώμεθα	διδώμεθα
	ἰστῆσθε	τιθῆσθε	διδῶσθε
	ἰστώνται	τιθώνται	διδώνται
OPTATIVE.			
Present,	ἰσταίμην	τιθείμην	διδοίμην
	ἰσταίῳ	τιθείῳ	διδοίῳ
	ἰσταίτο	τιθείτο	διδοίτο
	ἰσταίμεθα	τιθείμεθα	διδοίμεθα
	ἰσταῖσθε	τιθείσθε	διδοῖσθε
	ἰσταίντο	τιθείντο	διδοῖντο
INFINITIVE.			
Present,	ἵστασθαι	τίθεσθαι	δίδοσθαι
PARTICIPLES.			
Present,	ἰστάμενος	τιθέμενος	διδόμενος
Middle only.			
INDICATIVE.			
2nd Aorist,	ἔέμην		ἔδόμην
	ἔθου (-εσο)		ἔδου (-οσο)
	ἔθετο		ἔδοτο
	ἔθέμεθα		ἔδόμεθα
	ἔθεσθε		ἔδοσθε
	ἔθεντο		ἔδοντο
IMPERATIVE.			
2nd Aorist,	θοῦ (-εσο)		δοῦ (-οσο)
	θέσθω		δόσθω
	θέσθε		δόσθε
	θέσθωσαν		δόσθωσαν

	Stem, <i>στα-</i>	<i>θε-</i>	<i>δο-</i>
		SUBJUNCTIVE.	
2nd Aorist,		<i>θῶμαι</i>	<i>δῶμαι</i>
		<i>θῇ</i>	<i>δῷ</i>
		<i>θῇται</i>	<i>δῶται</i>
		<i>θώμεθα</i>	<i>δώμεθα</i>
		<i>θῇσθε</i>	<i>δῶσθε</i>
		<i>θῶνται</i>	<i>δῶνται</i>
		OPTATIVE.	
2nd Aorist,		<i>υειμην</i>	<i>δοίμην</i>
		<i>θεῖο</i>	<i>δοῖο</i>
		<i>θεῖτο</i>	<i>δοῖτο</i>
		<i>θείμεθα</i>	<i>δοίμεθα</i>
		<i>θεῖσθε</i>	<i>δοῖσθε</i>
		<i>θεῖντο</i>	<i>δοῖντο</i>
		INFINITIVE.	
2nd Aorist,		<i>θέσθαι</i>	<i>δόσθαι</i>
		PARTICIPLES.	
2nd Aorist,		<i>θέμενος</i>	<i>δόμενος</i>

Tenses after the Model of the First Conjugation.

		Active.	
		INDICATIVE.	
Future;	<i>στήσω</i>	<i>θήσω</i>	<i>δώσω</i>
1st Aorist,	<i>ἔστησα</i>	<i>ἔθηκα</i>	<i>ἔδωκα</i>
Perfect,	<i>ἔστηκα</i>	<i>τέθεικα</i>	<i>δέδωκα</i>
	<i>ἔστηκας</i>		
	<i>ἔστηκε(ν)</i>		
	<i>ἔστήκαμεν</i>		
	<i>οἱ ἔσταμεν*</i>		

* This syncopated or shortened form is very usual. So in Perf., Inf. and Part.

Stem, *στα-**θε-**δο-*

INDICATIVE— <i>continued</i> .			
Perfect,	ἔσθήκατε οἱ ἔστατε ἔσθήκασι(ν) οἱ ἔστασι(ν)		
Pluperfect,	εἰσθήκειν οἱ (ἐ)τεθείκειν (ἐ)δεδώκειν ἔσθήκειν		
IMPERATIVE.			
1st Aorist, Perfect,	στήσον ἔσθηκε	τέθεικε	δέδωκε
SUBJUNCTIVE.			
1st Aorist, Perfect,	στήσω ἔσθῃκω		δώσω* δεδώκω
OPTATIVE.			
Future, 1st Aorist, Perfect,	στήσοιμι στήσαιμι ἔσθῃκοιμι	θήσοιμι τεθείκοιμι	δώσοιμι δεδώκοιμι
INFINITIVE.			
Future, 1st Aorist, Perfect,	στήσειν στήσαι ἔσθῃκέναι, οἱ ἔστάναι	θήσειν τεθεικέναι	δώσειν δεδωκέναι
PARTICIPLES.			
Future, 1st Aorist, Perfect,	στήσων στήσας ἔσθηκώς, -υῖα, -ος οἱ ἔστώς, -ώσα, -ώς†	θήσων	δώσων δεδωκώς

* See John xvii. 2; Rev. viii. 3, xiii. 16, in which passages the form δώσῃ occurs. The best editors, however, read δώσει, fut. indic.

† See § 38.

Stem, <i>στα-</i>	<i>θε-</i>	<i>δο-</i>	
	Middle and Passive.		
	INDICATIVE.		
Perfect,	ἔσταιμι	τέθειμαι	δέδομαι
Pluperfect,	ἑστάμην	(ἐ)τεθειμένην	(ἐ)δεδόμην
	SUBJUNCTIVE.		
Perfect,	ἑσταμένος ᾧ	τεθειμένος ᾧ	δεδομένος ᾧ
	OPTATIVE.		
Perfect,	ἑσταμένος εἶην	τεθειμένος εἶην	δεδομένος εἶην
	INFINITIVE.		
Perfect,	ἑστάσθαι	τεθείσθαι	δεδόσθαι
	PARTICIPLES.		
Perfect,	ἑσταμένος	τεθειμένος	δεδομένος
	Middle only.		
	INDICATIVE.		
Future,	στήσομαι	θήσομαι	δώσομαι
1st Aorist,	ἑστησάμην		
	IMPERATIVE.		
1st Aorist,	στήσαι		
	SUBJUNCTIVE.		
1st Aorist,	στήσωμαι		
	OPTATIVE.		
Future,	στησολίμην	θησολίμην	δωσολίμην
1st Aorist,	στησαίμην		
	INFINITIVE.		
Future,	στήσεσθαι	θήσεσθαι	δώσεσθαι
1st Aorist,	στήσασθαι		
	PARTICIPLES.		
Future,	στησόμενος	θησόμενος	δωσόμενος
1st Aorist,	στησάμενος		

	Stem, στα-	θε-	δο-
	Passive only.		
	INDICATIVE.		
Future,	σταθήσομαι	τεθήσομαι	δοθήσομαι
1st Aorist,	ἐστάθην	ἐτέθην	ἐδόθην
	IMPERATIVE.		
1st Aorist,	στάθητι	τέθητι	δόθητι
	SUBJUNCTIVE.		
1st Aorist,	σταθῶ	τεθῶ	δοθῶ
	OPTATIVE.		
Future,	σταθῃσόμεν	τεθῃσόμεν	δοθῃσόμεν
1st Aorist,	σταθελὴν	τεθειλὴν	δοθειλὴν
	INFINITIVE.		
Future,	σταθήσεσθαι	τεθήσεσθαι	δοθήσεσθαι
1st Aorist,	σταθῆναι	τεθῆναι	δοθῆναι
	PARTICIPLES.		
Future,	σταθησόμενος	τεθησόμενος	δοθησόμενος
1st Aorist,	σταθείς, -είσα, -έν	τεθείς, -είσα, -έν	δοθείς, -είσα, -έν
	VERBALS.		
	στατός	θετός	δοτός
	στατέος	θετέος	δοτέος

Note.—It will be observed that several Aorist forms are *omitted*: the alternative tense being in use. For example: in the Active indicative of *τίθημι* and *δίδωμι*, the First Aorist is employed for the *singular*, the Second for the *plural*, while in the Middle throughout *ἵστημι* has the First, *τίθημι* and *δίδωμι* the Second. The Active First Aorist of *ἵστημι* is *transitive*, the Second Aorist *intransitive*, as will be shown hereafter.

108. REMARKS ON THE PARADIGMS.

1. The First Aorist Active of *τίθημι* and *δίδωμι*, and, as will be seen hereafter, of *ἵημι* also, takes -κ- instead of -σ- for tense-characteristic. This peculiarity is confined to these three verbs; and their First Aorist is found only in the Indicative mood.*

2. The Perfect tenses of *ἵστημι*, from the stem *στα-*, take the hard breathing, with ε- as an “improper reduplication;” *ἔστηκα*. The augmented tenses have ἔ-, as *ἔστην*; but the Imperfect retains ἰ.

3. The First Aorist of *ἵστημι* is transitive, the Second intransitive, in meaning: *ἔστησα*, *I placed*; *ἔστην*, *I stood*.

4. A verb, *στήκω* (intransitive), *to stand*, of the First Conjugation, derived from the Perfect of *στα-*, is found in a few forms in the New Testament. It must be distinguished from the Perfect forms of *ἵστημι*.

109. VERBS BELONGING TO THIS CLASS.

The number of verbs which conform to the above paradigms is very small. The principal are subjoined.

A-STEMS.—Like *ἵστημι*, are conjugated the following:—

α. 1. *διδίνημι*, *to benefit* (stem *δνα-*, with Attic reduplication), only once in the New Testament; Second Aorist, Optative, middle, *δναίμην* (Phile. 20), *may I have joy!*

2. *πίμπρημι*, *to burn* (stem *πρα-*, reduplicated, with nasal), only once in the New Testament, Present Infinitive, passive, *πίμπρασθαι* (Acts xxviii. 6), *to be burned*, or *inflamed*.

3. *φημί*, *to say* (stem *φα-*). The Present Indicative is usually enclitic, except second person singular, otherwise oxytone; third person singular, *φησί(ν)*; plural, *φασί(ν)*; Imperfect, *ἔφην*; third person singular, *ἔφη*. (See § 103, 7).

* To this remark there is one exception if the reading *δῶση* (on which see note, p. 121) be genuine.

4. *χρή*, it is fitting (stem *χρα-*), impersonal. (See §§ 101, 171.) Once in the New Testament (James iii. 10).

b. *Deponent Verbs*.—1. *δύναμαι*, to be able (stem *δυνα-*). Present Indicative, -μαι, -σαι (or in MSS., *δύνῃ*), -ται, ἂ τ.λ.; Imperfect, *ἐδυνάμην*, or (with double augment) *ἡδυνάμην*; Present Subjunctive, *δύνωμαι*; Optative, *δυναίμην*; Infinitive, *δύνασθαι*; Participle, *δυνάμενος*; Verbal, *δυνατός*, possible, capable; Future, *δυνήσονται*; First Aorist, *ἐδυνήθη*, or *ἡδυνήθη* (occasionally in MSS. *ἡδυνάσθη*).

2. *ἐπίσταμαι*, to know, or to feel sure, i.e., “to take one’s stand upon” (stem *ἐπί*, preposition, and -*στα-*, but without aspiration), only in Present in New Testament; Indicative, -μαι, -σαι, -ται, -μεθα, -σθε, -νται; Participle, *ἐπιστάμενος*.

3. *κρέμαμαι*, to hang, neuter (stem *κρεμα-*); Present Indicative, third person, *κρέμαται*; plural, *κρέμονται*; Participle, *κρεμάμενος*; First Aorist, *ἐκρεμάσθη*; Subjunctive, *κρεμασθῶ*; Participle, *κρεμασθείς*.

E-STEMS. *Deponent Verbs*.—1. *ἵμαι*, to be seated (stem *ἱ-*), properly a Perfect middle or Passive, as from *ἔω*, I set, or seat; *ἔομαι*, I seat myself (like *ἔζομαι*; see also *καθίζω*); *ἵμαι*, I have seated myself, and so am now sitting. Only found in the New Testament compounded with the preposition *κατά*, down. *καθῆμαι*, I am sitting down, second person, *καθῆ*, for *καθῆσαι*; Imperative, *κάθου*, for *κάθησο*; Infinitive, *καθῆσθαι*; Participle, *καθήμενος*; Imperfect Indicative, *ἐκαθήμην*, properly a Pluperfect.

2. *κείμαι*, to lie down (stem *κε-*), properly also a Perfect, “I have laid myself,” or “have been laid down;” Infinitive, *κεῖσθαι*; Participle, *κείμενος*; Imperfect Indicative, *ἐκείμεν*, -σο, -το.

110. The three stems, *ἔσ-*, *ἔ-*, and *ἱ-*, being marked by special peculiarities, must be placed alone. The first of the three is by far the most important, as the stem of the substantive verb, *esse*, to be. With the personal termination, -*μι*, the stem (*ἔσ-μι*) becomes *εἰμί*, I am; and with the Infinitive ending, -*ναι*, *εἶναι*, to be.

Several tenses are wanting in the conjugation of this verb, which is as follows :—

Stem, ἐσ-

INDICATIVE MOOD.

Present, *am.*

εἰμί	ἐσμέν
εἶ for ἐσσί	ἐστέ
ἐστί	εἰσί(ν)

Imperfect or Aorist, *was.*

ἦν or ἦμην	ἦμεν or ἦμεθα
ἦσθα	ἦτε
ἦν	ἦσαν

Future, *shall be.*

ἔσομαι	ἐσόμεθα
ἔσῃ	ἔσεσθε
ἔσται (for ἔσεται)	ἔσονται

IMPERATIVE MOOD.

Be thou.

ἴσθι	ἔστε
ἔστω or ἦτω	ἔστωσαν

SUBJUNCTIVE MOOD.

Present, *may be.*

ᾗ	ᾧμεν
ᾗς	ᾗτε
ᾗ	ᾧσι(ν)

OPTATIVE MOOD.

Present, *might be.*

εἴην	εἴημεν
εἴης	εἴητε
εἴη	εἴησαν

INFINITIVE.

Present, *to be*, εἶναι. Future, *to be about to be*, ἔσεσθαι.

PARTICIPLES.

Present, *being*, ὄν, οὔσα, ὄν; gen. ὄντος, οὔσης, ὄντος, κ.τ.λ.
Future, *about to be*, ἐσόμενος, -η, -ον, -ου, -ης, -ου, κ.τ.λ.

Note on Accentuation.—In the Present Indicative, with the exception of the second person singular, this verb is an enclitic, excepting (1) where it follows a paroxytone, when it retains its accent as above; and (2) in the third person, where it is a *predicate*, when it becomes paroxytone, as ἔστι Θεός, *there is a God*. It is also paroxytone after ὡς, οὐκ, εἰ καὶ, τοῦτ', ἀλλ'. Thus, οὐκ ἔστι, *it is not*; τοῦτ' ἔστι, *that is to say*.

111. Not unlike the substantive verb in conjugation, and therefore to be carefully distinguished from it, are the verbs εἶμι (stem ι-), *go*, and ἵμι (stem ἦ-), *send*. Neither of them is found in the New Testament,* except in composition. It will suffice to give a few forms of εἶμι, to show the differences between it and the substantive verb; while the most important compound of ἵμι is subjoined in full.

Forms of εἶμι, *to go* (stem ι-) :—

IND.—Pres.	εἶμι	εἶ	εἶσι	ἵμεν	ἵτε	ἵασι(ν)
„ Imp.	ἵειν	ἵεις	ἵει	ἵειμεν	ἵειτε	ἵεσαν
IMPER.		ἴθι	ἴτω		ἵτε	ἴτωσαν
SUBJ.—Pres.	ἴω	ἴης	ἴη	ἴωμεν	ἴητε	ἴωσι(ν)
OPT.—Pres.	ἴοιμι	ἴοις	ἴοι	ἴοιμεν	ἴοιτε	ἴοιεν
INF.—Pres.	ἰέναι					
PART.—Pres.	ἰών	ἰούσα	ἰόν			

* Some MSS. read in John vii. 34, 36, for εἰμί, *I am*, εἶμι, *I (will) go*. This present tense has in classic Greek a Future significance, equivalent to the English idiom, *I am going*.

112. CONJUGATION OF ἔημι, *to send*, IN ITS COMPOUND, ἀφίημι.

The stem is ἐ-, which, reduplicated, gives ἔημι. Prefixed is the preposition ἀπό, *from, away from*; the ο being lost before ι by elision, and the π changed by the aspirate into φ.

Hence ἀφίημι, *to send away, let go (permit), forgive*.

The tenses which follow the analogy of the First Conjugation are included, so far as necessary, in the following paradigm, and will readily be traced.

Active.

INDICATIVE.

Pres., sing., ἀφίημι,	-ίης or -εῖς,*	-ίησι(ν)
„ plur., -ίεμεν	-ίετε	-ιᾶσι(ν) or ἀφιοῦσι(ν)
Impf., sing.,† ἥφιον	ἥφιε	ἥφιε
Fut., ἀφήσω	1st Aor., ἀφῆκα.	(See § 108, 1.)
Perf., ἀφείκα	Pluperf., ἀφείκειν	
2 Aor., sing. wanting.	Plural, ἀφείμεν ἀφείτε ἀφείσαν	

IMPERATIVE.

Pres., ἀφίει	ἀφιέτω	Plural, ἀφίετε	ἀφιέτωσαν
2 Aor., ἄφες	ἀφέτω	„ ἄφετε	ἀφέτωσαν

SUBJUNCTIVE.

Pres., ἀφιῶ, -ῆς, -ῆ	-ιῶμεν, -ῆτε, -ιῶσι(ν)
2 Aor., ἀφῶ, -ῆς, -ῆ	-ῶμεν, -ῆτε, -ῶσι(ν)

OPTATIVE.

Pres., ἀφιεῖην, -ης, -η	ἀφιεῖμεν, -εῖτε, -εἶεν
2 Aor., ἀφείην, -ης, -η	ἀφείμεν, -εῖτε, -εἶεν

INFINITIVE.

Pres., ἀφιέναι	2 Aor., ἀφείναι
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PARTICIPLES.

Pres., ἀφιεῖς, -εῖσα, -έν	2 Aor., ἀφείς, -εῖσα, -έν
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* Rev. ii. 20, critical edd.

† Preposition augmented. Plural wanting.

Middle and Passive.**INDICATIVE.**

Pres., ἀφίεμαι, -σαι, -ται	Plural, ἀφιέμεθα, -σθε, -νται
Imf., ἀφιέμην, -σο, -το	„ ἀφιέμεθα, -σθε, -ντο
Perf., sing., ἀφείμαι	ἀφείσαι • ἀφείται
„ plur., ἀφιέμεθα	ἀφείσθε ἀφείνται or ἀφένονται*
Plup., ἀφείμην	ἀφείσο ἀφείτο, κ.τ.λ.

IMPERATIVE.

Pres., ἀφίεσο or ἀφίου	ἀφιέσθω, κ.τ.λ.
------------------------	-----------------

SUBJUNCTIVE.

Pres., ἀφιῶμαι, -ιῇ, -ιῇται, κ.τ.λ.	-ιῶμεθα, -ιῇσθε, -ιῶνται
-------------------------------------	--------------------------

OPTATIVE.

Pres., ἀφιοίμην or ἀφιείμην, -οίω or -εῖω, -οῖτο or -εῖτο, κ.τ.λ.	
---	--

INFINITIVE.

Pres., ἀφίεσθαι	
-----------------	--

PARTICIPLE.

Pres., ἀφιέμενος	
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Middle only.**INDICATIVE.**

Fut., ἀφήσομαι	2 Aor., ἀφείμην, as Plup.
----------------	---------------------------

IMPERATIVE.

2 Aor., ἀφοῦ, ἀφέσθω	ἄφεςθε, ἀφέσθωσαν
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SUBJUNCTIVE.

2 Aor., ἀφῶμαι, -ῇ, -ῇται, κ.τ.λ.	
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OPTATIVE.

Fut., ἀφησοίμην	2 Aor., ἀφοίμην, -οίω, -οῖτο
-----------------	------------------------------

INFINITIVE.

Fut., ἀφήσεσθαι	2 Aor., ἀφέσθαι
-----------------	-----------------

PARTICIPLES.

Fut., ἀφησόμενος	2 Aor., ἀφέμενος
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Passive only.**INDICATIVE.**

Fut., ἀφεθήσομαι	1 Aor., ἀφέθην
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*. This is the more common form, and is taken from the Doric dialect.

IMPERATIVE.

1 Aor., ἀφέθητι

SUBJUNCTIVE.

1 Aor., ἀφεθῶ

OPTATIVE.

Fut., ἀφεθησοίμην

1 Aor., ἀφεθείην

INFINITIVE.

Fut., ἀφεθήσεσθαι

1 Aor., ἀφεθῆναι

PARTICIPLES.

Fut., ἀφεθησόμενος

1 Aor., ἀφεθείς

VERBALS.

ἀφετός

ἀφετέος

113. SECOND CLASS. VERBS IN -νυμι OR -ννυμι.

1. These verbs have no Second Aorist.*

2. Most of them have a kindred form of the First Conjugation, in -νύω or -ννύω. From this form are taken—*often*, the Indicative Present and Imperfect, with the Present Infinitive; *generally*, the Present Participle; and *always*, the Subjunctive and Optative moods. Thus, from δεικ-, *show*, we sometimes find the forms δεικνύω, -εις, -ει, δεικνύειν, δεικνύων; while the only Present Subjunctive recognised is δεικνύω, -ης, -η; and the only Present Optative, δεικνύοιμι.

In the paradigms, these forms of the First Conjugation are marked by a dagger (†).

3. All the tenses but the Present and Imperfect are formed from the stem (without -νυ-). These are placed separately for comparison.

114. PARADIGMS OF δεικνυμι, *to show*, AND ζώννυμι, *to gird*.

Stem (consonant), δεικ- (vowel), ζο-

Active.

INDICATIVE.

Pres., δεικνῶμι or †δεικνύω

ζώννῶμι or †ζωννύω

δεικνυς δεικνυεις,

ζώννυς ζωννύεις,

δεικνῦσι(ν) κ.τ.λ.

ζώννῦσι(ν) κ.τ.λ.

* With one exception, in classic Greek, σβέννυμι, *to quench*; 2nd Aor., ἔσβην.

Stem (consonant), δεικ- (vowel), ζο-

	δείκνῶμεν	ζώννῶμεν		
	δείκνῦτε	ζώννῦτε		
	δείκνῦσι(ν)	ζώννῦσι(ν)		
Impf.,	ἐδείκνυν or †ἐδείκνουν	ἐζώννυν or †ἐζώννουν		
	ἐδείκνῡς ἐδείκνυες,	ἐζώννῡς ἐζώννυες, κ.τ.λ.		
	ἐδείκνῦ κ.τ.λ.	ἐζώννῦ		
	ἐδείκνῶμεν	ἐζώννῶμεν		
	ἐδείκνῦτε	ἐζώννῦτε		
	ἐδείκνῦσαν	ἐζώννῦσαν		
IMPERATIVE.				
Pres.,	δείκνῦ or δείκνυθι	ζώννῦ or ζώννυθι		
	δείκνύτω	ζωννύτω		
	δείκνῦτε	ζώννῦτε		
	δείκνύτωσαν	ζωννύτωσαν		
SUBJUNCTIVE.				
Pres., †	δεικνύω	†ζωννύω		
OPTATIVE.				
Pres., †	δεικνύοιμι	†ζωννύοιμι		
INFINITIVE.				
Pres.,	δεικνύναι or †δεικνύειν	ζωννύναι or †ζωννύειν		
PARTICIPLES.				
Pres.,	δεικνύς, -ῦσα, or †δεικνύων	ζωννύς, -ῦσα, or †ζωννύων		
Middle and Passive.				
INDICATIVE.				
Pres.,	δείκνῶμαι	δείκνύμεθα	ζώννῶμαι	ζωννύμεθα
	δείκνῷσαι	δείκνυσθε	ζώννῷσαι	ζωννυσθε
	δείκνῶται	δείκνυνται	ζώννῶται	ζωννυνται
Impf.,	ἐδείκνῶμην	ἐδείκνύμεθα	ἐζώννῶμην	ἐζωννύμεθα
	ἐδείκνῷσο	ἐδείκνυσθε	ἐζώννῷσο	ἐζωννυσθε
	ἐδείκνυτο	ἐδείκνυντο	ἐζώννυτο	ἐζωννυντο
IMPERATIVE.				
Pres.,	δείκνῷσο	δείκνυσθε	ζώννῷσο	ζωννυσθε
	δείκνύσθω	δείκνύσθωσαν	ζωννύσθω	ζωννύσθωσαν
SUBJUNCTIVE.				
Pres., †	δεικνύωμαι	†ζωννύωμαι		

Stem (consonant), *δεικ-* (vowel), *ζο-*

OPTATIVE.

Pres., † *δεικνυόμην*† *ζωννυόμην*

INFINITIVE.

Pres., *δείκνυσθαι* or † *δεικνύεσθαι* *ζώννυσθαι* or † *ζωννύεσθαι*

TENSES AFTER THE MODEL OF THE FIRST CONJUGATION.

Active.

INDICATIVE.

Fut., *δείξω**ζώσω*1 Aor., *ἔδειξα**ἔζωσα*Perf., *δέδειχα**ἔζωκα*Plup., (*ἐ*)*δεδείχαι* *ἐ(ι)ζώκειν*

IMPERATIVE.

1 Aor., *δείξον**ζῶσον*

SUBJUNCTIVE.

1 Aor., *δείξω**ζώσω*Perf., *δεδείχω**ἐζώκω*

OPTATIVE.

Fut., *δείξοιμι**ζώσοιμι*1 Aor., *δείξαιμι**ζώσαιμι*Perf., *δεδείχοιμι**ἐζώκοιμι*

INFINITIVE.

Fut., *δείξειν**ζώσειν*1 Aor., *δείξαι**ζῶσαι*Perf., *δεδειχέναι**ἐζώκέναι*

Middle and Passive.

INDICATIVE.

Perf., *δέδειγμαι**ἔζωσμαι*Plup., *ἐδεδείγμην**ἐ(ι)ζώσμην*

IMPERATIVE.

Perf., *δέδειξο**δεδείχθω, κ.τ.λ.**ἔζωσο**ἐζώσθω, κ.τ.λ.*

SUBJUNCTIVE.

Perf., *δεδειγμένος ᾧ**ἐζωσμένος ᾧ*

OPTATIVE.

Perf., *δεδειγμένος εἶην**ἐζωσμένος εἶην*

Stem (consonant), δεικ- (vowel), ζο-

INFINITIVE.

Perf., δεδεῖχθαι

ἐξῶσθα-

Middle only.

INDICATIVE.

Fut., δειξομαι

ζώσομαι

1 Aor., ἐδειξάμην ἐξωσάμην

IMPERATIVE.

1 Aor., δειξαι

ζῶσαι

SUBJUNCTIVE.

1 Aor., δέιξωμαι

ζώσωμαι

OPTATIVE.

Fut., δειξοίμην

ζωσοίμην

1 Aor., δειξαίμην ζωσαίμην

INFINITIVE.

Fut., δειξέσθαι

ζώσεσθαι

1 Aor., δειξασθαι ζώσασθαι

PARTICIPLES.

Fut., δειζόμενος

ζωσόμενος

1 Aor., δειζάμενος ζωσάμενος

Passive only.

INDICATIVE.

Fut., δειχθήσομαι

ζωσθήσομαι

1 Aor., ἐδείχθην

ἐζώσθην

IMPERATIVE.

1 Aor., δείχθητι

ζώσθητι

SUBJUNCTIVE.

1 Aor., δειχθῶ

ζωσθῶ

OPTATIVE.

Fut., δειχθησοίμην

ζωσθησοίμην

1 Aor., δειχθείην

ζωσθείην

INFINITIVE.

Fut., δειχθήσεσθαι

ζωσθήσεσθαι

1 Aor., δειχθῆναι

ζωσθῆναι

VERBALS.

δεικτός

δεικτέος

ζωστός

ζωστέος

115. REMARKS ON THE PARADIGMS.

a. The quantity of the *υ* is marked in a sufficient number of cases to indicate the rest. Where in the first class of verbs in -μι, the stem-vowel α, ε, or ο, is made long, the *υ* of the second class is also lengthened. Thus τίθημι, δείκνυμι, but τίθεμεν, δείκνυμεν.

b. Verbs of this class seldom occur in the New Testament, with the exception of δείκνυμι and ἀπόλλυμι. (See below.)

116. VERBS WITH CONSONANT-STEMS, LIKE δείκνυμι.

1. μίγνυμι, *to mix* (stem, μιγ-), only found in the New Testament in forms like the First Conjugation; First Aorist, ἔμιξα; Perfect Participle, μέμυμαι.

2. ὅλλυμι, *to destroy, to lose* (stem, ὀλ-, or -ὀλε); hence ὀλ-νυμι, and with the *υ* assimilated, ὅλλυμι), only found in the New Testament with the prefixed preposition, ἀπό. Present Indicative, ἀπόλλυμι; Middle and Passive, ἀπόλλυμαι. Chiefly found in tenses derived from collateral stem ἀπολε-, Active Future, ἀπολέσω, once ἀπολω̄;* First Aorist, ἀπόλεσα; Perfect, with neuter meaning, *I perish!* ἀπόλωλα; Middle Future, ἀπολοῦμαι; Second Aorist, ἀπωλόμην; Present Participle, οἱ ἀπολλύμενοι often, *the perishing*.

3. ὀμνυμι, *to swear* (stem, -ὀμ- or -ὀμο-). The forms used in the New Testament are Present, as of First Conjugation, ὀμνύω, ὀμνύει (but in Mark xiv. 71, the best MSS. read ὀμνύναι); First Aorist, ὤμοσα; Infinitive, ὀμόσαι, from ὀμό-.

4. ῥήγνυμι, *to tear* (stem, ῥαγ-). Present Passive Indicative, third person plural, ῥήγνυνται (Matt. ix. 17); but generally with forms as from ῥήσσω, ῥήξω.

117. VERBS WITH VOWEL-STEMS, LIKE ζώννυμι.

1. A-STEMS.—κεράννυμι, *to mix* (stem, κερᾱ-). Only twice, First Aorist, ἐκέρασα (Rev. xviii. 6); Perfect Participle Passive, κεκερασμένος (Rev. xiv. 10).

* 1 Cor. i. 19, from LXX.

2. **E-STEMS.**—*ἔννυμι*, to *clothe* (stem, *Fe-*), only found with the prefixed preposition, *ἀμφί*, *about*. Present Active Indicative, third person singular, *ἀμφιέννυσσι(ν)* (Matt. vi. 30; Luke xii. 28), and Perfect Passive Participle, with augment prefixed to the preposition, *ἡμφιεσμένον* (Matt. xi. 8; Luke vii. 25).

κορέννυμι, to *satisfy* (stem, *κορε-*), First Aorist Passive Participle, *κορεσθείς* (Acts xxvii. 38); Perfect Passive Participle, *κεκορεσμένος* (1 Cor. iv. 8).

σβέννυμι, to *extinguish* (stem, *σβε-*), Future Active, *σβέσω*; Future Passive, *σβεσθήσομαι*.

3. **O-STEMS.**—*ῥώννυμι*, to *strengthen* (stem, *ῥο-*), found only in the Perfect Middle Imperative, *ἔρρωσο*; plural, *ἔρρωσθε*, *be strong!* i.e., *Farewell*.

σπώννυμι, to *strew*, or *spread* (stem, *στρο-*). Present forms as from *σπρωννύω*; First Aorist Active, *ἔστρωσα*; Perfect Participle Passive, *ἐστρωμένος*.

If the above verbs, with their significations, are now committed to memory, some trouble may be saved at subsequent stages.

Exercise 14.—On the Second Conjugation, or Verbs in -μι.

[The following examples of verbs in -μι occur in the “Sermon on the Mount,” and are here presented for analysis. In addition to explanations already given (see Exercise 13, on the Defective Verbs), it must be noted that the prefix *ἀπο-* (*from, away from*), with the verb *δίδωμι*, has the sense of *return*; *ἀποδίδωμι*, to *give back*; and *ἐπι-*, with the same verb, may be rendered *over*; *ἐντι-* signifies *against*.]

FORMS.—*ἐστιν*, *έστε*, *ἔσται*, *ἴσθι*, *εἰ*, *ἔστω*, *ἔσεσθε*, *ἦ*, *ὄντα*, *ὄντες*, *τιθέασιν*, *προσθῆναι*, *προστεθήσεται*, *ἀντιστῆναι*, *δός*, *δύτω*, *δίδου*, *ἀποδῶς*, *παρὰδῶ*, *δῶτε*, *ἐπιδώσει*, *δοθήσεται*, *διδόναι*, *ἄφες*, *ἀφίεμεν*, *ἀφήτε*, *ἀφήει*, *δύνασαι*, *δύναται*, *δύνασθε*, *κειμένα*, *ἀπόληται*, *ὁμόσαι*, *ὁμόσης*, *ρήξω-τιν*, *ἀμφιέννυσιν*.

Exercise 15.—General, upon the Verbs.

* * The learner should now be expert in tracing any verbal form to its stem. As a test of proficiency, the following list of verbs is subjoined, taken in order from the Second Epistle to the Thessalonians. Let the *stem, conjugation, class, voice, mood, tense*, and, when necessary, the *number and person*, of every one be written down; if possible, without reference to any paradigm. Prefixes not belonging to the root are printed in thick type. The Vocabulary or Lexicon must be consulted for the meaning of the words.

CHAPTER I.

3. **Εὐχαριστεῖν**, ὀφείλομεν, **ὑπεραυξάνει**, πλεονάζει. 4. **καυχᾶσθαι** (how do you distinguish in such a word between the First and Second Conjugations?), **ἀνέχεσθε**. 5. **καταξιωθῆναι**, **πάσχετε**. 6. **ἀνταποδοῦναι**, **θλίβουσιν** (Participle). 7. **θλιβομένοις**. 8. **διδόντος**, **εἰδόσι**, **ὑπακούουσι** (Participle). 9. **τίσουςιν**. 10. **ἔλθῃ**, **ἐνδοξασθῆναι**, **θαυμασθῆναι**, **πιστεύουσιν** (Participle), **ἐπιστεύθη**. 11. **προσευχόμεθα**, **ἀξιώσῃ**, **πληρώσῃ**. 12. **ἐνδοξασθῇ**.

CHAPTER II.

1. **Ἐρωτῶμεν**. 2. **σαλευθῆναι**, **θροεῖσθαι**, **ἐνέστηκεν**. 3. **ἐξαπατήσῃ**, **ἔλθῃ**, **ἀποκαλυφθῇ**. 4. **ἀντικείμενος**, **ὑπαιρέσιμος**, **λεγόμενος**, **καθίσαι**, **ἀποδεικνύντα**. 5. **μνημονεύετε**, **ἔλεγον**. 6. **κατέχον**, **οἴδατε**, **ἀποκαλυφθῆναι**. 7. **ἐνεργεῖται**, **κατέχων**, **γένηται**. 8. **ἀποκαλυφθήσεται**, **ἀναλώσει**, **καταργήσει**. 10. **ἀπολλυμένοις**, **ἐδέξαντο**, **σωθῆναι**. 11. **πέμφει**, **πιστεῦσαι** (distinguish this from Optative forms, as in ver. 17). 12. **κριθῶσι**, **πιστεύσαντες**, **εὐδοκήσαντες**. 13. **ὀφείλομεν**, **εὐχαριστεῖν**, **ἡγαπημένοι**, **εἴλετο** (**εἴλατο** is read by Lachmann and Tischendorf; see § 97, *note*). 14. **ἐκάλεσεν**. 15. **στήκετε** (see § 108, 4), **κρατέιτε**, **ἐδιδάχθητε**. 16. **ἀγαπήσας**, **δοῦς**. 17. **παρακαλέσαι** (Optative), **στηρίξαι** (Optative).

CHAPTER III.

1. **Προσεύχεσθε**, **τρέχῃ**, **δοξάζεται**. 2. **ῥυσθῶμεν**. 3. **στηρίξει**, **φυλάξει**. 4. **πεποιθαμεν**, **παραγγέλλομεν**, **ποιεῖτε**, **ποιήσετε**. 5. **κατευθύναι** (Optative). 6. **στελλεσθαι**, **περιπατοῦντος**, **παρέλαβε**. 7. **μιμῆσθαι**, **ἡτακτήσαμεν** (from **ἀτακτέω**). 8. **ἐφάγομεν**, **ἐργαζόμενοι**, **ἐπιβαρῆσαι**. 9. **ἔχομεν**, **δῶμεν**. 10. **ἡμεν**, **παρηγγέλλομεν**, **θέλει**, **ἐργάζεσθαι**, **ἐσθίετω**. 11. **ἀκούομεν**,

ἐργαζομένους, περιεργαζομένους. 12. παρακαλοῦμεν, ἐσθίωσιν. 13. ἐκκακήσητε, καλοποιοῦντες. 14. ὑπακούει, σημειοῦσθε, συναναμίγνυσθε, ἐντραπή. 15. ἡγίσσθε, νουθετεῖτε. 16. δῶη. 17. γράφω.

Exercise 16.—Short Sentences.

I. THE BEATITUDES (Matt. v. 3–10).

These and the following Sentences are given chiefly as practice in applying the rules of conjugation and declension. As the clauses are complete in sense, they necessarily involve the principles of Syntax ; but no difficulties in construction will be found. For the use of the Cases, see 11. The references in the Notes to succeeding parts of the work will also be useful.

Observe that throughout the Beatitudes the substantive verb *are* must be supplied with the predicate, μακάριοι, *blessed*. (See § 166.) ὅτι *is because* (§ 136, 6).

1. Μακάριοι οἱ πτωχοὶ τῷ πνεύματι ·¹ ὅτι αὐτῶν² ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
2. μακάριοι οἱ πενθοῦντες ·³ ὅτι αὐτοὶ παρακληθήσονται.
3. μακάριοι οἱ πραεῖς ·⁴ ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.
4. μακάριοι οἱ πεινῶντες καὶ διψῶντες⁵ τὴν δικαιοσύνην · ὅτι αὐτοὶ χορτασθήσονται.
5. μακάριοι οἱ ἐλεήμονες · ὅτι αὐτοὶ ἐλεηθήσονται.
6. μακάριοι οἱ καθαροὶ τῇ καρδίᾳ · ὅτι αὐτοὶ τὸν Θεὸν ὄψονται.⁶
7. μακάριοι οἱ εἰρηνοποιοί · ὅτι αὐτοὶ υἱοὶ⁷ Θεοῦ κληθήσονται.
8. μακάριοι οἱ δεδιωγμένοι ἕνεκεν⁸ δικαιοσύνης · ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

¹ Dative : *in (the) spirit*, as hereafter explained, § 280, *f*. Compare τῇ καρδίᾳ, 6.

² Of them = *theirs*.

³ The mourning ones = *those who mourn*, § 200. Compare the Participles in sentences 4, 8.

⁴ See § 39.

⁵ Hungering and thirsting *for* righteousness (acc.), § 281, *a*.

⁶ See § 103 (4).

⁷ Nominative after a copulative verb. See § 165, note.

⁸ *For the sake of* (gen.), § 133.

II. FROM JOHN I.

*Prepositions.*ἀπό, with Gen., *from, of* (a place).διά, „ *by means of.*ἐκ, „ *out of.*ἐν, with Dat., *in*, with plural, *among.*παρά, with Gen., *from* (of persons).πρός, with Acc., *unto, with* (§ 307, γ, 2).

Further details, Ch. VI., and SYNTAX.

*Adverb used as Preposition.*χωρίς, with Gen., *without.**Negative Adverbs.*οὐ, *not.*οὐδέ, *not even.**Conjunctions.*καί, *and* (§ 136, 1).ὥς, *as* (§ 136, 2).

Verses 1-5.

Ἐν ἀρχῇ ἦν ὁ λόγος; καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος.¹ οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. Πάντα δι' αὐτοῦ ἐγένετο,² καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγονεν. ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

Verse 14.

Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, (καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός) πλήρης χάριτος καὶ ἀληθείας.

Verses 46, 47.

Εὐρίσκει Φίλιππος τὸν Ναθαναὴλ, καὶ λέγει αὐτῷ,³ Ὁν⁴ ἔγραψε Μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφηταί,⁵ εὐρήκαμεν, Ἰησοῦν⁶ τὸν υἱὸν τοῦ Ἰωσήφ τὸν⁷ ἀπὸ Ναζαρέτ. καὶ εἶπεν αὐτῷ³ Ναθαναὴλ, Ἐκ Ναζαρέτ δύναταί τι ἀγαθὸν εἶναι;⁸ λέγει αὐτῷ³ Φίλιππος, Ἔρχου καὶ ἴδε.

¹ ὁ λόγος is the subject, § 206.

² Singular verb, with plural neuter nominative, § 173.

³ To him, dative after the verb of saying, § 278, b.

⁴ Understand him as antecedent: "him whom," § 347.

⁵ Understand ἔγραψαν.

⁶ (Namely) Jesus, in apposition (§ 177) with the antecedent (2) above.

⁷ Simply refers to υἱόν (§ 230, a), not to be translated.

⁸ The infinitive dependent on δύναται (§ 389, a): can anything good be.

III. SELECTED SENTENCES.

*Prepositions (additional).*εις, with Acc., *into*.ἐπί, „ *to*.μετά, with Gen., *together with*.*Conjunctions.*δέ, *but*.ὅτι, *that*.

1. Ἐτοιμάσατε¹ τὴν ὁδὸν Κυρίου.
2. Ἰησοῦ, ἐλέησόν¹ με.
3. Θάρσει¹, ἔγειραι¹, φωνεῖ σε.
4. Ἡ πίστις σου σέσωκέ σε.
5. Ἀφέωνταί σου αἱ ἁμαρτίαι.
6. Συνέδραμε² πρὸς αὐτοὺς πᾶς ὁ λαός.
7. Μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας.
8. Μακάριόν ἐστι διδόναι μᾶλλον ἢ λαμβάνειν.
9. Καίσαρα³ ἐπικέκλησαι, ἐπὶ Καίσαρα πορεύση.
10. Ἀνάστηθι¹, καὶ στηθι¹ ἐπὶ τοὺς πόδας σου.
11. Ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὄλῳ τῷ κόσμῳ.
12. Ἐυφράνθητε¹, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.
13. Ὡς σοφὸς ἀρχιτέκτων θεμέλιον τέθεικα, ἄλλος δὲ ἐποικοδομεῖ.
14. Φθείρουσιν ἧθη χρηστὸν⁴ ὁμιλίας κακαί.
15. Ἡ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς.
16. Χωρήσατε¹ ἡμᾶς, οὐδένα ἠδικήσαμεν, οὐδένα ἐφθείραμεν, οὐδένα ἐπλεονεκτήσαμεν.
17. Πάντα δοκιμάζετε¹ τὸ καλὸν κατέχετε¹ ἀπὸ παντὸς εἵδους πονηροῦ⁵ ἀπέχεσθε.¹
18. Πιστὸς⁶ ὁ λόγος καὶ πάσης ἀποδοχῆς⁷ ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι.⁸
19. Ἡνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ.

¹ For the sense of the Aorist Imperative, and its distinction from the Present, § 373 may be consulted.

² See § 103 (5).

³ *To Cæsar*: prep. implied in verb (§ 281, a). See (5) on the Beatitudes.

⁴ See § 3, h.

⁵ *From every form of evil*, 1 Thess. v. 22.

⁶ Understand *ἐστι*. Compare on the Beatitudes, prefixed note.

⁷ Genitive, by *ἄξιος*, *worthy of* (§ 272).

⁸ Infinitive, expressing *purpose*, as in English. (See 389, b, 1.)

CHAPTER VI.—PREPOSITIONS.

118. It was stated in § 11 that three forms of inflection, or “cases,” in Nouns are used to denote three several relations of place: the Genitive implying *motion from*; the Dative, *rest in*, or *connexion with*; and the Accusative, *motion towards*. The cases thus severally answer the questions, Whence? Where? Whither?

With this general distinction are connected very many other relations, which are expressed by the same three cases, with the aid of PREPOSITIONS.

To Syntax it belongs to exhibit the various meanings of the prepositions, and their place in sentences. For the present, it will suffice to give a list of the chief of them, with their general significations. This is necessary, partly because several adverbs (see § 132) are derived from prepositions; but chiefly because of the important place which prepositions hold in the composition of verbs. (See Chapter X.)

Prepositions may govern—

1. The Genitive only : *Whence?*
2. The Dative only : *Where?*
3. The Accusative only : *Whither?*
4. The Genitive and Accusative : *Whence? Whither?*
5. The Genitive, Dative, and Accusative : *Whence?*
Where? Whither?

119. PREPOSITIONS GOVERNING THE GENITIVE ONLY.

ἀντί (opposition, equivalent), *over against*, *opposed to*, *instead of*.
ἀπό (motion from the exterior), *from*, *away from*.

ἐκ, ἐξ (motion from the interior), *from, out of*.

πρό, *before*, whether of time or place.

To these may be added most of the "improper" prepositions, as they are often called; being really adverbs with a prepositional government. (For a list of these, see § 133.)

120. PREPOSITIONS GOVERNING THE DATIVE ONLY.

ἐν, *in*, of time, place, or element; *among*.

σύν (union of co-operation), *with*.

121. PREPOSITIONS GOVERNING THE ACCUSATIVE ONLY.

ἀνά (up in), used in the phrases ἀνὰ μέσον, *in the midst of*; ἀνὰ μέρος, *in turns* (1 Cor. xiv. 27).

εἰς (motion to the interior), *into, to, unto, with a view to*.

122. PREPOSITIONS GOVERNING THE GENITIVE AND ACCUSATIVE.

διά, *through*. GEN (through, as proceeding from), *through, by means of*. ACC. (through, as tending towards), *on account of, or owing to*.

κατά, *down*. GEN. (down from: so, literally, 1 Cor. xi. 4), *against*. ACC. (down towards), *according to, throughout, during, over*.

μετά (union of locality; compare σύν). GEN., *together with, among*. ACC., *after*.

περί, *around*. GEN., *about, concerning, on behalf of*; once, *above* (3 John 2). ACC., *about, round about*.

ὑπέρ, *over*. GEN., *above, on behalf of, for*. ACC., *beyond*.

ὑπό, *under*. GEN., *by* (of the agent or efficient cause). ACC., *under, in the power of, close upon* (as Acts v. 21, *close upon morning, i.e., "very early"*).

123. PREPOSITIONS GOVERNING THE GENITIVE, DATIVE, AND ACCUSATIVE.

ἐπί (superposition). GEN., *upon* (as springing from), *over*, *in the presence of*, *in the time of*. DAT., *upon* (as resting on), *in addition to*, *on account of*. ACC., *up to* (used of place, number, aim), *over* (of time, place, extent).

παρά (juxtaposition). GEN. (from beside), *from*, used of persons, as ἀπό of places. DAT. (at the side of), *near*, *with*, of persons only, except John xix. 25. ACC. (to, or along the side of), *beside*, *compared with*, *i.e.*, so as to be shown *beyond*, or *contrary to*, *instead of*.

πρός (in the direction of). GEN., *in favour of*, only in Acts xxvii. 34. DAT., *at*, *close by*. ACC., *towards*, *in reference to*.

124. SYNOPTICAL TABLE OF THE PREPOSITIONS.

The Prepositions are here exhibited in groups, both because their meaning may thus be more easily remembered, and because the comparison, both in meaning and form, suggests some interesting points of relationship. For further details the student may consult Dr. Donaldson's "New Cratylus," Book ii., chapter 2. Only the general meaning of every preposition is given in the following table; and the initial capitals denote the cases governed. Cases found in classic Greek, but not in the New Testament, with certain prepositions, are bracketed.

G.	Ἀπό, in reference to the exterior, <i>from</i> .
{ G.	Ἐκ, in reference to the interior, <i>from</i> , proclitic.
{ D.	Ἐν, " " <i>in</i> , "
{ A.	Εἰς, " " <i>to</i> , "
{ (D.) A.	Ἀνά, <i>up</i> ; opposite of <i>κατά</i> .
{ G. A.	Κατά, <i>down</i> ; opposite of <i>ἀνά</i> .
{ G. D. A.	Ἐπί, superposition, <i>upon</i> .
{ G. D. A.	Παρά, juxtaposition, <i>beside</i> .
{ G. D. A.	Πρός, propinquity, <i>towards</i> .
{ G. (D.) A.	Περί, circumvention, entire; <i>around</i> .
{ (G. D. A.)	Ἀμφί, circumvention, partial; <i>about</i> .

{	G. A.	ὑπέρ, <i>over</i> ; (<i>super</i>).
	G. A.	ὑπό, <i>under</i> ; (<i>sub</i>).
{	G. A.	μετά, association, <i>with, after</i> .
	D.	σύν, co-operation, <i>with</i> .
{	G.	ἄντι, opposition, specific, <i>over against</i> .
	G.	πρό, opposition, general, <i>in front of, before</i> .
	G. A.	διά, <i>through</i> , kindred with δύο, and regarding the object as divided into two parts.

Ἀμφί is not used in the New Testament, except in composition. In classic Greek, its use is comparatively rare. With all three cases it means *about*, or *around*.

Accentuation.—The Prepositions are all oxytone except the proclitics, εἰς, ἐκ, ἐν.

125. For further details as to the meaning and use of the prepositions, see Chapter X., especially the Table, § 147, *a*; also SYNTAX.

In explanation of the very various significance which may belong to the same preposition, two points should be noted: (1) that its meaning will be necessarily modified by the signification of the verb that it may follow, and by that of the noun which it governs, as also by the case of the latter; and (2) that as all languages have a far smaller number of words than there are shades of thought to express, one word must often have many applications. Then, as no language is exactly parallel, word for word, with any other, the variations of meaning included under one Greek term, for instance, will not be the same as those embraced by the nearest English equivalent. Thus, ὑπέρ may often be translated *for*; but the applications of the two words, though perhaps equally various, are very far from being identical.

CHAPTER VII.—ADVERBS.

126. The simplest, and perhaps the original form of an Adverb, is some case of a substantive, a pronoun, or an adjective agreeing with a noun understood; fixed absolutely in that shape to express some quality, manner, place, or time.

a. The *Accusative* is very often thus employed, as ἀκμήν (Matt. xv. 16), *yet*, lit., “up to (this) point;” πέραν, *on the other side*. In like manner is used the accusative neuter of many adjectives, both singular and plural; often with the article: as, τὸ λοιπόν, *furthermore* (once, τοῦ λοιποῦ, Gal. vi. 17); τὰ πολλά, *for the most part*. So, possibly from obsolete adjectives, σήμερον, *to-day*; αὔριον, *to-morrow*; χθές, *yesterday*.

b. The *Dative* (sometimes in an obsolete form) is also frequently found: as ἰδίᾳ, *privately*; περὶ ᾧ, *by land*. Here the iota subscript is often omitted: πάντη, *always* (Acts xxiv. 3, in some copies, πάντη); εἰκῇ, *without a cause*.

c. The *Genitive* occurs in αὐτοῦ, *there*, as well as in other forms, which will be noticed immediately.

d. In some instances, a *preposition with its case* written as one word, is used adverbially, as παραχρῆμα, *immediately*, lit., “along with the business;” ἐξαίφνης, *suddenly*, lit., “from a steep descent;” καθεξῆς, *in order*, lit., “according to a special course.”

e. The older form of the language employed the terminations -θεν, -θι, and -δε as case-endings of nouns (Gen., Dat., Acc.), and when they became obsolete in ordinary declension, they were retained as adverbial terminations to denote *whence*, *where*, and *whither*. Thus: οὐρανόθεν, *from heaven*; παιδοῦθεν, *from childhood* (Mark ix. 21); πέρυσσι (the -σι standing for the older -θι), *last year* (2 Cor. viii. 10; ix. 2). These terminations are also found in adverbs derived from prepositions and other adverbs, on which see § 132.

127. ADVERBS IN -ως.

The most common form of adverbs is, however, that in -ως. This termination, which answers exactly in meaning to our final syllable *-ly*,* is affixed to adjective-stems of all forms, the stem-ending, where needful, being modified.

For example :

First form (§ 34), δίκαιος, *just*, δικαιο- ; δικάως, *justly*.

Second form (§ 37), πᾶς, *all*, παντ- ; πάντως, *wholly*.

Third form (§ 41), ἀληθής, *true*, ἀληθεσ- ; ἀληθώς, *truly*.

Participles may also yield this adverbial form, as ὄντως (from ὢν, stem ὄντ-) *really*.

Sometimes an adverb formed from an adjective appears in two forms ; as ταχύ and ταχέως, *quickly* ; εὐθύς (probably a corrupt form of εὐθύ) and εὐθέως, *immediately*.

128. COMPARISON OF ADVERBS.

The comparative of adverbs is generally the neuter singular accusative of the corresponding adjective ; the superlative, the neuter plural. Thus : ταχέως (or ταχύ) *quickly* ; τάχιον, *more quickly* (John xx. 4) ; τάχιστα, *most quickly* (Acts xvii. 15) ; εὖ, *well* (probably from εὖς, an old equivalent of ἀγαθός) ; βελτίον, *better* (2 Tim. i. 18). Adverbs of other than adjective derivation conform to this model. So from ἄνω (see § 132) is found ἀνώτερον.

Some comparatives take the termination -ως, as περισσotέρως, *more abundantly*.

An irregular comparative and superlative are μᾶλλον, *more* ; μάλιστα, *most*. So, ἄσσον, *nearer* (Acts xxvii. 13), attributed to the adverb (in classic Greek) ; ἄγχι, *near* ; superlative, ἄγχιστα.

* It is possibly an old dative plural : -ως = -οις. The accentuation generally follows that of the genitive plural of the adjective ; as δικάων, δικάως, ἀληθῶν, ἀληθώς.

129. PRONOMINAL ADVERBS, USED ALSO AS CONJUNCTIONS.

Several adverbs are formed indirectly or directly from pronouns ; and, like pronouns, are demonstrative, relative, interrogative, dependent interrogative, and indefinite (enclitic).

The following Table gives the chief pronominal adverbs found in the New Testament :—

	Demonstrative.	Relative.	Interrogative.	Dependent Interrogative.	Indefinite.
Time...	τότε, <i>then</i> νῦν, νυνί, <i>now</i>	ὅτε, <i>when</i> ἡνίκα, <i>when</i> , in parti- cular	πότε ; <i>when ?</i>	ὁπότε, <i>when</i>	ποτε, <i>some- time</i>
Place...	αὐτοῦ, <i>here</i> ᾧδε, <i>here</i> ἐκεῖ, ἐκεῖσε, <i>there, thither</i> ἐνθάδε, <i>hither</i> ἐντεῦθεν, <i>hence</i> , <i>thence</i>	οὗ, <i>where</i> θεν, <i>whence</i>	ποῦ ; <i>where ?</i> πόθεν ; <i>whence ?</i>	δοῦ, <i>where</i>	που, <i>some- where</i>
Manner	οὕτω(s), <i>thus</i> , <i>so</i>	ὡς, <i>as</i>	πῶς ; <i>how ?</i>	ὅπως, <i>how</i> πότερον, <i>wheth- er</i>	πῶ(s), <i>some- how</i>

The correlatives in the above Table will be immediately perceived. For further details compare under Pronouns, especially § 62, and SYNTAX. Οὕτω, *so*, becomes οὕτως before a vowel, and the indefinite πῶ is always πῶς, except in composition.

It will be observed that the scheme of adverbs is incomplete in the relative and interrogative divisions, by the omission of the (accusative) form *whither*. Classic Greek supplies the omission by the words οἶ, ποί ; ὅποι, but these are not found in the New Testament, the genitive forms οὗ, ποῦ ; ὁποῦ being used. Compare in English the tendency to say “ *Where* are you going ? ” for “ *Whither* are you going ? ”

130. NUMERAL ADVERBS.

Numeral adverbs end in *-is*, *-κis*, or *-akis*, as *δῖς*, *twice*; *τρίς*, *thrice*; *ἑπτákis*, *seven times*; *ἑβδομηκοντάkis*, *seventy times* (Matt. xviii. 22); *πολλάkis*, *many times*. *ἅπαξ*, *once for all*, is exceptionally formed; *ὅσákis*, *as often as* (1 Cor. xi. 25, 26), is from the relative.

131. ADVERBS FROM VERBS.

Ancient verbal forms, used as adverbs, are *δεῦρο*, *hither*, with its plural, *δεῦτε*. These are generally employed as imperatives, "Come thou (or ye) *hither*!" The imperative *ἄγε* is also employed as a kind of adverb, *Go to*! (James iv. 13; v. 1.)

Some verbs in *-ίζω*, expressing national peculiarity, form an adverb in *-ιστί*. Thus, from *ἐλληνίζω*, we find *ἐλληνιστί*, *in the Greek language*; similarly, *ἑβραϊστί*, *in the Hebrew language*.

132. ADVERBS FROM PREPOSITIONS.

Many prepositions have a corresponding adverb in *-ω* (paroxytone). Thus, from *ἀνά* is formed *ἄνω*, *upwards*; and from *κατά*, *κάτω*, *downwards*. So, *ἐσω*, *within*; *ἔξω*, *without*. The termination *-θεν* is added to these adverbs also, with a genitive force; as *ἄνωθεν*, *from above*; *ἔξωθεν*, *from without*.

Once a preposition without change is employed as an adverb (2 Cor. xi. 23), *ὑπὲρ ἐγώ*, *I (am) more*.*

133. PREPOSITIVE ADVERBS, OR IMPROPER PREPOSITIONS.

Several adverbs may be used like prepositions to govern nouns, and are then termed "improper" or "spurious" prepositions. The following is an alphabetical list of the principal found in the New Testament:—

ἅμα, *together with*.

ἄνευ, *without*.

ἄχρι(s), or *μέχρι(s)*, *until*.

* So, *πρός*, *too*, often in classical Greek.

ἐγγύς, *near, in time or space.*

ἔμπροσθεν, *before.*

ἐναντίον, *in front of, against.*

ἐνεκα (-εν), *for the sake of.*

ἐνωπίον, *before, in the presence of.*

ἔξω, *without.*

ἐπάνω, *above.*

ἔσω, *within.*

ἕως, *as far as.*

μέσον, *in the midst of* (Phil. ii. 15, MSS.).

μεταξύ, *between.*

ὀπίσω, ὀπισθεν, *behind, after.*

ὀψέ, *at the end of* (Matt. xxviii. 1).

πλήν, *except.*

πλησίον, *near*; παραπλησίον, *very near.*

ὑπέρκεινα, *beyond* (2 Cor. x. 16).

χάριν, *by favour of, for the sake of.*

χωρίς, *separated from, without.*

Some of the above, it is evident, are originally adverbial forms of adjectives and substantives. All govern the Genitive, except ἅμα (Matt. xiii. 29), and παραπλησίον (Phil. ii. 27), which take the Dative; as does ἐγγύς sometimes.

134. NEGATIVE ADVERBS.

a. The negative adverbs are οὐ (before a vowel, οὐκ; before an aspirated vowel, οὐχ), *not*, and μή, *not*.

Accentuation.—οὐ is proclitic, excepting where emphatic; as οὐ, *No!* (John i. 21).

b. For an explanation of the difference between these two words, see SYNTAX. It must suffice now to say that οὐ denies absolutely, μή, on some expressed or implied condition. The former is called the “categorical,” or “objective” negative; the latter, the “conditional,” or “subjective.” Both words are used in composition

with *τίς*, *τι* (see § 60); also with the indefinite adverbs in the Table, § 129, as *οὐπω*, *not yet*; *μήποτε*, *never in any case*.

c. *Μή* is also used as an interrogative adverb, expecting the answer, *no*; and, in composition with the interrogative *τίς*, adds a kind of appeal to the hearers, as though enlisting their assent to the negative: thus, *μήτι ἐγώ*; (Mark xiv. 19), *Is it I? i. e.*, “It is not I, is it?”

CHAPTER VIII.—CONJUNCTIONS AND OTHER PARTICLES.

135. Besides the Conjunctions properly so called, used, as in other languages, to unite words and sentences, there are in Greek several indeclinable words, employed sometimes separately, often in combination with other words, for the purpose of emphasis. These cannot always be translated, the degree of emphasis being too slight for the words of other languages to convey.

These indeclinable words, together with the conjunctions themselves (and sometimes the primitive adverbs), are generally called *Particles*.

It belongs to SYNTAX to discuss the place and power of the particles in a sentence. All, therefore, that is now necessary is, to classify the chief of them, and to indicate their general meaning.

136. CLASSIFICATION OF THE CONJUNCTIVE PARTICLES.

The Conjunctions denote (1) annexation, (2) comparison, (3) disjunction, (4) antithesis, (5) condition, (6) reason, (7) inference, or (8) result. The relative forms of the adverbs (see § 129) are also really conjunctions.

1. *Annexation*.—The copulative conjunctions are *καί*, *and*, *also*, *even*; *τε*, *and*, *also*. The latter is generally subordinate: *τε ... καί*, *both ... and*, *not only ... but*; sometimes *καί ... τε*, or *τε ... τε*. Very generally, however, *both ... and* is expressed by *καί ... καί*, as in 1 Thess. ii. 14, 15, &c.

2. *Comparison*.—As conjunctions of comparison, the particles *ὡς*, *as*; *ὥσπερ*, *just as*; *καθώς*, *like as*, are used; generally in correlation with the adverb *οὕτως*, *so*. (Compare § 129, Table).

3. *Disjunction*.—The disjunctive particles are *ἢ*, *or*; *ἢ ... ἢ*, *either ... or*, (in general); *ἢτοι ... ἢ*, *either ... or*, (as an exclusive alternative); *εἴτε ... εἴτε*, *whether ... whether*.

4. *Antithesis*.—The antithetic conjunctions are *ἀλλά* (originally neuter plural of *ἄλλος*) and *δέ*, both signifying *but*. The adversative sense is much stronger in the former than in the latter. With *δέ* the particle *μέν* often stands in the preceding sentence, and may be rendered *indeed* or *on the one hand* (*δέ*, *on the other*), or, more frequently, may be left untranslated, marking simply that the two clauses stand in real or formal antithesis. Etymologically, *μέν* is (probably) “the first thing;” *δέ*, “the second thing:” the antithesis is, therefore, often very slight, a *distinction* rather than *opposition*.

5. *Condition*.—The conditional particles are *εἰ*, *if*; *εἴγε*, *if at least*; *εἴπερ*, *if at all*; *ἐάν* (*εἰ ἄν*), *if* (possibly). For the important rules as to their use with verbs, see SYNTAX.

6. *Cause*.—Particles expressive of a reason (causal) are, *ὅτι*, *that, because*; *γάρ*, *for*; *διότι*, *because*; *ἐπεὶ* (see § 129), *since*.

7. *Inference*.—The chief inferential particles are, *οὖν*, *therefore*; *τοίνυν*, *then*; *ἄρα*, *consequently*; *διό*, *wherefore*; *τοιγαροῦν*, *accordingly*.

8. *Result*.—The “final” conjunctions are *ἵνα*, *in order that*; *ὥς* and *ὅπως*, *so that*; *μή*, *that not, lest*.

137. PARTICLES OF EMPHASIS AND INTERROGATION.

a. The chief emphatic particles are *γε*, *at least, indeed* (enclitic); and *δή*, *certainly, now*. To these may be added the enclitics *περ*, *very, verily*, and *τοι*, *certainly*, found in combination with other words, as *ἐπειδήπερ* (Luke i. 1), *since verily*; *μέντοι*, *however*.

b. As interrogative particles the following are employed: *εἰ*, *if*, used elliptically, “Tell us if—;” *ἢ*, simply denoting that a question is asked, and requiring no English equivalent save in the form of the sentence; and *ἄρα* (not to be confounded with *ἄρα*, § 136, 7), which makes the question emphatic (only in Luke xviii. 8;

Acts viii. 30; Gal. ii. 17). For the interrogative adverbs. see § 129; and for the structure of interrogative sentences, consult the SYNTAX.

138. INTERJECTIONS.

a. An Interjection is generally but the transcript of a natural instinctive sound, and therefore scarcely ranks among the "parts of organized speech." Words of this kind in the New Testament are *ὦ*, *O!* *ὦχ!* *ἔα*, *ah!* expressive of pain and terror (Mark i. 24; Luke iv. 34); *οὐά*, *ah!* expressing scorn and hatred (Mark xv. 29); *οὐαί*, *woe!* *alas!* often governing a dative; *οὐὰ ὑμῖν*, *woe unto you!* *alas for you!*

b. The imperative form, *ἴδε*, *see*, is often treated interjectionally, but still more frequently the old imperative middle of the same verb is employed, accented as a particle: *ἰδοὺ*, *lo!* *behold!*

CHAPTER IX.—ON THE FORMATION OF WORDS.

139. 1. ROOTS.—Words of all kinds are derived from some Root. For the distinction between *root* and *stem*, see § 10. The root is that part which remains after taking away from a whole family of kindred words all the parts which are different in each. Thus, **AK-** is the root of *ἀκμή*, *ἀκρός*, *ἄκρῳ*.

The root expresses the leading idea, or general meaning, which runs through all the kindred words, though differently modified in each; thus, **AK-** expresses the general meaning of “sharpness” or “pointedness.”

In the formation of words, some are derived directly from the root; as *ἀκμή*, from **AK-**. Others take as a (“secondary”) root the stem of words already formed; as *ἀκμάζω*, from *ἀκμή* (*ἀκμα-*).

Hence we find primary, secondary, tertiary, &c., formations.* Thus:—

Primary.	Secondary.	Tertiary.
AK- <i>μή</i> , <i>point</i>	AKμ- <i>άζω</i> , <i>to flourish</i>	
AK- <i>pos</i> , <i>pointed</i>	AKρι- <i>βής</i> , <i>accurate</i>	AKριβ- <i>εια</i> , <i>accuracy</i> .
		AKριβ- <i>ως</i> , <i>accurately</i> .

2. *Classes of Words*.—Without attempting here any extended statement of the methods and laws of derivation, it will be useful to specify some of the leading terminations which occur in the formation of Greek words. Each of these terminations has a particular force and meaning of its own, whatever be the root or stem to which it is joined: thus, *κρι-τής*, *ζηλω-τής*, *κλέπ-της*, *πολί-της*, have all the same termination, *-της*, and with the same meaning.¹

Classes of words may thus be formed, by arranging together

* See, for greater detail, the “Bromsgrove Greek Grammar,” by Dr. G. A. Jacob, § 78.

those which have the same terminations, and marking their signification; and this may be done with words of all kinds—substantives, adjectives, pronouns, verbs, and particles.

3. *Modification of Stem-endings*.—The final vowel or consonant of the root or stem will be affected by the termination according to the general usages of the language, as illustrated especially in the inflections of the verbs. Thus, ποιη-τής, from ποιε- (compare § 96, *a*, &c.), and καλύπ-τω, κάλυμ-μα (see § 4, *d*, 4), from καλυπ- or καλυβ-.

140. CLASSES OF SUBSTANTIVES.

a. FIRST DECLENSION.—1. *Masculine nouns* in -της express a *male agent*, or person belonging to something. Thus, κριτής, a judge; ποιητής, a maker, doer, poet. Some nouns of this termination are formed from the root of simpler nouns: as πολίτης (πόλις), citizen; οἰκέτης (οἶκος), domestic.

Accentuation.—Dissyllables of this class, and polysyllables with short penultima, throw back the accent as far as possible, except κριτής. So ψεύστης, δεσπότης, ψεύσται, δέσποτα (voc.) The rest are oxytone, except πολίτης.

2. *Feminine Nouns*.—i. The termination -ιά (paroxytone) expresses *quality*. Adjective stems in *es-* or *oo-* give the forms (proparoxytone) -ειᾶ, -οιᾶ. So, σοφία, wisdom (σοφός); ἀλήθεια, truth (ἀληθής); εὖνοια, good-will (εὖνους). A few nouns in -είᾶ (paroxytone) are from verbal stems in -εῦ, and denote the result of action; as βασιλεία, kingdom (βασιλεύω); παιδεία, instruction (παιδεύω).

ii. Substantives in -οσύνη connected with adjective stems in *ον-*, rarely in *ο-*, also denote quality; as σωφροσύνη, prudence, from σώφρων, stem *ον-*; ἐλεημοσύνη, compassion (ἐλεήμων); δικαιοσύνη, righteousness (δίκαιος); ἁγιοσύνη, holiness (ἅγιος), the *ο-* becoming *-ω*, because of the short preceding syllable. (Compare § 42.)

b. SECOND DECLENSION.—1. *Masculine Nouns*.—The termination -μός (oxytone) appended to verbal stems denotes *action*; as from θύω (θυ-), to rage, θυμός, passion. Sometimes σ intervenes, as in

δεσμός, *bond*, from δε-, δέω, *to bind*; or θ, as κλαυθμός, *lamentation*, from κλαφ-, κλαίω, *to weep*. (See § 96, c.)

2. *Neuter Nouns*.—i. The ending -τρον, from verbal roots, denotes *instrument*. Thus, λυ-, λύω, *to release*; λύτρον, *ransom*.

ii. The termination -ιον, from substantive stems, is *diminutive*: as from παῖς (παιδ-), *a child*; παιδίον, *a little child*. To -ιον is sometimes prefixed the syllable αρ- or ιδ-: as παιδάριον, *a little boy*; κλινίδιον, *a little bed*, from κλίνη, *a couch*; ἀσσάριον, *a farthing*, from Latin *as*. (See § 154, a.)

Diminutives in -ιον must be distinguished from neuters of adjectives in -ιος, used as substantives: e. g., ἰλαστήριον, *propitiatory*.

The masculine and feminine terminations -ισκος, -ίσκη, are also occasionally used as diminutives. Thus, νεανίας (stem, α-), *a youth*; νεανίσκος, *a lad*. So παιδίσκη, *a damsel*.

Accentuation of Neuters.—Neuter nouns generally retract the accent. Diminutives in -ιον are, however, paroxytone, except when a short syllable precedes this termination.

c. THIRD DECLENSION.—1. *Masculine Nouns*.—i. The suffix -εύς (oxytone), stem εφ-, denotes an agent: as γραμματεύς, *a scribe*, from γραμματ-, γράμμα, *a letter*. (For the declension of these substantives, see § 30, iii.)

ii. The terminations -τήρ (oxytone) and -τωρ (paroxytone, stem τωρ-) also signify an agent: as φωστήρ, *luminary*, from φῶς, *light*; ῥήτωρ, *an orator*, from ῥέ- (in the obsolete verb, ῥέω, *to speak*).

2. *Feminine Nouns*.—i. The ending -σις (gen. -σεως, root σι-), from verbal stems, expresses *action*. Thus, δικαιο- (δικαίω, *to justify*) gives δικαίωσις, *justification*; and πραγ- (πράσσω, *to do*), πράξις, *action*. These nouns, a very numerous class, retract the accent. (For their declension, see § 30, i. b.)

ii. The termination -της (gen. -τητος, root τητ-) denotes *quality*, and is attached to adjective stems. Thus, ἴσος, *equal*, gives ἰσότης, *equality*; ἅγιος, *holy*, ἁγιότης, *holiness*. These also retract the accent.

3. *Neuter Nouns*.—i. The termination *-μα* (stem *ματ-*) denotes the *result* of an action, and is affixed to verbal stems. Thus, *πράσσω*, *πραγ-*, gives *πράγμα*, *a thing done, an action*; and the obsolete *ῥέω*, *ῥε-*, forms *ῥήμα*, *a thing spoken, a word*.

ii. The ending *-ος* (from stem *ες-*, see § 30, iv.) denotes, from verbal stems, *result*; from adjective stems, *quality*. Thus, from *ἴδ-*, Second Aor. *εἶδον*, *I saw* (see § 103 (4), we have *εἶδος*, *an appearance*; and from *βαθν-*, in *βαθύς*, *deep*, *βάθος*, *depth*.

141. The following scheme exhibits at one view the principal terminations of derivative nouns. The nominative and genitive endings are given, as in Lexicons and Vocabularies; but the stem and declension will easily be traced.

Signification.	Nom. and Gen. Terminations.		Gender.
Agent	-εύς,	-έως	M.
Do.	-της,	-του	M.
Do.	-τήρ,	-τήρος	M.
Do.	-τωρ,	-τορος	M.
Instrument	-τρον,	-τρον	M.
Action	-μός,*	-μού	M.
Do.	-σις,	-σεως	F.
Result	-εία,	-είας	F.
Do.	-μα,	-ματος	N.
Do.	-ος,	-ους	N.
Quality	-της,	-τητος	F.
Do.	-ία,	-ίας	F.
Do.	-οσύνη,	-οσύνης	F.
Do.	-ος,	-ους	N.
Diminutive	-ιον,	-ίου	N.
Do.	-ισκος,	-ισκου	M.
Do.	-ισκη,	-ισκης	F.

* Occasionally with prefix *-θ* or *-σ*.

142. CLASSES OF ADJECTIVES.

1. The most common derivative Adjectives are of the First Form, and the usual terminations are the following:—

a. From substantive roots, the ending **-ιος** (**-iā***), **-ιον**, is *possessive*, i.e., has the sense “*of*, or *belonging to*.” Thus, from οὐρανο-, οὐρανός, *heaven*, is derived οὐράνιος, *heavenly*; from τιμα-, τιμή, *honour*, τίμιος, *honourable, precious*. The **ι** of this termination sometimes forms a diphthong with a final stem vowel; so from δίκη (**δικα-**), *justice*, comes δίκαιος, *just*; from ἀγορά, *market-place*, ἀγοραίος, *public*. To this class also belong the adjectives formed from the names of cities or countries, and denoting their inhabitants. Thus, Ἐφέσιος, *Ephesian* (Ἐφεσος); Ἰουδαῖος, *Jew* (Ἰουδαία).

Accentuation.—The diphthongal forms are *generally* properispomenon; the others are proparoxytone, i.e., retract the accent.

b. The termination **-ικός**, **-ή**, **-όν** (oxytone), from verbal or substantive roots, marks *ability* or *fitness*: as κριτικός, *capable of judging* (κρίνω); βασιλικός, *royal* (βασιλεύς).

c. The ending **-ίνος**, **-η**, **-ον** (proparoxytone), from substantive roots, expresses the *material* of which anything is made: as ξύλινος, *wooden* (ξύλον).

Note.—The same substantive stem may have a derivative of each of the two last-mentioned forms. Thus, from σαρκ- (σαρξ-), *flesh*, are formed σάρκινος, *made of flesh*, “*fleshy*,” and σαρκικός, *of the nature of flesh*, “*fleshly*.” The former is only found in the received text of the New Testament in 2 Cor. iii. 3; but on the authority of MSS., many critics substitute it for the latter in Romans vii. 14; 1 Cor. iii. 1. The internal evidence in these passages seems, however, against the alteration.

Sometimes the termination **-εος** (contr. **-ους**) denotes *material*: as ἀργύρεος, ἀργύρους, *of silver* (ἄργυρος).

d. The termination **-ρός**, **-ρά**, **-ρόν** (oxytone), denotes the *complete*

* Some of these adjectives are “of two terminations.” (See § 34, *b.*)

possession of a quality, like the English *-ful* or *-able*: as, from ἰσχυ-, ἰσχύς, *strength*, ἰσχυρός, *powerful*.

e. Adjectives ending in -ῖμος, -ον, -σίμος, -ον (proparoxytone), are occasionally formed from verbal stems, and express *ability* or *fitness*: as δόκιμος, *receivable*, *current* (of coin), so *approved*, from δεχ-, δέχομαι, *to receive*; χρήσιμος, *useful*, from χρᾶ-, χρᾶσμαι, *to use*. Some proper names are of this class, as Ονήσιμος (lit. *profitable*, see Philem. ii.)

f. The *verbals* in -τός and -τέος have already been noticed (§ 73, p. 69).

2. *Second and Third Forms.*—Here the derivative stem-endings -ες and -μων need only be noticed.

a. Adjectives in -ης (see § 41) are generally correlative to nouns in -ος, the stem of which, it will be remembered, is also in -ες (§ 30, iv.) So ψευδός, *falsehood*; ψευδής, *false*.

b. Adjectives in -μων, derived from verbal stems, attribute the action of the verb to the person: as ἔλεε-, ἐλέεω, *to pity*; ἐλεήμων, *compassionate*.

143. SCHEME OF DERIVATIVE ADJECTIVES.

Signification.	Terminations of Nom. Sing.
Quality	-ης, -ες
Do. complete	-ρός, -ρά, -ρόν
Attribute, locality	-ιος (-αῖος, -εῖος, -οῖος) [-ια], ἰον
Property	-ικός, -ική, -ικόν
Material	-ινος, -ίνη, -ινον
Do.	(-εος) -οῦς, [-έα], (-εον) -οῦν
Fitness	-(σ)ιμος, -(σ)ιμον
Attribute	-μων, -μον
Possibility (verbal)	-τός, -τή, -τόν
Obligation (do.)	-τέος, -τέα, -τέον

144. CLASSES OF VERBS.

a. Verbs from substantive or adjective roots (“denominative verbs”) may signify the *being*, *doing*, or *causing* that which the noun imports. Verbs in -άω, -έω, -εύω, generally denote simply *state* or *action*; verbs in -όω, -αίνω, -ύνω, *causation*. Thus, δουλεύω, *I am a slave*; δουλόω, *I make a slave of another, I enslave*. The distinction is not always observed; for instance, πληθύνω may be either *I multiply*, transitive, or *I abound*, intransitive. Verbs in -ίζω often have the sense of *becoming* or acting that which the noun denotes. Thus, Ἰουδαῖος, *a Jew*; ἰουδαίζω, *I act the Jew* (Gal. ii. 14).

The principal denominative verbal terminations are as follow:—

-άω,	as	τιμάω,	to honour (τιμή).
-έω,	,,	πολεμέω,	to make war (πολέμος).
-όω,	,,	δουλόω,	to enslave (δούλος).
-άζω,	,,	ἐργάζομαι,	to work (ἔργον).
-ίζω,	,,	ἐλπίζω,	to hope (ἐλπίς).
-αίνω,	,,	λευκαίνω,	to whiten (λευκός).
-εύω,	,,	βασιλεύω,	to reign (βασιλεύς).
-ύνω,	,,	πληθύνω,	to abound, multiply (πλήθος).

b. Verbs from simpler verbal stems are “inceptives” in -σχω, as γηράσχω, *to grow old*; “frequentatives” or “emphatic verbs,” as βαπτίζω, *to baptize* (βάπτω); and “causatives,” as μεθύσχω, *to intoxicate* (μεθύω); γαμίζω or γαμίσχω, *to give in marriage* (γαμέω). To these, as anomalous derivatives from Perfects, may be added στήκω, *to stand*, from the Perfect ἔστηκα; and γρηγορέω, *to watch*, from ἐγρήγορα, the reduplicated Second Perfect of ἐγείρω.

145. GENERAL REMARK ON DERIVATION.

It often happens that the original of a derivative does not appear in the language in its simpler form; and still more frequently, that it is not found in the New Testament. On the other hand, the *actual* derived forms are far fewer than the *possible*.

The copiousness and fertility of the Greek as a living language depended especially on the power which it possessed of expressing new thoughts and shades of thought by words framed according to strict analogy, and therefore competent to take their place at once without question in the vocabulary. The language of science among ourselves—which, in fact, is borrowed from the Greek—furnishes an illustration of the same power to accompany, with equal step, the progress of knowledge and of thought.

CHAPTER X.—ON THE FORMATION OF COMPOUND WORDS.

146. Compound words are either *parathetic* or *synthetic* in their formation.

In parathetic* compounds, both words retain their form and meaning, subject only to the laws of euphony. They are, therefore, merely *placed side by side*, as it were, though they are written as one word. This is the case with all verbs compounded with prepositions, as ἐκβάλλω, from ἐκ and βάλλω; ἀπέρχομαι, from ἀπό and ἔρχομαι; καθίστημι, from κατά and ἵστημι; συγχαίρω, from σύν and χαίρω. (The changes in the terminations of some of the above prepositions need no explanation.)

In synthetic† compounds, the former word, a noun or a verb, loses all inflection; while the latter often takes a form which it could not have had out of composition. The words are therefore *placed in close union*, and really make one word: as φιλόσοφος, from φίλος and σοφία.

147. PARATHETIC COMPOUNDS.

The former word of a parathetic compound is almost always in the New Testament a particle, *i.e.*, a preposition or an adverb; never a verb.

The signification of many compounds can be satisfactorily ascertained only from the Lexicon, as the meaning of the prefix is often modified by that of the principal word.‡ It will, however, be helpful to the

* From παρά and θε- (τίθημι), “set side by side.”

† From σύν and θε-, “set together or com-posed”

‡ So in English: *e.g.*, the particle *over* varies its meaning in the words *overthrow*, *overtake*, *overrun*, *overtime*, *overbearing*; the fundamental signification being, however, discernible in all.

learner to have at one view the chief significations of the particles used in composition. The following table (*a*) should be compared with that in § 124; and a little thought will trace the connexion in each case between the primitive significations (printed in *italics*) and the secondary meanings that follow.

a. The Prepositions, as used in Composition.

ἀμφι-, *round about*.

ἀνα-, *up*, back again.

ἀντι-, *instead of*, against, in return for.

ἀπο-, *away from*, dismissal, completeness.

δια-, *through*, thorough, between.

εἰς-, *into*.

ἐκ- (ἐξ- before a vowel, ἐγ- before a guttural), *out of*, forth, utterly.

ἐν- (ἐμ- before a labial mute, or μ), *in*, upon, intrinsically.

ἐπι-, *upon*, to, in addition.

κατα-, *down*, downright, against.

μετα-, *with*, participation, change.

παρα-, *beside*, beyond, along.

περι-, *around*, over and above, excess.

προ-, *before*, forward.

προς-, *towards*, in addition to.

συν- (συμ- before a labial, mute, or μ; συγ- before a guttural), *with*, association, compression.

ὑπερ-, *above*, excess.

ὑπο-, *under*, concealment, repression.

b. Separable Particles (Adverbs) in Composition.

ἀ- (from ἅμα), *together*, as ἅπας (-ντ-), *all together*.

ἄρτι-, *lately*, only in ἀρτιγέννητος, *new-born* (1 Pet. ii. 2).

εὖ-, *well*, prosperously.

παλιν-, *again*, only in παλιγγενεσία, *regeneration* (Matt. xix. 28; Titus iii. 5).

παν-, *all* (from neuter of παντ-).

τηλε-, *afar off*, only in τηλανῶς, *distinctly* (Mark viii. 25).

c. Inseparable Particles in Composition.

ἀ- (from ἀνά), intensive: perhaps only in ἀτενίζω, *to gaze steadfastly*.

ἀ- or ἀν-, *not*, the usual negative prefix, answering to our *un*-.

δυσ-, *hardly* or *ill*, like our *dis*-, *mis*-, or *un*-.

ἡμι-, *half* (Latin, *semi*-), only in ἡμιθανής, *half-dead*, and ἡμιώριον, *half an hour*.

The PREPOSITIONS (Table *a*), when used in the composition of nouns and adjectives, generally mark a *secondary* formation, *i.e.*, a derivation from a compound verb. Thus, ἀπόστολος, *apostle*, is not from ἀπό and στόλος, but from ἀποστέλλω, *to send forth*. So ἀποστολή, *apostleship*. Again, from ἐκλέγομαι, *to choose out*, come ἐκλεκτός, *chosen, elect*; and ἐκλογή, *election*. Some such nouns and adjectives, however, are found, without any corresponding compound verb.

The ADVERBS and INSEPARABLE PARTICLES (Tables *b*, *c*) (except ἀ- negative) are generally used with substantives and adjectives, not with verbs.

Two Prepositions may be combined in the formation of a word, the characteristic formative force of each being retained. Thus, καθίστημι, *to establish*, ἀποκαθίστημι, *to restore*; παρακαλέομαι, passive, *to be comforted*,* συμπαρακαλέομαι, *to be comforted together*; εἰσάγω, *to introduce*, παρεισάγω, *to introduce by the bye* (2 Pet. ii. 1). So παρεισῆλθεν (Romans v. 20), *entered by the way*. Again, ἀντιλαμβάνομαι is *to help*, generally (lit., “to take hold of, over against”), but συναντιλαμβάνομαι is *to help by coming into association with* (as Luke x. 40; Romans viii. 26).

148. SYNTHETIC COMPOUNDS.

In synthetic compounds the former word is a noun or a verb, never a particle.

When the former word is a noun, if its stem does not already

* Literally, to be called to one's side: *i.e.*, for purposes of consolation, or, it might be, of exhortation, or advocacy. Hence the word Παράκλητος has the threefold meaning of *Comforter, Exhorter, Advocate*. (See John xiv. 16, 26; 1 John ii. 1.)

end in -ο, the vowel -ο- is commonly added as a connective, when the latter word begins with a consonant, as, from καρδιά, καρδι-ο-γνώστης.

When the former word is a verb, the connecting vowel is usually -ι-, as from ἄρχω, ἀρχι-ο-συνάγωγος; but sometimes -ο-, as ἐθελ-ο-θρησκεία. The form of a verbal noun is often used, as from δαίδω (δαΐσις), δεισι-δαίμων.

Compound verbs of this class usually take their form from a compound noun; the verb thus appearing in a shape which it cannot have out of composition: as, εὐχαριστέω, to give thanks, from εὐχάριστος, not from εὖ and χαριστέω; φιλοτιμέομαι, to be ambitious, from φιλότιμος, not from φίλος and τιμέομαι.

In synthetic compounds the latter word generally has the leading significance, and is defined or modified by the former.

The following compounds illustrate the foregoing remarks:—

οἰκο-δεσπότης, *householder*.

κακ-οὔργος, *evildoer* (κακός ἔργον).

αἷματ-εκχυσία, *bloodshedding* (αἷμα, ἔκχυσις from ἐκ and χέ(φ)ω).

καρδι-ο-γνώστης, *one who knows the heart*.

ἀρχι-ο-συνάγωγος, *ruler of the synagogue*.

μακρό-θυμος (adjective), μακροθυμία (substantive), *long-suffering*.

δωδεκά-φυλον (neuter substantive), *ten tribes* (Acts xxvi. 7).

δευτερό-πρωτος, *second-first* (Luke vi. 1), probably, “the *first Sabbath* in the *second year* of the Sabbatical cycle of seven years.”

See Wieseler’s “Chronological Synopsis of the Four Gospels,”

II. ii. 4. Wieseler fixes the year as 782, A.U.C.

149. ILLUSTRATION OF THE VARIETIES OF DERIVATION AND COMPOSITION.

The root κρι-, verbal stem κριν-, primary meaning *to separate*, may be taken as illustrating the variations and combinations of a Greek word.

First, we have simple derivatives, formed as in Chapter IX. :—

κρίνω, *to separate, or judge*.

κρίσις, *the process of separation, or judgment*.

κρίμα, the act or result of judgment, *sentence*.

κριτήριον, a standard of judgment, or *tribunal*.

κριτής, a judge.

κριτικός (adjective), able to judge, a *discoverer* (Heb. iv. 12).

Next, we note the composition of the verb with different prepositions :—

ἀνακρίνω, to *inquire, estimate*.

διακρίνω, to *distinguish, separate, decide*; middle, to *hesitate*.

ἐγκρίνω, to *judge, or reckon, among* (2 Cor. x. 12).

ἐπικρίνω, to *adjudge* (Luke xxiii. 24).

κατακρίνω, to give judgment against, *condemn*.

συγκρίνω, to judge together, *compare*.

ἀποκρίνομαι, to *answer*.

ἀνταποκρίνομαι, to *answer against* (Luke xiv. 6; Rom. ix. 20).

ὑποκρίνομαι, to *dissemble* (Luke xx. 20).

συνυποκρίνομαι, to *dissemble with any one* (Gal. ii. 13).

We may then note the various compound substantives, which may be compared with the corresponding verbs :—

ἀνάκρισις, an *examination* (Acts xxv. 26).

ἀπόκρισις, an *answer*.

διάκρισις, the act of distinguishing, *discernment*.

κατάκρισις, *condemnation*.

ὑπόκρισις, *dissimulation, hypocrisy*.

ἀπόκριμα, a *sentence*, as of death, or, *response* (2 Cor. i. 9).

κατάκριμα, a *sentence of condemnation*.

πρόκριμα, a *prepossession, prejudice* (1 Tim. v. 21).

ὑποκριτής, lit. a stage-player, a *hypocrite*.

We now take a group of negative compounds :—

ἀδιάκριτος, not subject to distinction, *impartial* or *sincere* (James iii. 17).

ἀκατάκριτος, *uncondemned*.

ἀνυπόκριτος, *unfeigned*.

Finally, the New Testament contains three instances of the composition of this root with nouns and pronouns :—

αὐτοκατάκριτος, *self-condemned* (Titus iii. 11).

εἰλικρινής (from εἴλη, *sunshine*, cognate with ἥλιος), judged of in the sunlight, *pure, sincere* (Phil. i. 10 ; 2 Pet. iii. 1).

εἰλικρινεΐα (from the above), *sincerity*.

Many other compounds of this root exist, but these are all which the New Testament contains.

CHAPTER XI.—FOREIGN WORDS IN NEW TESTAMENT GREEK.

150. LANGUAGES OF PALESTINE.—HEBREW.

Two languages were spoken and understood in Palestine. The one, called in the New Testament “the Hebrew tongue” (Acts xxii. 2; xxvi. 14), was in reality a very considerable modification of the Old Testament Hebrew, and is generally now termed “the Syro-Chaldaic,” or “the Aramaic” (from *Aram*, the Hebrew word for Syria). This was the language of the people, and, to some uncertain extent,* remained in colloquial use until the destruction of Jerusalem.

Some critics believe that St. Matthew’s Gospel was originally written in Aramaic, and that the book as it appears in the New Testament is a more or less literal translation. In this opinion we do not concur; but there can be no doubt that in the days of our Lord the ancient language was still most fondly cherished by the people. Expressions that fell from the Saviour’s lips in moments of deep emotion, in the performance of signal miracles, in Gethsemane, and on the Cross, are carefully recorded; and other words of technical character, or religious association, or homely use, are also found in the native tongue of Israel.

151. INTRODUCTION OF GREEK.

But as a direct result of the conquests of Alexander the Great and his successors, the Greek tongue had been carried into almost all the countries of the civilized world, and had become the medium of commercial intercourse, the language of the courts, and, in fact, the universal literary tongue of the provinces after-

* See on the whole subject, Dr. Roberts’ “Discussions on the Gospels.”

wards absorbed in the Roman Empire. The natives of Alexandria and of Jerusalem, of Ephesus, and even of Rome, alike adopted it; everywhere with characteristic modifications, but substantially the same. Hence it had become a necessity to translate the Old Testament Scriptures into Greek; and as this great work was executed by Alexandrian Jews, its language not only shows the influence of the Hebrew original, but contains special forms and peculiarities of expression indigenous to Egypt. This translation, or "the Septuagint,"* naturally became the basis of all subsequent Jewish Greek literature, and in particular of the New Testament, which, however, to the Egyptian superadds Palestinian influences. It was in the Greek of the Septuagint thus modified that, in all probability, our Lord and His apostles *generally* spoke. The dialect of Galilee (Matt. xxvi. 73) was not a corrupt Hebrew, but a provincial Greek.

The New Testament writers, it should be noted, differ considerably from one another in style. The Book of Revelation, for instance, is very unlike the writings of the Apostle Paul. All, again, vary greatly from classical models, both in vocabulary and syntax, exchanging the elaborate harmonies of Attic Greek for simpler constructions and homelier speech.

152. INFUSION OF LATIN.

The Roman conquest and tenure of Palestine may be thought likely to have stamped some lasting traces on the language. Such traces undoubtedly appear in the New Testament; but, considering the might of the dominant people, these are marvellously few. The Romans could impose their laws, their polity, their military power, upon vanquished nations, but not their speech. Certainly, there are some Latin words in the New Testament; but these are almost wholly nouns denoting military rank or civil authority, coins, or articles of dress; a valuable

* That is "the Seventy" (often quoted as LXX.), from the traditional number of translators.

historic testimony, were there none beside, how “the sceptre had departed from Judah, and a lawgiver from between his feet.”

By way of illustration to the foregoing remarks, lists are here appended of the chief Aramaic (or Syro-Chaldaic) and Roman terms contained in the New Testament.

153. HEBREW AND ARAMAIC WORDS AND PHRASES.

The Hebrew root is in a few cases assimilated to the forms of the Greek language ; but is oftener simply transcribed, and used without declension or conjugation.

a. ASSIMILATED WORDS are the following :—

Μεσσίας, MESSIAH, “the Anointed.” This word occurs only in John i. 41, iv. 25 ; the Greek equivalent, Χριστός, from χρίω, *to anoint*, being everywhere else employed.

Φαρισαῖος, *Pharisee*, from a Hebrew word, meaning *to separate*, and Σαδδουκαῖος, *Sadducee*, from another, meaning *to be righteous*, are of constant occurrence—“Separatists” and “Moralists.”

μαμμωνᾶς (gen. -ᾱ, dat. -ᾱ), *Mammon*, *riches* (Matt. vi. 24 ; Luke xvi. 9, 11, 13). Its derivation is uncertain ; but there is no reason for supposing that it was anywhere the name of a false deity.

ἄρραβών, -ῶνος, *a pledge*, or *earnest* (2 Cor. i. 22, v. 5).

Ὁν σάββατον, *sabbath*, see § 32, *b*.

γέεννα, -ης, from two words signifying *valley of Hinnom* ; hence, metaphorically, for the place of future punishment (see 2 Kings, xxiii. 10 ; Isa. xxx. 33 ; Jer. vii. 31).

b. INDECLINABLE WORDS are more numerous. *i.* The following may rank among proper names, on which class of words see further, § 157 :—

Ἀκελδαμά, *field of blood* (Acts i. 19).

Βεελζεβούλ, *lord of dung* (Matt. xii. 24, &c.), a contemptuous Jewish turn to the name of the Ekronite god Beelzebub, “lord of flies” (see 2 Kings i. 2, 3). Hence “prince of the demons.”

Βοανεργές, *Sons of thunder* (Mark iii. 17).

Γαββαθᾶ, *the Pavement*, or *Tribunal* (John xix. 13).

Γολγοθά, *the Place of a skull, or of skulls* (Matt. xxvii. 33; Mark xv. 22; John xix. 17), called in Greek Κρανίον (Luke xxiii. 33), where our word *Calvary* is taken from the Vulgate.

Ῥεμφάν, probably the planet *Saturn* (Acts vii. 43, from Amos v. 26, LXX.)

ii. Other Syro-Chaldaic nouns are as follow :—

Ἀββᾶ, *Father*, in confidence, endearment, or entreaty (Mark xiv. 36; Rom. viii. 15; Gal. iv. 6).

κορβάν, *gift* (Mark vii. 11), κορβανᾶς (decl. Matt. xxvii. 6), *treasury*.

μάννα, lit. "what is this?" *manna* (Exod. xvi. 15; John vi. 31, 49, 58; Heb. ix. 4; Rev. ii. 17).

μωρέ, *fool!* (Matt. v. 22) may be a Greek vocative (μωρός), but is more probably an Aramaic word of similar sound, denoting utter mental and moral worthlessness.

πάσχα, *Passover*.

ῥαββί, *my master!* lit. "my great one!" (Matt. xxiii. 7, &c.) So ῥαββονί (Mark x. 51), and ῥαββονί (John xx. 16).

ῥάκα, a term of contempt, from a Hebrew root signifying *emptiness, or vanity* (Matt v. 22).

σαβαώθ, *hosts, i. e., the hosts of heaven* (Rom. ix. 29; Jas. v. 4).

σίκερα, *strong drink* (Luke i. 15).

χερουβίμ, *cherubim*, Hebrew plural of *cherub* (Heb. ix. 5).

c. ARAMAIC PHRASES.—ἀλληλούϊα, *praise ye Jehovah!* (Rev. xix. 1, 3, 4, 6.)

ἀμήν, after ascriptions of praise, *so let it be*; before assertions, *verily*.

ἐφθαθά, *be opened!* (Mark vii. 34.)

Ἡλὶ, Ἡλὶ, λαμὰ σαβαχθανί; *My God, my God, why hast Thou forsaken me?* (Matt. xxvii. 46,) from Ps. xxii. 1; the last word being the Aramaic equivalent of the original Hebrew verb. Ἡλὶ is *my God*, from the Hebrew EL. Mark xv. 34, reads Ἐλωί.

μαρναθά, *The Lord cometh!* (1 Cor. xvi. 22) (The word preceding, ἀνάθεμα, *accursed*, is pure Greek, and should be followed by a colon or period.)

ταλιθὰ κοῦμι, *Maiden, arise!* (Mark v. 41.)
 ὦσαννά, *Save now!* (Matt. xxi. 9; Mark xi. 9, 10; John xii. 13,) taken from Ps. cxviii. 25.

154. LATIN WORDS.

a. NAMES OF COINS.—κοδράντης, “quadrans,” *farthing* (Matt. v. 26; Mark xii. 42), the fourth part of the ἄσσάριον, “as,” (diminutive term), also rendered *farthing* in E. V. (Matt. x. 29; Luke xii. 6), the sixteenth part of the δηνάριον, “denarius,” rendered *penny* (as in Matt. xviii. 28, &c.), silver coin, worth about $7\frac{1}{2}d$.

b. JUDICIAL.—σικαρίος, “sicarius,” *assassin* (Acts xxi. 38). φραγέλλιον, φραγελλώω, “flagellum, flagello,” *scourge* (noun and verb) (John ii. 15; Matt. xxvii. 26; Mark xv. 15).

c. MILITARY.—κεντυρίων, “centurio,” *centurion* (Mark xv. 39, 44, 45). Elsewhere the Greek ἐκατόνταρχος (or χης) is employed. κουστωδία, “custodia,” *guard* (Matt. xxvii. 65, 66; xxviii. 11). λεγεών, “legio,” *legion* (Matt. xxvi. 53; Mark v. 9, 15; Luke viii. 30).

πραιτώριον, “prætorium,” *officer's or governor's quarters, palace* (Matt. xxvii. 27; Phil. i. 13, &c.).

σπεκουλάτωρ, “speculator,” *member of the royal guard* (Mark vi. 27).

d. POLITICAL.—κῆνσος, “census,” *tribute* (Matt. xvii. 25; xxii. 17).

κωλωνία, “colonia,” *colony* (Acts xvi. 12).

λιβερτῖνοι, “libertini,” *freedmen* (Acts vi. 9).

e. ARTICLES OF DRESS.—λέντιον, “lenteum,” *towel* (John xiii. 4, 5).

σιμικίνθιον, “semicinctium,” *apron* (Acts xix. 12).

σουδάριον, “sudarium,” *handkerchief* (Luke xix. 20, &c.).

f. GENERAL.—ζιζάνιον, “zizanium,” *wild darnel*, “*lolium*” (Matt. xiii. 25-40).

κράββατος, “grabbatus,” *matrass or small couch* (Mark ii. 4, &c.)

μάκελλον, "macellum," *shambles, meat-market* (1 Cor. x. 25).

μεμβράνη, "membrana," *parchment* (2 Tim. iv. 13).

μίλιον, "milliare," *mile* (Matt. v. 41).

μόδιος, "modius," a *measure* (about an English peck, Matt. v. 15, &c.).

ξέστης, "sextus, sextarius," a *small measure* (about an English pint), *pitcher* (Mark vii. 4).

ῥέδη, "rheda," *chariot* (Rev. xviii. 13).

ταβέρνη, "taberna," *tavern* (Acts xxviii. 15).

τίτλος, "titulus," *title, superscription* (John xix. 19, 20).

φόρον, "forum," part of the name *Appii Forum* (Acts xxviii. 15).

χάρτης, "charta," *paper* (2 John 12).

(For Latin Proper Names, see Chapter XII.)

CHAPTER XII.—NEW TESTAMENT PROPER NAMES.

155. The personal names of the New Testament are in general derivative or composite words, originally with a specific meaning. They belong to three languages—Hebrew, Greek, and Latin (compare Chap. XI.)—a circumstance which occasions some little difficulty and confusion, especially since the Hebrew names sometimes appear in the forms of the Greek declension, sometimes, as in their original shape, indeclinable. Our translators, too, have occasionally adopted different renderings of the same Greek name, and in many cases have made the New Testament English form different from that in the Old.

156. HEBREW NAMES.

a. The original indeclinable Hebrew forms may end in almost any letter; as, *e. g.*, 'Αβιούδ, 'Αβραάμ, 'Ισραήλ, 'Ελισάβετ, 'Ιεφθαέ, Νῶε, 'Ηθαῦ, 'Ιεριχῶ. Such forms are *generally* oxytone. So 'Εμμανουήλ, GOD WITH US.

b. The following names are found both in indeclinable and declinable forms :—

'Ιερουσαλήμ and 'Ιεροσόλυμα, -ων,* *Jerusalem.*

Σαούλ and Σαῦλος, *Saul.*†

'Ιακώβ, *Jacob* (Old Testament), and 'Ιάκωβος, *James* (New Testament).

* Once 'Ιεροσόλυμα appears as a feminine singular (Matt. ii. 3; so, perhaps, iii. 5?).

† The Hebrew form occurs only in the accounts of Saul's conversion (Acts ix., xxii., xxvi., except xiii. 21, in reference to the Old Testament king).

Συμεών, *Simeon* (Old Testament), and Σίμων, -ωνος, *Simon** (New Testament).

Λευί, *Levi* (Old Testament), and Λευίς, *Levi* (Matthew, New Testament). Compare § 32.

c. Hebrew names in *ah* appear in the form -*as* (see § 20, a). Those in *iah*, or *jah*, a form of the name of the Supreme Being, JEHOVAH, are rendered into Greek by -*ias*: as Ἠλίας, *Elijah*; Ἰσαΐας, *Isaiah*. These, however, take a genitive in -*ou*. (Μεσσίας, *Anointed*, is of a different derivation.)

d. The circumflexed termination -*âs* (gen. -*â*) marks some names belonging to the later Hebrew (or Aramaic): as Κηφᾶς, *Bapaßbâs*. To these must be added, Ἰωνᾶς, *Jonah*, *Jonas*, or *Jona*.

More frequently, however, -*âs* indicates the contraction of a Greek or Latin name, as shown §§ 158, b, 159, d.

157. DOUBLE NAMES.

a. When two names are applied to the same person, one is sometimes the Hebrew (or Aramaic) appellation, the other its translation into Greek. Thus, *Tabitha* (Hebrew) and *Dorcas* (Greek) both signify "gazelle;" *Thomas* (Hebrew) and *Didymus* (Greek) both stand for "twin." So also *Cephas* (Hebrew) is translated by *Peter*, "stone."

b. Some Greek names are mere vocal imitations of the Hebrew, the sound being imperfectly transferred. Thus, *Judah*, or *Judas*, becomes *Theudas* (Acts v. 36); while *Levi* may have given rise to the form *Lebbæus*. Some, again, have thought *Alphæus* (Matt. x. 3, &c.), and *Clopas* (John xix. 25), to be only two forms of the same Hebrew word. *Cleopas* (Luke xxiv. 18) is a different name from the latter. It is possible that *Paul*, Παῦλος, may in like manner have sprung from the Hebrew *Saul*; or it had a Latin origin; see § 159, c.

c. In many cases, again, where two names are borne, one is

* Twice, however, the Apostle bears the Old Testament name (Acts xv. 14; 2 Pet. i. 1).

a *surname*, either (1) from some characteristic circumstance, as *Cephas* or *Peter* of Simon, and *Barnabas* of Joses; or (2) a patronymic formed by the Aramaic *Bar*, "son," as *Bar-jesus* (son of *Joshua*, Ἰησοῦς) of Elymas, and possibly *Bar-tolmai*, Βαρθολομαῖος, of Nathanael; or (3) a local appellation, as *Isariot* (Hebrew, "a man of Kerioth," see Josh. xv. 25), and *Magdalene* (Greek, "a woman of Magdala"). Observe that *Canaanite*, properly "Kananite," Κανανίτης (Matt. x. 4; Mark iii. 18), is not a local name, but probably the Greek form of the Hebrew word for *zealot*, rendered (Luke vi. 15; Acts i. 13), Ζηλωτής.

d. When the name of the same person appears in a Græcised and a Hebrew style, the former would naturally be employed among the Gentiles and Hellenists; the latter among the Palestinian Jews. So *Saul* becomes *Paul*, when he starts on his first missionary tour (Acts xiii. 9), and ever afterwards retains the name.

158. GREEK NAMES.

a. Pure Greek names are common, whether of Hellenists (*i. e.*, Greek-speaking, or foreign Jews) or of Gentile converts. It has often been noticed that the names of all "the seven" (Acts vi.) are Greek. So throughout most of the Epistles. "*Euodias*," Εὐοδία (Phil. iv. 2), is a feminine form, and should have been rendered *Euodia*.

b. Many Greek composite names are contracted into forms in -ās: as *Epaphroditus* into *Epaphras* (Col. i. 7; iv. 12); *Artemidorus* into *Artemas* (Titus iii. 12); *Nymphodorus* into *Nymphas* (Col. iv. 15); *Zenodorus* into *Zenas* (Titus iii. 13); *Olympiodorus* into *Olympas* (Rom. xvi. 15); *Hermodorus* into *Hermas* (Rom. xvi. 14). The termination *dōrus* is from δῶρον, *gift*; and the former parts of these compounds are from the Greek mythology.

Other contractions are, *Parmenas* for *Parmenides* (Acts vi. 5); *Demas*, probably for *Demetrius*; *Antipas*, for *Antipater*; *Apollos*, for *Apollonius*. Σώπατρος (Acts xx. 4) and Σωσίπατρος (Rom. xvi. 21) seem to be the same name in different forms.

159. LATIN NAMES.

a. The Latin names occur chiefly where we might expect them, in letters written to or from Rome. The chief are *Cornelius*, *Aquila*, *Priscilla* or *Prisca*, *Caius*, i.e., *Gaius*, *Urban*, *Rufus*,* *Julia*, *Tertius*, *Quartus*, *Fortunatus*, *Marcus* or *Mark*, *Clement* (Κλήμης, -εντος), *Pudens*, *Claudia*, and perhaps *Linus* (2 Tim. iv. 21). Some have thought that the last-mentioned was a Briton, *Lin*, of the household of Caractacus.

b. Three names of Roman Emperors are also found in the New Testament in a Latin form, *Augustus*, Ἀυγούστος (Luke ii. 1; but the Greek equivalent, Σεβαστός, is found, referring to Nero, Acts xxv. 21, 25); *Tiberius*, Τιβέριος (Luke iii. 1); and *Claudius*, Κλαύδιος (as Acts xi. 28). The surname *Cæsar*, Καῖσαρ, is applied to Augustus (Luke ii. 1), to Tiberius (Luke iii. 1, &c.), to Claudius (Acts xi. 28), to Nero (Acts xxv. 8; Phil. iv. 22, &c.). Caligula is not mentioned.

c. If the word Παῦλος be not, as is most likely, an imperfect Greek transcript of the Hebrew name *Saul*, it must also be referred to the class of Latin words, as in Rome it was the name of a noble house. Some have thought that the Apostle's family, on receiving the rights of Roman citizenship, had been adopted into this house; others, with even less likelihood, connect his assumption of the name with the conversion of *Sergius Paulus* (Acts xiii. 7—12).

d. Latin names, like Greek, may be contracted. Thus *Luke*, Λούκας (rendered *Lucas* in E.V.; Philem. 24), is an abbreviated form of the Latin name *Lucanus*. Similarly, *Silvanus* (Σιλουανός) and *Silas* denote one person. *Amplias* (Rom. xvi. 8) is probably a contraction of the Roman name *Ampliatius*.

For the significance of these various names, the Lexicon may be consulted.

* Rom. xvi. 9. This name is written in E.v. "Urbane," but it must be pronounced as a dissyllable.

PART III.

SYNTAX.

CHAPTER I.—CONSTRUCTION OF THE SIMPLE SENTENCE.

Subject—Copula—Predicate.

The laws of Universal Grammar, with regard to the construction and arrangement of Sentences, should be clearly borne in mind, that their special exemplifications in the Greek language may be understood. For the most part, it will be convenient to show the application of these laws under the heading of the parts of speech or forms of inflexion severally affected by them. A brief summary may, however, first of all be given, with the essential rules of construction.

161. A SENTENCE, or “thought expressed in words,” consists of one or more *Propositions*.

162. The essentials of a Proposition are, the SUBJECT and the PREDICATE.

163. The SUBJECT expresses the person or thing of which something is affirmed, desired, or asked, and must, therefore, be a noun substantive, or the equivalent of one.

Equivalents to nouns substantive are (1) personal pronouns, or (2) substantivized expressions, for which see § 202.

164. The PREDICATE expresses that which is affirmed, denied, or asked respecting the subject; and in its simplest form it is (1) a noun substantive or its equivalent, or (2) an adjective or its equivalent.

The equivalent of an adjective is a participle.

165. The simplest form of Proposition is that which connects Subject and Predicate by a tense of the substantive verb, *to be*, called the COPULA.

Acts xxiii. 6 : ἐγὼ Φαρισαῖός εἰμι, *I am a Pharisee.*

Matt. xvi. 18 : σὺ εἶ Πέτρος, *thou art Peter.*

Matt. xiii. 38 : ὁ ἀγρός ἐστιν ὁ κόσμος, *the field is the world.*

Phil. iii. 3 : ἡμεῖς ἐσμεν ἡ περιτομή, *we are the circumcision.*

Acts xix. 15 : ὑμεῖς τίνας ἐστέ ; *who are ye ?*

Eph. v. 16 : αἱ ἡμέραι πονηραὶ εἰσι, *the days are evil.*

Luke v. 1 : αὐτὸς ἦν ἐστὼς, *he was standing.*

Luke xxi. 24 : Ἱερουσαλὴμ ἔσται πατουμένη, *Jerusalem shall be trodden down.*

The verb εἶμι, *to be*, is the true copula ; but some other verbs admit a similar construction, such as ὑπάρχω, *to be essentially* ; γίγνομαι, *to become* ; φαίνομαι, *to appear* ; καλοῦμαι, *to be called* ; καθίσταμαι, *to be set down as, or constituted*. These are called Copulative Verbs, as they agree with εἶμι in their construction, although in reality embodying part of the predicate. See § 181.

166. The Copula is often *omitted*, where ambiguity is not likely to arise from its absence.

Matt. v. 5 : μακάριοι οἱ πραεῖς, *blessed (are) the meek.*

2 Tim. ii. 11 : πιστὸς ὁ λόγος, *faithful (is) the word.*

Heb. xiii. 8 : Ἰησοῦς Χριστὸς ... ὁ αὐτός, *Jesus Christ (is) the same.*

For the way to distinguish between an attributive adjective and a predicate in such cases, see § 206.

167. The Copula and Predicate are most generally blended in a verb, which is then called the PREDICATE. Thus, ἐγὼ γράφω, *I write*, is very nearly equivalent to ἐγὼ εἰμι γράφων, *I am writing*.

The careful student will observe that the term predicate is applied to the adjective and the verb in different senses. In the latter case, it really means copula and predicate combined. An adjective or substantive predicate is sometimes called the “complement” of the verb with which it stands connected.

168. The substantive verb may become itself a Predicate, involving the notion of existence.

John viii. 58 : ... ἐγὼ εἰμι, Before Abraham was, *I am*.

Rev. xxi. 1 : ἡ θάλασσα οὐκ ἔστιν ἔτι, *the sea is no more*.

But the phrase, ἐγὼ εἰμι, *it is I*, occurring in the Gospels (as Matt. xiv. 27; Mark vi. 50; John vi. 20, xviii. 5, 6, 8), may mean one of three things; ἐγὼ being (1) subject or (2) predicate, or (3) the verb being predicate.

169. The Subject, when a personal pronoun, is generally omitted, if no special emphasis or distinction is intended; the number and person of the verb sufficiently showing its reference.

Thus, λέγω ὑμῖν (Matt. v. 18, 20; viii. 10, 11, &c.), *I say unto you*, is unemphatic; but in ἐγὼ λέγω ὑμῖν, *I say unto you* (v. 22, 28, 32, 39, 44), our Lord pointedly contrasts his own teaching with that of the Rabbis. So (v. 21) οὐ φονεύσεις, *thou shalt not murder*. Had the reading been σὺ οὐ φ..., the meaning would have been, “*thou*, in particular,” shalt not. In Luke x. 23, 24, we read, “Blessed are the eyes which see the things that ye see (βλέπετε, unemphatic): for I tell you that many prophets and kings have desired to see those things which *ye* see” (ὕμεις βλέπετε, emphatic, by way of antithesis to “prophets and kings.” Again, σώσει is *he shall save*; αὐτὸς σώσει, *he* (emphatically, and none other) *shall save* (Matt. i. 21). See also Mark vi. 45, “until *he* (αὐτός) should send away the people,” for no one else could do it. Observe also the repetition of αὐτοί, *they*, in the Beatitudes (Matt. v. 4–8).

The emphasis conveyed by the insertion of the pronominal subject is often too subtle to be expressed by translation; but it is always worth noting. (See Acts iv. 20; 1 Cor. xv. 30, &c.) The emphatic ἐγὼ (1 Cor. ii. 1, 3, iii. 1), is very noticeable. So in many other passages.

170. The omitted Subject of the third person plural is often to be understood *generally*. Compare the English expressions, *They say*, &c.

Matt. v. 11: ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσι, *when they reproach and persecute you, i.e., men in general.*

John xx. 2: ἦραν τὸν Κύριον, *they have taken away the Lord, i.e., some persons or other have.*

See also Matt. viii. 16, Mark x. 13, *they were bringing, i.e., from time to time*; Luke xvii. 23, John xv. 6, where E.V. reads "men;" Acts iii. 2, &c.

171. Verbs in the third person singular, without a subject expressed, frequently imply some necessary or conventionally-understood Subject of their own.

1 Cor. xv. 52: σαλπίσει, lit., *he shall sound the trumpet*, a classical expression, implying ὁ σαλπιγκτής, *the trumpeter*, equivalent, as E.V., to *the trumpet shall sound*.

To this head are to be referred many so-called impersonals: as βρέχει, *it rains* (in First Aorist, James v. 17). The Greeks originally understood and sometimes expressed Ζεὺς, or Θεός, with all such words. "*He rains, thunders,*" &c.; hence passing into the impersonal usage. Again, φησί, λέγει, *he or it says*; once ἔρηκε, *he or it hath said* (Heb. iv. 4); once εἶπε, *he or it said* (1 Cor. xv. 27), are used as formulas of quotation; ἡ γραφή, *the Scripture*, to be supplied (compare Rom. iv. 3, &c.); or ὁ Θεός, *God* (see Matt. xix. 5).

See, for λέγει, 2 Cor. vi. 2; Gal. iii. 16; Eph. iv. 8, &c.; for φησί, 1 Cor. vi. 16; Heb. viii. 5.

Once, φησί seems to be used in the general sense, as plural; *they say* (2 Cor. x. 10); but many MSS. (and Lachmann) there read φασί.

172. The Nominative is the case of the Subject, and the Subject and Predicate must correspond in number and person; whence the grammatical rule called the

First Concord. A Verb agrees with its nominative case in number and person.

For other uses of the Nominative, see §§ 242-244. All these are connected with its true use as Subject. It cannot be too strongly impressed upon the learner that the key to every proposition, however complicated, is in the nominative case and verb; that is, in the Subject and Predicate. To these all the other words are only adjuncts.

173. The great apparent exception to the First Concord is that a Neuter Plural nominative often takes a singular verb.

John ix. 3 : ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ, *that the works of God may be manifested.*

Acts i. 18 : ἐξέχυθι πάντα τὰ σπλάγχνα αὐτοῦ, *all his bowels gushed out.*

2 Pet. ii. 20 : γέγονεν τὰ ἔσχατα χείρονα, *the last things have become worse.*

So in many other passages.

The reason for this idiom is undoubtedly that, as neuters generally express things without life, the plural is regarded as one collective mass.

174. Variations in this idiom are as follow :—

a. When the neuter nominative plural denotes *animated* beings, the verb is commonly in the plural number.

Matt. x. 21 : ἐπαναστήσονται τέκνα ... καὶ θανατώσουσιν, *Children shall rise up against ... and kill.*

James ii. 19 : τὰ δαιμόνια πιστεύουσιν καὶ φρίσσουσιν, *the demons believe and tremble.*

b. The usage, however, is by no means fixed. Thus, things without life are occasionally associated with a plural verb.

Luke xxiv. 11 : ἐφάνησαν ... τὰ ῥήματα, *the words appeared.*

John xix. 31 : ἵνα κατεαγῶσιν τὰ σκέλη, *that the legs might be broken.*

c. Living Subjects are also found with a singular verb.

1 John iii. 10 : φανερά ἐστὶν τὰ τέκνα, κ.τ.λ., *the children of God and those of the Devil, are manifest.*

Luke viii. 30 : δαιμόνια πολλὰ εἰσῆλθεν, *many demons went out.*

d. In some passages the singular and plural seem used indiscriminately with the same Subjects.

John x. 4 : τὰ πρόβατα αὐτῷ ἀκολουθεῖ ὅτι οἶδασιν, κ.τ.λ., *the sheep follow him because they know his voice.*

Ver. 27 : τὰ πρόβατα ... ἀκούει καὶ ἀκολουθοῦσί μοι, *the sheep hear my voice and follow me.*

1 Cor. x. 11 : ταῦτα πάντα συνέβαινον ... ἐγράφη δε, *all these things happened, ... and were written.*

The uncertainty of the usage in this matter has been a fruitful source of various readings. It is often difficult, if not impossible, to decide whether the singular or the plural is in the original text.

175. a. When the Subject is a collective noun in the singular, denoting animate objects, the verb may be put in the plural number. This construction is known as Rational Concord.*

Matt. xxi. 8 : ὁ δὲ πλείστος ὄχλος ἔστρωσαν, κ.τ.λ., *the greater part of the multitude strewed their (plural) garments in the way.*

Luke xix. 37 : ἤρξαντο ἅπαν τὸ πλῆθος, κ.τ.λ., *all the multitude of the disciples began to praise God, rejoicing (also plural).*

Rev. xviii. 4 : ἐξέλθετε, ὁ λαός μου, *Come forth, my people !*

b. The Singular and Plural are combined in some passages.

John vi. 2 : ἠκολούθει ... ὄχλος πολὺς ὅτι ἑώρων, *a great multitude was following ... because they were seeing.*

Acts xv. 12 : ἐσίγησε πᾶν τὸ πλῆθος καὶ ἤκουον, *the whole number became silent, and were listening.*

The singular, however, is the more usual construction.

176. a. When two or more nominatives, united by a copu-

* Constructio ad sensum, or Ex animo loquentis, or Synesis.

lative conjunction, form the Subject, the verb is generally in the plural.

If the nominatives are of different persons, the first is preferred to the second and third, the second to the third; that is, *I* (or *we*) and *you* and *he* are resolved into *we*; *you* and *he* into *you*.

Acts iii. 1 : Πέτρος καὶ Ἰωάννης ἀνέβαινον, *Peter and John were going up*.

John x. 30 : ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν, *I and my Father are one*.

1 Cor. ix. 6 : ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν, κ.τ.λ., *have not I and Barnabas authority? &c.*

1 Cor. xv. 50 : σὰρξ καὶ αἷμα ... οὐ δύνανται, *flesh and blood cannot inherit the kingdom of God*.

b. The verb, however, often agrees with the *nearest Subject*.

In this case the Predicate is to be understood as repeated with the other Subjects, or that with which the verb agrees is thrown into prominence, the others being subordinate.

It should be observed that in this construction the Greek verb *usually* precedes the nominatives.

Acts xvi. 31 : σωθήσῃ σὺ καὶ ὁ οἶκός σου, *thou shalt be saved and thy house*.

1 Tim. vi. 4 : ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφημίαι, κ.τ.λ. *from which comes envy, strife, railings, &c.*

In these two cases the verb is repeated in thought.

John ii. 12 : κατέβη ... αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ, *He went down, to Capernaum, himself and his disciples*

Here the one Subject is thrown into prominence; and the construction is the common one when the principal Subject is placed nearest the verb. Compare Matt. xii. 3; Luke xxii. 14; John ii. 2, iv. 53, viii. 52, xviii. 15, xx. 3; Acts xxvi. 30; Philemon 23, 24, where the approved reading is ἀσπάζεται.

177. When the Predicate of a simple sentence is a noun or

pronoun, united to the Subject by the copula, it corresponds with the Subject by the law of *apposition*, viz. :—

A substantive employed to explain or describe another, under the same grammatical regimen, is put in the same case.

John xv. 1 : ὁ Πατήρ μου ὁ γεωργὸς ἐστὶ, *my Father is the husband-man.*

It is unnecessary that the substantives should correspond in gender or number.

2 Cor. i. 14 : καύχημα ὑμῶν ἐσμεν, *we are your boast.*

2 Cor. iii. 3 : ἐστὲ ἐπιστολὴ Χριστοῦ, *ye are the epistle of Christ.*

178. When the Predicate is an adjective, including adjective pronouns and participles, its agreement with the Subject comes under the *Second Concord*, viz. :—

Adjectives, pronouns, and participles agree with their substantives in gender, number, and case.

For further exemplification of this concord, see Chapters IV., V.

In simple sentences the case is of course the nominative. The agreement in gender and number may be illustrated by the following :—

Matt. vii. 29 : ἦν διδάσκων, *he was teaching.*

Matt. xiii. 31, &c. : ὁμοία ἐστὶν ἡ βασιλεία, κ.τ.λ., *the kingdom of heaven is like, &c.*

Mark v. 9 : πολλοί ἐσμεν, *we are many.*

Luke xiv. 17 : ἔτοιμά ἐστι πάντα, *all things are ready.*

John iv. 11 : τὸ φρέαρ ἐστὶ βαθύ, *the well is deep.*

1 John v. 3 : αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσὶν, *his commandments are not grievous.*

Rev. vii. 14 : οὗτοί εἰσιν οἱ ἐρχόμενοι, κ.τ.λ., *these are they that are coming out of the great tribulation.*

179. When the Subject is a collective noun, the adjective Predicate is sometimes plural. (Compare § 173.)

John vii. 49 : ὁ ὄχλος οὗτος ... ἐπάρατοί εἰσιν, *this multitude are accursed.*

180. An adjective Predicate is occasionally generalized by being put in the neuter gender, though the Subject is masculine or feminine.

1 Cor. vi. 11 : ταῦτά τινες ἦτε, lit., *some of you were this* (these things).

1 Cor. vii. 19 : ἡ περιτομή οὐδέν ἐστι, *circumcision is nothing.*

181. The laws of apposition and concord, as above applied, may be restated in the form of the following rule:—

Copulative verbs require the Nominative case after as well as before them.

For the chief copulative verbs, see § 165, note.

John i. 14 : ὁ Λόγος ἐγένετο σὰρξ, *the Word became flesh.*

Acts xvi. 3 : Ἕλλην ὑπῆρχεν, *he was a Greek.*

2 Cor. xiii. 7 : ἵνα ἡμεῖς δοκιμοὶ φανώμεν, *that we should appear approved*, or “be manifestly approved.”

Matt. v. 9 : υἱοὶ Θεοῦ κληθήσονται, *they shall be called sons of God.*

Acts x. 32 : Σίμωνα, ὃς ἐπικαλεῖται Πέτρος, *Simon* (accusative), *who is surnamed Peter.*

Romans v. 9 : ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, δίκαιοι κατασταθήσονται οἱ πολλοί. *the many were made* (lit., *set down as*) *sinner*s, *the many shall be made* (lit., *set down as*) *righteous.*

182. Hitherto the rules and examples given have been designed to show the main elements alone of the simple sentence. Other words, however are very generally added to the Subject to the Predicate, or to both, for the purpose of further explanation.

These words are called the *complements* of the simple sentence, and are variously said to *complete*, to *extend*, or to *enlarge* the Subject or the Predicate, as the case may be.

183. The Subject, which is essentially a noun substantive, may be extended by apposition with another noun, by the qualifying force of adjectives, pronouns, or the article, by dependent nouns, or by prepositional phrases.

For *Apposition*, see § 177.

For *Adjectives*, see Chapter IV.

For *the Article*, see Chapter II.

For the *dependence* of nouns one upon another, and for prepositional phrases, see Chapter III.

184. The Predicate, when a noun, may be extended in the same manner as the Subject.

185. When an adjective is Predicate, it may be extended by dependent nouns, by adverbs, or by prepositional phrases.

186. Verbal Predicates may be variously extended. Any verb may be qualified by an adverb. Prepositional phrases may be employed in this connection also. Especially, the meaning of a verb transitive requires to be completed by the Object or Objects, direct or indirect.

For the *direct Object*, see § 281.

For *indirect Objects*, see on the Genitive and Dative cases, Chapter III.

187. The complements of a simple sentence cannot include a verb, as this would introduce a distinct predication. Verbal clauses, therefore, forming part of a period are termed *accessory clauses*, and a sentence with one or more accessory clauses besides the principal one, is called a COMPOUND SENTENCE.

Accessory clauses, as related to the principal, are either coordinate or subordinate.

188. Co-ordinate accessory clauses are similar in construction to the principal, and are often connected with it and with one another by conjunctions. (See § 402, *seq.*)

189. Subordinate clauses are dependent upon the principal or upon the accessory clauses, or upon single words or phrases in either.

It is plain that subordinate clauses may be co-ordinate with one another.

190. The methods of introducing subordinate clauses are very various. The chief are, by the Relative Pronoun (§§ 343, 344), by the use of the Participials (participle or infinitive) (§§ 385—396), and by the Particles (§§ 383, 384).

Otherwise : subordinate clauses are *Substantival*, *Adjectival*, or *Adverbial*. A substantival clause expresses the subject or object of a verb, or stands in apposition, and usually employs the infinitive ; an adjectival clause, qualifying a word or sentence, is introduced by a relative pronoun or conjunction, or employs a participle ; and an adverbial clause is introduced by a conjunction, or employs a participle, or the oblique case of a noun.

191. It is often difficult to determine whether a certain phrase is a complement of the Subject, or of the Predicate.

Many illustrations might be given from the Epistle to the Romans. For instance : ch. i. 17 (ii. 4), ὁ δίκαιος ἐκ πίστεως ζήσεται, lit. *the righteous (man) from faith shall live*. Are we to understand the prepositional phrase ἐκ πίστεως as the complement of the Subject ὁ δίκαιος, or of the Predicate ζήσεται ? In other words, are we to translate “The righteous man from faith (he that is righteous, or justified by faith) shall live ?” or, “The righteous man shall live from faith ?”

Again, iv. 1 : are we to attach the prepositional phrase, κατὰ σάρκα, according to the flesh, with the word προπάτορα, forefather, in apposition with Abraham, the Subject of the accessory clause, or to the Predicate hath found ?—that is, does the Apostle ask, “What shall we say that Abraham, our father as pertaining to the flesh,

hath found?" or, "What shall we say that Abraham our father hath found as pertaining to the flesh?"

The true connection of accessory clauses is also occasionally doubtful.

For instance, in Acts iii. 21, it may be fairly discussed whether the relative clause, *which God hath spoken by the mouth of all his holy prophets*, belongs to the word *times*, or to *all things*.

Such questions of interpretation are not proposed for consideration here; their settlement must often depend, not only on the laws of construction, but on the signification of individual words. Reference is made to them only to show the necessity, to a right interpretation of a passage, of distinctly analyzing the parts of every compound sentence, and of assigning to each its right position. In our own language, this is comparatively easy, as the order of the sentence in general indicates the mutual relation of its parts; in Greek, through the number and variety of the inflections, the order is of little importance to the *structure* of the sentence, though of much to its *emphasis*.

192. As hints for disentangling a compound sentence, the following may be valuable :—

Search first for the *predicate*, or thing affirmed—usually, of course, a verb—then for the *subject*. These once fixed, every other verb will mark an *accessory clause*, which will have to be regarded apart. The remaining words, generally in close grouping with the Subject and Predicate, must be assigned to them respectively as their complements, according to the usages of the several parts of speech and forms of inflection. To these it is now necessary to turn, in order.

CHAPTER II.—THE ARTICLE.

Latin, *Articulus*; Greek, ἀρθρον (*a joint*). Hence, *anarthrous*,
 “without an article.”

Construction of the Article.

193. The Article, ὁ, ἡ, τὸ, *the* (see § 12), is usually employed, as in other languages, with nouns substantive. The Second Concord applies to this relation; the article agreeing with its noun in gender, number, and case.

194. This general usage, however, admits of many variations, attributable to the fact that the Article was *originally a demonstrative pronoun*.*

Its demonstrative use is clearly seen in the Apostle Paul's quotation (Acts xvii. 28), τοῦ γὰρ καὶ γένος ἐσμέν, *we are his offspring*.

195. A remnant of the old demonstrative use is, that the Article often stands without a noun expressed, like our *this, that*; the sense of the phrase showing *who* or *what* is to be understood.

For example, the phrase ὁ μὲν ... ὁ δὲ signifies *this ... that, or the one ... the other*.

Acts xiv. 4 : οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις, *some were with the Jews, others with the apostles*.

In Matt. xiii. 23, δέ is repeated : ὁ μὲν ἑκατὸν, ὁ δὲ ἐξήκοντα, ὁ δὲ τριάκοντα, *some a hundred, some sixty, some thirty*.

See also Matt. xxii. 5; Mark xii. 5; Acts xvii. 32; Gal. iv. 22; Eph. iv. 11; Phil. i. 16, 17; Heb. vii. 20, 21.

* The student may be reminded that the English article *the*, the German *der*, the French *le*, are also original demonstratives. So in other languages.

When δ δέ is used in narration, even without a preceding μέν, it always implies some other person previously mentioned, as—

Matt. ii. 5: οἱ δὲ εἶπον, *and they said.*

Mark xiv. 61: ὁ δὲ ἐσιώπα, *and he was silent.*

Acts xii. 15: ἡ δὲ δι᾽ ὀχυρίζετο, *and she steadfastly asserted.*

So in innumerable passages.

196. The Article, disconnected from a noun, is often followed by a genitive.

Matt. x. 2: Ἰάκωβος ὁ τοῦ Ζεβεδαίου, *James the (son) of Zebedee.*

Mark xii. 17: ἀπόδοτε τὰ Καίσαρος, *render the (things or rights) of Cæsar.*

Gal. v. 24: οἱ τοῦ Χριστοῦ, *the (servants or disciples) of the Christ, i.e., of the Anointed one.*

2 Pet. ii. 22: τὸ τῆς ἀληθοῦς παροιμίας, *the (saying) of the truthful proverb.*

The plural neuter τὰ is very frequently used in this construction, as in the second of the above instances. So τὰ τοῦ νόμου, *the things of the law*; τὰ τοῦ Πνεύματος, *the things of the Spirit*; τὰ ἑαυτῶν, *their own interests* (lit. the things of themselves), and so on.

197. Similarly, the Article precedes a preposition with its case.

Matt. v. 15: τοῖς ἐν τῇ οἰκίᾳ, *to those in the house.*

Mark i. 36: Σίμων καὶ οἱ μετ' αὐτοῦ, *Simon and those with him.*

Luke ii. 39: τὰ κατὰ τὸν νόμον, *the (things) according to the law.*

Eph. i. 10: τὰ ἐν τοῖς οὐρανοῖς .. τὰ ἐπὶ τῆς γῆς, *the (things) in the heavens ... the (things) on the earth.*

Acts xiii. 13: οἱ περὶ τὸν Παῦλον, *those about Paul*, including himself (by a classic idiom), *i.e., Paul and his associates.* (See John xi. 19, *Martha and Mary with their friends.*)

Any of the prepositions may follow the Article; for their several significance, see Chapter II. § 288, &c.

198. A construction essentially similar is that of the Article with adverbs, the noun being supplied in thought.

Instances of this are: τὸ νῦν, *the (thing) now: the present* (Matt. xxiv. 21; Luke v. 10); ἡ σήμερον, *to-day*; ἡ αὔριον, *the morrow* (feminine, as if from ἡμέρα, *day*; Matt. vi. 34; xxvii. 62). So, in many passages, ὁ πλησίον, *the (man who is) near, one's neighbour*; τὰ ἄνω, *the (things) above*; τὰ κάτω, *the (things) beneath*; οἱ ἔξω, *those without*; τὰ ὀπίσω, *the (things) behind*; τὰ ἔμπροσθεν, *the (things) before, &c.*

In effect, the Article with an adverb is equivalent to an Adjective.

199. The Article is frequently placed before adjectives, the substantive being implied.

This construction belongs to all genders, and to both numbers. Instances of its occurrence are numberless. Thus:—

Mark i. 24: ὁ ἅγιος, *the Holy (one)*.

Matt. vii. 6: τὸ ἅγιον, *the holy (thing)*.

Matt. xxiii. 15: τὴν ξηράν, *the dry (land)*.

Luke xvi. 25: τὰ ἀγαθὰ, *the good (things)*.

Eph. i. 3: ἐν τοῖς ἐπουρανίοις, *in the heavenly (places)*.

1 Thess. iv. 16: οἱ νεκροὶ ἐν Χριστῷ, *the dead in Christ*.

Titus ii. 4: ἵνα σὼφρονίζωσι τὰς νέας, *that they may school the young (women)*.

Compare the ordinary English phrases, *the good, the great, the wise*, with the abstracts, *the true, the right, the beautiful*. In Greek, however, the usage is much more extended, and is exemplified also by anarthrous adjectives.

200. The Article is commonly also used before participles; the sense again supplying the noun.

Matt. i. 22: τὸ ῥηθὲν, *the (thing) spoken*.

Matt. v. 4: οἱ πενθοῦντες, *the (persons) mourning*.

Matt. xi. 3: ὁ ἐρχόμενος, *the coming (One)*.

Matt. xiii. 3 : ὁ σπείρων, *the* (man) *sowing*, i.e., "a sower."

Matt. xxiii. 37 : τοὺς ἀπεσταλμένους, *the* (persons) *having been sent*.

2 Cor. ii. 15 : ἐν τοῖς σωζομένοις ... ἐν τοῖς ἀπολλυμένοις, *in the* (persons) *being saved* ... *in the* (persons) *perishing*.

It will appear from these and other instances that the most convenient way of translating the Article with the participle will often be by changing the phrase into a relative and finite verb. Thus, in the last two examples, we idiomatically and accurately render, *those who have been sent*, and *those who are being saved* ... *those who are perishing*.

For further details on this frequent and important construction, see Chap. VI. § 396.

201. The Infinitive Mood in all its tenses is treated as an indeclinable neuter substantive, and is often thus qualified by the article, the phrase expressing the abstract notion of the verb (See Chapter VI. §§ 388—390.)

Matt. xx. 23 : τὸ καθίσαι ἐκ δεξιῶν, *the sitting* (lit., "the to-sit") on my right hand.

Matt. xiii. 3 : τοῦ σπείρειν, (for the purpose) *of sowing*.

Matt. xiii. 4 : ἐν τῷ σπείρειν, *in the sowing*.

Mark xiv. 28 : μετὰ τὸ ἐγερθῆναι, *after the rising*.

Phil. i. 21 : τὸ ζῆν Χριστος ... τὸ ἀποθανεῖν κέρδος, *Living* (is) *Christ* ... *dying* (is) *gain*.

This construction will be more fully illustrated under the head of the Infinitive. One caution here may not be out of place. The English form in *ing* may be either an adjective or a substantive. Thus we may say, *a living man*, or *Living is enjoyment*. In the former case, the word is a participle; in the latter, an infinitive; and in rendering into or from Greek, the two must be carefully discriminated.

202. Sometimes, again, whole phrases or sentences are qualified by a neuter Article; especially quotations, before which some such word as *saying*, *proverb*, *command*, may be supplied, or expressions of a *question*, *problem*, or *difficulty*.

Quotations are as in Matt. xix. 18 : τὸ οὐ φονεύσεις, οὐ μοιχεύσεις, *the* (command) “*thou shalt not steal, thou shalt not commit adultery.*”

See also Luke xxii. 37 ; Rom. xiii. 9 ; Gal. iv. 25, τὸ Ἀγαρ, *the* (name) *Hagar* ; Eph. iv. 9 ; Heb. xii. 27.

Expressions of the latter class are as in Luke i. 62 : τὸ τί ἂν θέλοι καλεῖσθαι, *the* (question) *what he would like* (him) *to be called.*

Luke ix. 46 : τὸ τίς ἂν εἴη μείζων, *the* (dispute) *which should be greater.*

Luke xxii. 4 : τὸ πῶς αὐτὸν παραδῶ, *the* (scheme) *how he might betray him.*

Rom. viii. 26 : τὸ τί προσευξώμεθα, *the* (question) *how we should pray.*

See likewise Luke xix. 38 ; Acts xxii. 30 ; 1 Thess. iv. 1, and a few other passages.

203. The employment of the Article with Pronouns is reserved for discussion in § 220.

204. Generally, an Infinitive, Participle, Adjective, or other word or phrase, qualified by the Article, is said to be *substantivized*, i.e., made virtually a Noun, and treated similarly in the sentence.

Significance of the Article : its Insertion or Omission.

205. The Article is strictly definite ; and is used, as in other languages, to mark a specific object of thought.

Matt. vi. 22 : ὁ λύχνος τοῦ σώματος ἐστὶν ὁ ὀφθαλμός, *the light of the body is the eye.*

206. Hence arises the *general* rule, that in the simple sentence the Subject takes the article, the Predicate omits it.

The subject is definitely before the mind, the predicate generally denotes the class to which the subject is referred, or from which it is excluded, but the notion of the class is itself indeterminate.

Matt. xiii. 39 : οἱ θερισταὶ ἄγγελοι εἰσιν, *the reapers are angels.*

John iii. 6 : τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστι, *that which is born of the flesh is flesh, i.e., "partakes of that character."*

John xvii. 17 : ὁ λόγος ὁ σὸς ἀλήθειά ἐστι, *thy word is truth.*

John i. 1 : Θεὸς ἦν ὁ λόγος, *the Word was God.*

1 John iv. 8 : ὁ Θεὸς ἀγάπη ἐστι, *God is love.*

The Copula being frequently omitted (§ 166), the presence or absence of the Article with a nominative adjective will often decide whether it is a Predicate or an attribute of the Subject. Thus, πιστὸς ὁ λόγος, 2 Tim. ii. 11, must be rendered *faithful is the word*; ὁ πιστὸς λόγος would have been *the faithful word*.

Matt. v. 5 : μακάριοι οἱ πραεῖς, *blessed (are) the meek.*

Rom. vii. 7 : ὁ νόμος ἁμαρτία ; *is the law sin ?*

From an examination of these examples, it will appear that the use of the Article with the Subject, and its omission with the Predicate, is no grammatical expedient, but arises from their respective definiteness. Had the article been employed with the predicate in the above case, the sentences would have read thus: *The reapers are the angels*, the whole host; *that which is born of the flesh is the flesh, i.e.,* is the part of human nature so denominated; *Thy Word is the Truth*, and nothing else can be so described; *the Word was the entire Godhead*, and *God and Love are identical*, so that in fact Love is God; *the blessed are the meek*, and none others; *is the Law Sin?* (see on the Article with abstracts, § 214) *i.e.,* are Sin and Law the same thing? The meaning of every proposition would thus have been materially altered.

207. When the Article is found with the Predicate, an essential identity with the Subject is asserted.*

John i. 4 : ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, *the life was the light of men*, the only light.

2 Cor. iii. 17 : ὁ Κύριος τὸ πνεῦμά ἐστιν, *the Lord is the spirit*, to which the passage relates.

* This form of sentence answers to the affirmative proposition (in Sir W. Hamilton's Logic), in which the Predicate is "distributed."

1 John iii. 4 : ἡ ἁμαρτία ἐστὶν ἡ ἀνομία, *sin is transgression of law*; and conversely, all transgression of law is sin.

Personal and other pronouns are very frequently the Subject when the Predicate is thus defined. (Matt. v. 13, xvi. 16, xxvi. 26, 28; Acts xxi. 38, &c.)

208. When a word is defined by some other expression occurring with it, the Article may be omitted. So in English, we may say, "The house of my father," or "My father's house," the word *father's* in the latter phrase rendering *house* definite.

This most frequently occurs in Greek when the qualifying word, being a substantive, omits the Article.

Matt. i. 1 : βιβλος γενέσεως, *the book of the generation*.

1 Thess. iv. 15 : ἐν λόγῳ Κυρίου, *in the word of the Lord*.

But 1 Thess. i. 8 : ὁ λόγος τοῦ Κυρίου, *the word of the Lord*.

In the four following cases, the Article, in conformity with the general rule, marks definiteness.

209. **Monadic Nouns.**—Objects of which there is but one of the kind, or only one of which is present to thought, are *usually* defined by the Article.

Thus, ὁ οὐρανός, *heaven*; ἡ γῆ, *earth*; ἡ θάλασσα, *the sea*; ὁ μέγας βασιλεὺς, *the great king*.

Exceptions to this usage, and their reason, will be noted further on.

210. **Individual Emphasis.**—When some member of a class is singled out as bearing a distinctive character, the Article is employed.

Examples.—ἡ κρίσις, *the judgment, i.e., the final judgment*, as Matt. xii. 41, 42; Luke x. 14.

ἡ γραφή, αἱ γραφαί, *the writing, writings, i.e., the Holy Scriptures*, as Matt. xxii. 29; John x. 35; Rom. iv. 3, xv. 4.

ἡ ἔρημος, *the desert*, i.e., that of Judæa, Matt. xi. 7 ; or that of Sinai, John iii. 14, vi. 31 ; Acts vii. 30 ; and perhaps Matt. iv. 1.*

ὁ πειράζων, *the tempter* (participle, according to § 200), i.e., Satan.

ὁ ἐρχόμενος, *the coming one* (participle, present), i.e., the Messiah. Matt. xi. 3, xxi. 9, xxiii. 39 ; Heb. x. 37. Compare Rev. i. 4, 8, iv. 8.

211. Singular for Collective.—A noun in the singular number with the Article occasionally stands for the whole class. Compare such English expressions as “he looked the king,” “the good man is a law to himself.”

Matt. xii. 35 : ὁ ἀγαθὸς ἄνθρωπος, *the good man*, denoting good men generally.

Matt. xii. 29 : τοῦ ἰσχυροῦ, *of the strong man*, any one who possesses that attribute.

Matt. xv. 11 : τὸν ἄνθρωπον, *the man*, whoever he may be.

Matt. xviii. 17 : ὁ ἐθνικὸς καὶ ὁ τελώνης, *the heathen man and the publican*.

Luke x. 7 : ὁ ἐργάτης, *the labourer*, generally.

2 Cor. xii. 12 : σημεῖα τοῦ ἀποστόλου, *signs of the apostle*, i.e., of any rightful claimant of that character.

Gal. iv. 1 : ὁ κληρονόμος, *one who is heir*.

James v. 6 : τὸν δίκαιον, *the righteous man*, generally.

To this head also, perhaps, belongs John iii. 10, σὺ εἶ ὁ διδάσκαλος ; *art thou the teacher?* i.e., is that the position thou hast taken? Or, as in the preceding instances, the word may mark a special emphasis, Nicodemus having in some eminent way the character of Rabbi.

* Strong reasons have been assigned for the belief that “the wilderness” of our Lord’s temptation was the same as that through which the Israelites journeyed to Canaan. See Mark i. 13, and compare our Lord’s quotations with their original reference. Note also the parallels between our Lord’s history and those of Moses and Elijah. *Webster and Wilkinson on Matt. iv. 1* may be usefully consulted on these points.

212. Renewed Mention.—A person or thing is often made definite by mention (without the Article) in a paragraph, the Article being employed in subsequent reference.

Matt. ii. 1 : *there came wise men*, μάγοι. Ver. 7, *Herod having called the wise men*, τοὺς μάγους.

Matt. xiii. 25 : *the enemy came and sowed tares*, ζιζάνια. Ver. 26, *then appeared the tares*, τὰ ζιζάνια.

In like manner compare Luke ix. 16 with ver. 13 ; John iv. 43 with ver. 40 ; xx. 1 with xix. 41 ; Acts xi. 13 with x. 3, 22 ; James ii. 3 with ver. 2 ; 2 Thess. ii. 11, *the falsehood*, referring to ver. 9 (lit.), *wonders of* (in support of) *a falsehood*.

Sometimes the reference is *implicit*, the second expression, bearing the article, being equivalent to the former, though not identical.

Acts xx. 13 : ἐπὶ τὸ πλοῖον, *on board the ship*, implied in ver. 6, “we sailed away.”

Heb. v. 4 : τὴν τιμὴν, *the honour*, referring to the first verse, “that he may offer gifts and sacrifices.”

1 Pet. ii. 7 : ἡ τιμὴ κ.τ.λ., *the preciousness* is for you who believe, *i.e.*, that spoken of in the previous verse, “a corner-stone, elect, *precious*.”

213. It is a remark of great importance (Winer) that “it is utterly impossible that the Article should be omitted where it is decidedly necessary, or employed where it is quite superfluous or preposterous.” “It would be a revolution of the laws of thought to express as definite that which is conceived indefinitely.” Attention to this will add vividness and suggestiveness to many a passage in which our Authorized Version has failed to reproduce the force of the original. From a great number of texts to which this remark applies, the following may be selected :—

Matt. i. 23 (Isa. vii. 14) : ἡ παρθένος, *the virgin*, *i.e.*, the personage so denominated.

Matt. v. 1 : τὸ ὄρος, *the mountain*; the high ground overlooking the spot. (See also Luke vi. 12.)

Matt. v. 15 : τὸν μόδιον, τὴν λυχνίαν, *the modius, the lamp-stand*, recognised articles of furniture in every house.

Matt. ix. 1, xiii. 2 : τὸ πλοῖον, *the ship*, belonging to the disciples, or hired for their use. (So John xxi. 3, &c.)

Matt. xv. 26 : τοῖς κυναρίοις, *to the little dogs*, i.e., belonging to the household. (So Mark vii. 27.)

Matt. xvii. 24 : τὰ διδραχμα, *the half-shekels*, the well-known, customary payment.

Matt. xxi. 12 : τὰς περιστερὰς, *the doves*, the accustomed offerings of the poor.

Matt. xxiii. 24 : τὸν κώνωπα, τὴν κάμηλον, *the gnat, the camel*, of some popular fable or proverb.

Luke xii. 54 : τὴν νεφέλην, *the cloud*, "rising out of the west," of that peculiar character which foretells much rain. (1 Kings xviii. 44, 45.)

John iv. 22 : ἡ σωτηρία, *the salvation*, expected by Israel.

John xiii. 5 : τὸν νιπτῆρα, *the basin*, used on such occasions.

John xvi. 13 : πᾶσαν τὴν ἀλήθειαν, *all the truth*, in reference to this particular subject. (Compare Mark v. 33.)

John xviii. 3 : τὴν σπείραν, *the band*, on duty at the time.

Acts xvii. 1 : ἡ συναγωγή τῶν Ἰουδαίων, *the synagogue of the Jews*, i.e., the chief or only synagogue of that particular district.

Acts xx. 9 : ἐπὶ τῆς θυρίδος, *at the window*, or open lattice of the apartment.

Acts xxi. 38 : τοὺς τετρακισχιλίους, *the four thousand*, the notorious band of desperadoes.

Acts xxiv. 23 : τῷ ἑκατοντάρχῃ, *the centurion*, i.e., the captain of the cavalry who had sole charge of the Apostle when the infantry (xxiii. 32) had returned to Jerusalem.

1 Cor. i. 21 : διὰ τῆς μωρίας τοῦ κηρύγματος, *by means of the*

foolishness of the proclamation, i.e., by the (so-called) folly of the preached Gospel.

1 Cor. iv. 5 : ὁ ἔπαινος, *the praise*, which is due, respectively, to each.

1 Cor. v. 9 : ἐν τῇ ἐπιστολῇ, *in the letter*, referred to thus as well known by the Corinthians. Whether the Apostle speaks of the letter he is thus writing, or of some previous one, is a question of interpretation. (Compare 2 Cor. vii. 8.)

1 Cor. x. 13 : τὴν ἔκβασιν, *the escape*, the appropriate means of deliverance.

1 Cor. xiv. 16 : τὸ Ἀμήν, *the Amen*, the appointed and usual response in Christian worship.

1 Cor. xv. 8 : ὥσπερ ἐν τῷ ἐκτρώματι, *as to the one "born out of due time,"* the one Apostle specially bearing that character.

2 Thess. ii. 3 : ἡ ἀποστασία, *the falling away, or apostasy*, which the Thessalonians had been taught to expect.

1 Tim. vi. 12 : τὸν καλὸν ἀγῶνα τῆς πίστεως, *the good fight of the faith*, the Christian faith.

Heb. xi. 10 : τὴν τοὺς θεμελίους ἔχουσαν πόλιν, *the city which hath the foundations, i.e., the New Jerusalem.*

Heb. xi. 35 : οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, *not accepting the deliverance*, proffered as the reward of apostacy.

James i. 11 : σὺν τῷ καύσωνι, *with the burning wind* from the east, fatal to vegetation. (Compare Matt. xx. 12 ; Jonah iv. 8 ; Luke xii. 55.)

Rev. ii. 10 : τὸν στέφανον τῆς ζωῆς, *the crown of the life*, the promised crown of the life immortal.

Rev. vii. 14 : ἐκ τῆς θλίψεως τῆς μεγάλης, *out of the great tribulation* (lit., the tribulation, the great one), the reference being to a special trial.

In ascriptions of praise, also, the Article is generally found.

Thus, Rev. iv. 11, τὴν δόξαν καὶ τὴν τιμὴν, *the glory and the honour*, v. 12, 13; vii. 12.

214. Before abstract nouns the Article denotes that the conception is individualised, as an object of thought. It is often difficult to trace the distinction, and it may even be impossible to say in some instances whether the insertion or the omission of the Article before abstracts would give the better sense;* but there are many cases in which the difference is clearly marked. For example, the Article is employed:—

a. When the abstraction is personified.

1 Cor. xiii. 4 : ἡ ἀγάπη μακροθυμεῖ, κ.τ.λ., *Love suffereth long*, &c.

Acts xxviii. 4 : ὃν ἡ δίκη ζῆν οὐκ εἴασεν, *whom Justice permitted not to live*.

1 Cor. xi. 14 : οὐδὲ αὐτὴ ἡ φύσις διδάσκει; *doth not Nature itself teach?*

So when the abstract term is used for the whole mass of individuals.

Rom. xi. 7 : ἡ δὲ ἐκλογὴ, *the election*, i.e., the mass of the elect.

Phil. iii. 3 : ἡ περιτομή, *the circumcision*, i.e., the community of the circumcised.

b. When the abstraction is made a separate object of thought.

1 John iv. 10 : ἐν τούτῳ ἐστὶν ἡ ἀγάπη, *in this is love*, i.e., not merely "this is an act of love," but, herein Love in its very essence stands revealed,

1 Cor. xv. 21 : δι' ἀνθρώπου ὁ θάνατος, *by man (came) death*, the universal fact, apart from the consideration of special instances.

Matt. v. 6 : πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, *hungering and thirsting after righteousness*, as in itself a good to be obtained.

* In fact, the subtlety of this distinction has given rise to a large number of various readings.

c. But where the abstract word expresses merely a quality of some further object of thought, the article is omitted.

Matt. v. 10 : οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, *the persecuted for righteousness' sake*, such being an element in their character.

Romans v. 13 : ἁμαρτία ἦν ἐν κόσμῳ, *sin was in the world, i.e., as an attribute of human conduct*; illustrating the more general assertion of verse 12, that *Sin*, in the abstract, ἡ ἁμαρτία, *entered into the world*.

1 Cor. xiii. 1 : ἀγάπην μὴ ἔχω, (*If*) *I have not love*, as a feature in my character.

In determining the reason of the omission or the insertion of the Article before abstract nouns in any given case, it should be considered whether there is any grammatical rule requiring it, apart from the meaning of the term. (See especially § 212.)

215. A definite attribute or property of an object is marked in Greek by the Article.

Thus, instead of saying, *He has large eyes*, the Greeks would say, *He has the eyes large*. But when the connexion was only accidental, the Article would be omitted; thus, *He had a deep wound* would be expressed without the Article, unless the wound had been previously mentioned, when the case would come under § 212. The Article may, therefore, in such sentences as the following, be rendered by the possessive pronoun.

Acts xxvi. 24 : ὁ Φῆστος μεγάλη τῇ φωνῇ ἔφη, *Festus said with his voice upraised*, or “with a loud voice,” as E. V. So ch. xiv. 10.

1 Peter iv. 8 : τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῇ ἔχοντες, lit., *having your love to one another fervent*.

Heb. vii. 24 : ἀπαράβατον ἔχει τὴν ἱερωσύνην, *he has his priesthood unchangeable*.

The Article, in effect, must often be rendered as an unemphatic possessive; the Greeks saying *the*, where we say *his, her, its, their*.

216. With proper names, the Article may or may not be employed. The only rule, probably, that can be safely laid down on the subject is that a name does not take the Article on its first

mention, unless in the case of personages well known or specially distinguished. For the rest, the habit or taste of the writer seems to have decided his usage.*

It may, however, be noted that indeclinable names in the oblique cases most frequently employ the Article. Thus we find τοῦ, τῷ, τὸν, Ἰσραήλ. So also in the genealogies.

When a name is followed by some title or descriptive word, the Article is generally inserted. So Μαρία ἡ Μαγδαληνή, *Mary the Magdalene*; Ἰούδας ὁ Ἰσκαριώτης, *Judas the Iscariot*; Σωσθένης ὁ ἀδελφός (1 Cor. i. 1), *Sosthenes the brother*.

Of geographical names, those of countries, generally feminine in α, almost always take the Article. The probable reason is that they were originally adjectives, agreeing with γῆ, *land*. Thus, ἡ Ἰουδαία, *Judæa*, properly "the Judæan land," or "land of the Jews," Αἴγυπτος, *Egypt*, is always used without the Article.

Names of cities greatly vary in their use, most generally omitting the Article after prepositions. Ἱερουσαλήμ (indecl.), Ἱεροσόλυμα (neut. plur.), *Jerusalem*, is almost always anarthrous.

217. The DIVINE NAMES appear to be somewhat irregular in their use or rejection of the Article.

a. We find Θεός, *God*, almost interchangeably with ὁ Θεός. It is certain, however, that an explanation may very generally be found in the rules already given.

Apart from these, the general distinction seems to be that the name without the Article throws the stress rather upon the general conception of the Divine character—"One who is Omnipotent, All-holy, Infinite, &c."†—whereas the word with the Article (the ordinary use) specifies the *revealed Deity*, the God of the New Testament. Parts of the second and third chapters of the First Epistle to the Corinthians may be taken by way of illustration:—

* Thus, in the Acts, the name of *Paul* almost always has the Article; that of *Peter* much more seldom, but still frequently. Both in the Gospels and the Acts, the names of the other Apostles usually omit the article.

† Compare a line of Dr. Watts's—

"This was compassion like a *God*."

Chap. ii. 1 : *The testimony of God*, τοῦ Θεοῦ.

Ver. 7 : *We speak the wisdom of God*, Θεοῦ (without the Article), i.e., the wisdom of an Infinite and Perfect being, as contrasted with the world's wisdom, *which God*, ὁ Θεός (the God revealed in the Gospel), *foreordained*.

Chap. iii. 7-9 : ὁ Θεός ηὔξανε (our) *God caused the seed to grow ... for we are God's fellow-workers, ye are God's husbandry, God's building*. In these three clauses the word is used without the Article, as though the Apostle reasoned, "It is a God for whom * we are labouring, a God who is moulding you, training you for himself;" resuming, then, in verse 10 with the Article, "*according to the grace of God*, τοῦ Θεοῦ, *which is given me*."

Thus, again, 2 Cor. v. 18, "All things are of God, τοῦ Θεοῦ, *our God ... who hath given to us the ministry of reconciliation, that God*, Θεός—all we can understand by that Name—was in Christ... We are ambassadors, then, as though *this God*, τοῦ Θεοῦ, were beseeching ... Be ye reconciled to *this God*, τῷ Θεῷ ... Him who knew not sin, He made sin on our behalf, that we might become δικαιοσύνη Θεοῦ, *God's righteousness*," partakers of a Divine righteousness, "in Him."

b. The name Κύριος, *Lord*, generally prefixes the Article. The contrary usage, when not accounted for by ordinary rules, arises from this word having been adopted in the Septuagint as the Greek equivalent for the Hebrew name JEHOVAH. In the Gospels it usually signifies *God*; in the Epistles it commonly refers to *Christ*.† Instances of its occurrence without the article are (1) in direct renderings from the Old Testament, as 1 Cor. iii. 20, Κύριος γινώσκει τοὺς διαλογισμούς, κ.τ.λ., *Jehovah knows the thoughts*, &c. So 2 Tim. ii. 19; Heb. vii. 21, xiii. 6. In 1 Pet. i. 25, it is substituted for the other Hebrew Divine name (LXX., Θεοῦ); (2) after prepositions, as in the ordinary phrase, ἐν κυρίῳ; or in the genitive case (very often) (3) preceding the appellation, Ἰησοῦς

* Or, *with whom*, a less probable interpretation.

† The name above every name, Phil. ii. 9, is Κύριος, JEHOVAH.

Χριστός, *Jesus Christ*, as in the superscriptions (Rom. i. 7; 1 Cor. i. 3; Gal. i. 3). So in Eph. vi. 23, and strikingly Phil. iii. 20.

c. The title **υἱὸς Θεοῦ**, *a or the Son of God* (more emphatically **Θεοῦ υἱός**, *God's Son*), is found both with and without the Article. The usual form is **ὁ υἱὸς τοῦ Θεοῦ**, *the Son of the* (revealed) *God* (comp. under **Θεός**). **Υἱὸς τοῦ Θεοῦ** occurs, as in the Tempter's interrogatory (Matt. iv. 3), where the supremacy of the revealed Deity is recognised, but the exclusive relationship of our Lord to the Father is at least left an open question; while **υἱὸς Θεοῦ** expresses a view altogether less definite of our Lord's dignity. Thus, in their *first* confession, the disciples said, "Truly thou art *Son of God*," **Θεοῦ υἱός**. But afterwards Peter acknowledges, "Thou art *the Son of the living God*," **ὁ υἱὸς τοῦ Θεοῦ**, κ.τ.λ. (xvi. 16). The centurion amid the miracles of Calvary expresses a certain measure of faith: "Truly this man is Son of God," **Θεοῦ υἱός**, without an Article to either (Matt. xxvii. 54; Mark xv. 39; compare Luke xxiii. 47). But we read of Saul, the convert, how *he preached at once in the synagogues of Damascus that "this man is the Son of God,"* **ὁ υἱὸς τοῦ Θεοῦ** (Acts xi. 20).*

d. The name **Ἰησοῦς**, *Jesus*, when used alone, in the Gospels and Acts, almost always has the Article. The reason undoubtedly is that the word is strictly an appellative, being but the Greek form of the Hebrew for "Saviour." To the disciples, therefore, and the evangelists, the significance of the word was ever present: *the Saviour*. When others employed the name, or it was used in converse with them, the Article might be omitted. See John vi. 24 (where for the moment the point of view taken is that of the spectators). So viii. 59 (and, in critical edd., xi. 51, xviii. 8); Acts v. 30, xiii. 23, 33, and a few other passages. When the name stands in apposition with others, as **Κύριος** or **Χριστός**, the article is generally omitted. In the Epistles, this combination is most usual. The Apostle Paul, for instance, only has **ὁ Ἰησοῦς** alone four times, and **Ἰησοῦς** nine; his preference being for the

* *Apparent* exceptions to this course of remark occur, Luke i. 35; Rom. i. 4, which may be left to the thoughtful reader.

appellative **Χριστός**, while his fervour adopts many variously-combined titles for the Lord his Saviour.*

e. The employment of the Article with **Χριστός**, “the Anointed One,” *Christ*, shows a remarkable difference between the Gospels and the Epistles. Strictly speaking, the name is a verbal appellative, the Greek equivalent of the Hebrew word *Messiah*, “Anointed.” Hence in our Lord’s time it was customary and natural to speak of *the Christ*. This, accordingly, is the almost invariable form of speech in the Gospels and the Acts. Thus, Matt. ii. 4, we should read, “where *the Christ* is born;” Matt. xi. 2, “the works of *the Christ*,” i.e., such works as attested his possession of that character; Matt. xxii. 42, “what think ye of *the Christ*?” John xii. 34, “*the Christ* abideth for ever;” Acts xvii. 3, “that it behoved *the Christ* to suffer.”

Already, however, the tendency was at work which in later days changed this appellative into a recognised proper name. Traces of this may be seen in Matt. i. 1; Mark i. 1, ix. 41; Acts ii. 38; and in the Epistles of Paul the usage appears entirely reversed, the omission of the Article being the rule (in the forms **Χριστός** alone, **Ἰησοῦς Χριστός**, and **Χριστὸς Ἰησοῦς**), and its retention the exception. The descriptive title, “THE ANOINTED,” has not been wholly lost, but the personal name of CHRIST has laid a yet deeper hold on the mind and heart of the Church. Sometimes, again, the Apostle employs one form in close repeated recur-

* Mr. Rose, in his edition of “Middleton on the Greek Article,” gives a list of the appellations used by St. Paul, with the number of times they respectively occur. They are—

δ Ἰησοῦς	...	...	4 times.	δ Κύριος Ἰησοῦς...	...	10 times.
Ἰησοῦς	...	...	9 „	Ἰησοῦς ὁ Κύριος...	...	1 „
ὁ Χριστός	...	...	95 „	ὁ Κ. Ἰ. Χριστός...	...	5 „
Χριστός	...	...	122 „	Κύριος Ἰ. Χ.	...	17 „
Ἰησοῦς ὁ Χριστός	...	...	1 „	ὁ Χ. Ἰ. ὁ Κύριος	...	1 „
ὁ Χριστὸς Ἰησοῦς (readings doubtful)	...	...	4 „	Χριστὸς Ἰ. Κ.	...	1 „
Ἰησοῦς Χριστός	...	...	39 „	Ἰ. Χ. ὁ Κ. ἡμῶν	...	3 „
Χριστὸς Ἰησοῦς	...	...	58 „	ὁ Κ. ἡμῶν Ἰ. Χ.	...	35 „
				Χ. Ἰ. ὁ Κ. ἡμῶν	...	9 „

rence, as in Col. iii. 1-4: "If ye be risen with *the Christ*, seek the things that are above, where *the Christ* sitteth .. your life is hid with *the Christ* ... when *the Christ* shall appear." Without the Article, we have the name thus recurrent in Phil. i. 18-23. After speaking of those who preach *the Christ* out of envy and strife, the Apostle adds, as with a more personal love, "nevertheless *Christ* is preached" ... uttering then his earnest hope "that *Christ* shall be magnified ... for me to live is *Christ* ... yet to depart and to be with *Christ* is far better."

It is not asserted that the thoughtful reader will always discern the reason of the employment or the omission of the Article in connexion with these sacred names. Often, however, unquestionably, most interesting and valuable suggestions will arise; and the whole subject is worth the most painstaking investigation.*

f. The name of the *Holy Spirit*, Πνεῦμα ἅγιον, requires the Article when he is spoken of in himself; but when the reference is to his operation, gifts, or manifestation in men, the Article is almost invariably omitted. In other words, "the Spirit" regarded *objectively* takes the Article, regarded *subjectively* is frequently anarthrous.

Apparent exceptions to this rule are but instances of more general grammatical laws, as, for instance, when the term, although definite, follows a preposition or precedes a genitive.

Accordingly, when disciples of Christ are said to be *filled with the Spirit*, to *receive the Spirit*, to *walk in the Spirit*, the Article is omitted. See, e. g., Luke i. 15, 41, 67, ii. 25, xi. 13; John iii. 5, xx. 22; Acts i. 5, ii. 4, iv. 8, vi. 3, viii. 15, 17 (the Article in 18 is a case of renewed mention), xi. 16; Romans viii. 9, ix. 1, xv. 13, 16; 1 Cor. ii. 4, 13, vii. 40; 2 Cor. iii. 3; Eph. v. 18, vi. 18; Col. i. 8; 2 Thess. ii. 13; 1 Pet. i. 2; 2 Pet. i. 21; Jude 19; Rev. i. 10, &c.

An instance of the force of the Article may be seen in John xiv. 17, 26, xv. 26, xvi. 13, in all of which passages we read τὸ Πνεῦμα. But when the Spirit is *imparted*, the Article disappears (xx. 22), λάβετε Πνεῦμα ἅγιον, "*Receive ye (the) Holy Ghost.*"

† See a striking Essay on "the Greek Testament," in the *Quarterly Review* for January, 1863.

218. Some monadic nouns, (see § 209) being regarded as proper names, may be used with or without the Article. Such are ἥλιος, *sun*; κόσμος, *world*; οὐρανός, οὐρανοί, *heaven*, or *heavens*; γῆ, *earth* or *land*; θάλασσα, *sea*; ἡμέρα, *day*; νύξ, *night*; ἐκκλησία, *church*, and some others. The Article, however, is most generally inserted.

219. Some prepositional phrases omit the Article; in most instances denoting time, place, or state. Compare the English expressions, *at home, on land, by day, in church*.

Examples.—ἀπ' ἀγροῦ, *from the country* (Mark xv. 21; Luke xxiii. 26); εἰς ἀγρόν, *into the country* (Mark xvi. 12); ἐν ἀγρῷ, *in the country* (Luke xv. 25).

ἐν ἀρχῇ, *in the beginning* (John i. 1, 2; Acts xi. 15); ἀπ' ἀρχῆς (Matt. xix. 4, 8; Luke i. 2; John viii. 44; 1 John i. 1, &c.); ἐξ ἀρχῆς, *from the beginning* (John xvi. 4).

ἐκ δεξιῶν ... ἐξ ἀριστερῶν, *on (lit., off) the right ... the left* (Mark x. 37; Luke xxiii. 33, &c.)

εἰς οἰκίαν, *into the house* (2 John 10).

ἐν ἐκκλησίᾳ, *in (the) church* (1 Cor. xiv. 19, 28, 35).

ἐπὶ πρόσωπον, *on the face* (1 Cor. xiv. 25).

ἀπὸ ἀνατολῶν, *from the East* (Matt. ii. 1, xxiv. 27); ἀπὸ δυσμῶν, *from the West* (Luke xii. 54; Rev. xxi. 13; both phrases combined, Matt. viii. 11; Luke xiii. 29); ἕως δυσμῶν, *unto the West* (Matt. xxiv. 27).

ἐκ νεκρῶν, *from the dead*. This phrase is of constant occurrence, as Matt. xvii. 9, &c. Occasionally, ἀπό is employed; very rarely the Article is found. Perhaps the omission is intended emphatically to mark the condition, "*from dead persons*"—those, indefinitely speaking, who are in that state.

Other instances of this idiom might be added. The student, however, must be cautioned against supposing that the preposition is *itself* a reason, to be applied promiscuously, for the omission of the Article before a term intended to be taken as definite.*

* See, for instance, Alford on Matt. i. 18, ἐκ πνεύματος ἁγίου. The Article is omitted, not account of the preposition, but according to the distinction illustrated, § 217, *f*.

220. Nouns defined by the demonstrative pronouns, οὗτος, *this*, ἐκεῖνος, *that*, directly agreeing with them, take the Article, which always immediately precedes the noun ; the pronoun being placed indifferently, first or last. Thus we may have ὁ ἄνθρωπος οὗτος (Luke ii. 25), or οὗτος ὁ ἄνθρωπος (xiv. 30), *this man*, but never ὁ οὗτος ἄνθρωπος or οὗτος ἄνθρωπος, and scarcely ever ἄνθρωπος οὗτος.*

When the Article is omitted with the noun and demonstrative pronoun, the latter implies a predicate. Thus (Rom. ix. 8), οὐ ... ταῦτα τέκνα τοῦ Θεοῦ, *these are not the children of God*.

These rules apply for the most part to proper names, as Acts xix. 26, ὁ Παῦλος οὗτος, *this Paul* ; Heb. vii. 1, οὗτος ὁ Μελχισεδέκ, *this Melchisedek* ; John vi. 42, οὐχ οὗτος ἐστὶν Ἰησοῦς, *Is this not Jesus ?*† Οὗτος after a name often implies contempt.

The pronoun τοιούτος, τοιαύτη, τοιοῦτο, *such*, is found with the Article when the person or thing which is the subject of comparison is definitely before the writer's mind ; the omission of the Article shows that the reference is more general, to quality or attribute.

Matt. xix. 14 : τῶν τοιούτων, κ.τ.λ., *of such* (as these children) *is the kingdom of heaven*.

2 Cor. ii. 6 : ἰκανὸν τῷ τοιούτῳ, *sufficient to such a man* (as the offender of whom I write).

Matt. ix. 6 : ἐξουσίαν τοιαύτην, *such (kind of) power*.

John ix. 16 : τοιαῦτα σημεῖα, *such (kind of) miracles*.

It is observable, however, that the two forms of expression, being separated by so slight a shade of difference, may often be used indifferently. The Article is *generally* omitted in the Gospels, *generally* inserted in the Epistles, except that to the Hebrews.

221. The distributive pronominal adjective ἕκαστος, *each*, never takes the Article in the New Testament.

* The demonstrative ὅδε only once occurs in the adjective construction, and follows the same rule : James iv. 13, εἰς τήνδε τὴν πόλιν, *into this city*.

† The learner should be cautioned against rendering, "Is this Jesus not the son of Joseph?" which would have required ὁ Ἰησοῦς. The comma at *Jesus* in the E. V. conveys the proper stress.

Before *τοσοῦτος*, *so much* (plur. *so many*), the Article is not found in the New Testament, with the exception of Rev. xviii. 17, ὁ τοσοῦτος πλοῦτος, *the wealth, which was so great*.

222. The Article prefixed to the pronoun αὐτός gives it the meaning of *the same*. (See § 57, *d*.)

2 Cor. iv. 13 : τὸ αὐτὸ πνεῦμα, *the same Spirit*.

But Rom. viii. 26 : αὐτὸ τὸ πνεῦμα, *the very Spirit*, the Spirit himself.

The New Testament MSS. often vary between the contracted plural ταῦτά and ταῦτα (plur. neut. of οὗτος). See Luke vi. 23, vi. 26, xvii. 30 ; 1 Thess. ii. 14.

223. *a*. A possessive pronoun agreeing with a noun not a Predicate, invariably takes the Article.

John xvii. 10 : τὰ ἐμὰ πάντα σὰ ἐστὶν καὶ τὰ σὰ ἐμὰ, *all (things) mine are thine, and thine are mine*.

Acts xxiv. 6 : κατὰ τὸν ἡμέτερον νόμον, *according to our law*.

John vii. 6 : ὁ καιρὸς ὁ ὑμέτερος, *your opportunity*.

b. The possessive sense is, however, generally given by the genitive of the personal pronoun ; the article preceding the noun, as ὁ πατήρ μου, *my father* ; οἱ πατέρες ὑμῶν, *your fathers*.

224. *a*. The adjective πᾶς, *all*, in the singular number, without the Article, signifies *every* ; with the Article, it means *the whole of* the object which it qualifies. Thus, πᾶσα πόλις is *every city* ; πᾶσα ἡ πόλις, or ἡ πᾶσα πόλις,* *the whole of the city*. ἡ πόλις πᾶσα would have a meaning slightly different—*the city, all of it*—"the city in every part." So with abstracts.

Luke iv. 13 : συντελέσας πάντα πειρασμόν, (the devil) *having ended every temptation, i.e., every form of temptation*.

2 Cor. iv. 2 : πρὸς πᾶσαν συνείδησιν ἀνθρώπων, *to every conscience of men, i.e., to every variety of human conscience*.

* A construction only twice found : Acts xx. 18, τὸν πάντα χρόνον ; and 1 Tim. i. 16.

Eph. iii. 15: *πᾶσα πατριὰ, κ.τ.λ., Every family in heaven and earth.*

Some critics have questioned this translation on the authority of ch. ii. 21, where many critics read *πᾶσα οἰκοδομή*, and render, *the whole building*. This, however, is quite contrary to usage

2 Tim. iii. 16: *πᾶσα γραφή θεόπνευστος, κ.τ.λ., Every writing (i.e., of those just mentioned, v. 14) is divinely inspired,* &c., or Every divinely inspired writing is also profitable,† &c.*

Luke ii. 10: *παντὶ τῷ λαῷ, to all the people of Israel.*

The phrase in ch. ii. 31 is different: “before the face of all the peoples,” i.e., the nations of mankind.

1 Cor. xiii. 2: *ἐὰν ἔχω πᾶσαν τὴν πίστιν, κ.τ.λ., if I have all the faith* requisite for such a task.

Col. i. 23: *ἐν πάσῃ τῇ κτίσει, in the whole of the creation; not “to every creature,” as E.V. Compare ver. 15, πάσης κτίσεως, where the rendering is accurate, of every creature.*

1 Tim. i. 16: *τὴν πᾶσαν μακροθυμίαν, all the long suffering* which belongs to the Divine character.

John v. 22: *τὴν κρίσιν πᾶσαν, κ.τ.λ., the judgment (of men), all of it.* The Father has committed this wholly to the Son.

With proper names, as of countries, cities, &c., the Article after *πᾶς* may be omitted by § 216; the signification being still *the whole*. (Matt. ii. 3; Acts ii. 36.)

b. The plural, *πάντες*, almost always has the Article when the substantive is expressed; almost always omits it when the substantive is implied. The few exceptions to the former are chiefly when the noun is *ἄνθρωποι, men*.‡ The exceptions to the latter are where the idea is collective. Thus, *πάντα* is *all things*, severally; *τὰ πάντα, all things*, as constituting a whole.

* Middleton.

† Ellicott.

‡ See also Acts xvii. 21, xix. 17; 1 Cor. x. 1; 1 Thess. v. 26; Heb. i. 6; 1 Pet. ii. 1.

Phil. iv. 13 : πάντα ἰσχύω, *I can do all things.*

Col. i. 16 : τὰ πάντα δι' αὐτοῦ, *All things are by Him* (Christ).
See also 1 Tim. vi. 13 ; Heb. ii. 8, &c.

The usual position of the plural, πάντες, is before the Article and substantive. Twice (Acts xix. 7, xxvii. 37) with a special meaning, it stands between them : οἱ πάντες ἄνδρες, *the men in all* ; αἱ πᾶσαι ψυχαί, *the souls* (persons) *in all*. Occasionally, employed after the Article and substantive, it takes a strong emphasis : as John xvii. 10, τὰ ἐμὰ πάντα σά ἐστι, *Mine are all thine.*

225. The construction of ὅλος, *whole*, in respect of the Article, is similar to that of πᾶς. Generally the Article stands between it and its noun, as ὅλος ὁ κόσμος, *the whole world* (Rom. i. 8). Occasionally the noun and Article precede, with an added emphasis on ὅλος, as ὁ κόσμος ὅλος, *the world, (yea) the whole* (of it) (Matt. xvi. 26).^{*} A few times it is found without the Article, and its force is expressed by the English indefinite, as John vii. 23, ὅλον ἄνθρωπον, *a whole man* I have restored to health. The other instances are Acts xi. 26, xxi. 31 (before a proper name), xxviii. 30 ; Titus i. 11.

226. The employment of the Article with the adjective pronouns ἄλλος, *other* (numerically), and ἕτερος, *other* (properly implying some further distinction), is analogous to the English idiom.[†] Singular, *the other* ; plural, *the others* (ἕτερος only once so used, Luke iv. 43).[‡]

John xx. 3 : ὁ ἄλλος μαθητής, *the other disciple.*

John xx. 25 : οἱ ἄλλοι μαθηταί, *the other disciples.*

Matt. vi. 24 : τὸν ἕτερον ἀγαπήσει, *the other* (master) *he will love.*

Luke iv. 43 : ταῖς ἑτέραις πόλεσιν, *to the other cities.*

* The observant reader may trace the emphasis in the other passages where this order is found : Matt. xxvi. 59 ; Mark i. 33, viii. 36 ; Luke ix. 25, xi. 36 ; John iv. 53 ; Acts xix. 29, xxi. 30 ; Rom. xvi. 23 ; 1 Cor. xiv. 23 ; 1 John v. 19 ; Rev. iii. 10, xii. 9, xvi. 14.

† In classical Greek, ὁ ἄλλος means *the rest of*.

‡ Perhaps also Matt. xi. 16 (Tischendorf).

227. The Article with the neuter πολύ ("the much") is equivalent to "*the abundance*." (See 1 Pet. i. 3.) More common, however, is its use with the plural, πολλοί, πολλαί, πολλά, *many*, to which it gives the significance of *the many*, *the generality*, the whole mass of the particular objects of thought. The only instances are the following :—

Matt. xxiv. 12 : ἡ ἀγάπη τῶν πολλῶν, *the love of the many* shall wax cold.

Luke vii. 47 : αἱ ἀμαρτίαι ... αἱ πολλαί, *her sins—the many*, i.e., *the whole of them*—are forgiven.

Acts xxvi. 24 : τὰ πολλὰ γράμματα, lit., *the many letters*; the mass, the quantity of thy learning.

Rom. xii. 5 : οἱ πολλοί, *the many* of us—the whole mass—are one body in Christ. So 1 Cor. x. 17.

1 Cor. x. 33 : τὸ τῶν πολλῶν, *the (advantage) of the many*.

2 Cor. ii. 17 : ὡ οἱ πολλοί, (we are not) *as the many*.

Rev. xvii. 1 : τῶν ὑδάτων τῶν πολλῶν, *of the many waters*.

Rom. v. 15–19 : This most important passage, containing this idiom, has been thus translated * :—

[We have noted by *italics* the Articles which the English version omits.]

15 Howbeit not as the trespass, so also is the gift of grace. For if by the trespass of *the one* *the many* died, much more did the grace of God and his free gift abound unto *the many* by the grace of *the one* man Jesus Christ.

16 And not as through one that sinned, so is the gift; for the judgment came of one unto condemnation, but the gift of grace came of many trespasses unto justification.

17 For if by the trespass of *the one* death reigned through *the one*, much more shall they which receive *the abundance* of *the grace* and of the free gift of (*the*†) righteousness reign in life through *the one*, Jesus Christ.

* "The Epistle of St. Paul to the Romans, after the Authorized Version, newly compared with the original Greek, and revised. By Five Clergymen. Second edition. Parker & Son. 1858."

† In the Greek, but not in the "Five Clergymen's" translation.

18 Therefore as through one trespass, [the issue was] unto all men to condemnation, even so through one righteous act [the issue was] unto all even to justification of life.

19 For as through the disobedience of *the* one man *the* many were made sinners, even so through the obedience of *the* one shall *the* many be made righteous.

228. When the Nominative is used for the Vocative in direct address, the Article is prefixed. For an explanation of the idiom, see § 244.

Matt. xi. 26 : *ναὶ, ὁ πατήρ, Even so, Father !*

Luke viii. 54 : *ἡ παῖς, ἐγείρου, Damsel, arise !*

John xix. 3 : *χαῖρε ὁ βασιλεὺς, Hail, King !*

John xx. 28 : *ὁ Κύριός μου καὶ ὁ Θεός μου, My Lord and my God !*

Heb. i. 8 : *ὁ θρόνος σου ὁ Θεός, Thy Throne, O God !* See also ver. 9, and x. 7.

229. The Article is often separated from its substantive by qualifying or explanatory words.

a. These are, generally, a preposition with its case, other dependent words being sometimes added.

Matt. vii. 3 : *τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκόν, but the beam in thine own eye.*

Luke xvi. 10 : *ὁ ἐν ἐλαχίστῳ ἄδικος, the (man) unjust in the least.*

1 Pet. i. 14 : *ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις, the former (lit., formerly) lusts in your ignorance.*

b. Adverbs also are often thus employed :—

2 Tim. iv. 10 : *ἀγαπήσας τῶν νῦν αἰῶνα, having loved the present (lit., now) world.*

230. *a.* The Article is very frequently repeated after its noun, to introduce some attributive word or phrase.

Clearly, this is a result of the original demonstrative force of the Article.

The phrase introduced may be an adjective or participle, a preposition with its case, or (rarely) an adverb.

The Article so employed gives the attributive a certain prominence or emphasis.

Matt. xvii. 5 : ὁ υἱός μου ὁ ἀγαπητός, *my beloved Son*.

Titus ii. 11 : ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος, *the grace of God that bringeth salvation*, lit., the grace ... the salvation-bringing.

Heb. xiii. 20 : τὸν ποιμένα τῶν προβάτων τὸν μέγαν, *the great Shepherd of the sheep*. See also Matt. v. 16 ; Luke xx. 35 ; 1 Pet. i. 25 ; Rev. xi. 2.

The absence of the Article before an attributive phrase is often significant. Thus Rom. viii. 3 : κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί, *he condemned sin in the flesh*. The phrase depends upon κατέκρινε. Had it been τὴν ἐν τῇ σαρκί, *in the flesh* would have qualified *sin*.

1 Pet. i. 25 : τὸ ῥῆμα τὸ εὐαγγελισθέν, *the word that was preached* lit., the word, the spoken-as-glad-tidings.

Matt. v. 16 : τὸν Πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς, *your Father in the heavens*.

Luke xx. 15 : τῆς ἀναστάσεως τῆς ἐκ νεκρῶν, *of the resurrection from the dead*.

Rev. xi. 2 : τὴν αὐλὴν τὴν ἔξωθεν, *the outer court*.

b. Occasionally, this emphatic form of expression is employed when the noun has no Article preceding.

Luke xxiii. 49 : γυναῖκες αἱ συνακολουθήσασαι αὐτῷ, *(there stood) women, those who had followed Him*.

John xiv. 27 : εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν, *Peace (which is) mine, I give to you*.

1 Tim. v. 3 : χήρας τίμα τὰς ὄντως χήρας, *honour widows, those who are widows indeed*.

Rom. ix. 30 : δικαιοσύνην δὲ τὴν ἐκ πίστεως, *(he obtained) righteousness, yea that (which is) by faith*.

James i. 25 : εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας, *(whoso looketh) into a perfect law, that of liberty*.

In passages like these, the former clause contains the general description ; the latter limits it to a particular case. See also Gal. ii. 20, iii. 21 ; 1 Pet. i. 10, "prophets, those who prophesied ;" Jude 6, "Angels, (even) those namely that kept not their first estate."

231. The defining clause being frequently participial, it may be remarked, in anticipation of the account to be given of Participles (§§ 393–396), that with the Article the participle qualifies the noun, as a simple epithet, while without the Article it implies a predicate. Thus, ὁ Θεὸς ὁ ποιήσας τὸν κόσμον is, *God who made the world*; ὁ Θεὸς ποιήσας, κ.τ.λ., would be, *God having made, or when He had made, &c.* In 2 Pet. i. 18, again, we render, not “the voice *which was borne* from heaven,” but “the voice *as it was borne.*”

Sometimes it will be important to observe the force of the anarthrous participle.

Thus, in a much-controverted passage, 1 Pet. iii. 19, 20, τοῖς ἐν φυλακῇ πνεύμασι... ἀπειθήσασί ποτε, whatever be the true *interpretation*, the words must be translated, not “the spirits in prison who were once disobedient,” but “the spirits in prison when once they disobeyed.”

This usage will be further discussed in the sections on Participles.

232. In the enumeration of several persons or things, joined by a connective particle, an Article *before the first only* intimates a connexion between the whole, as forming one object of thought. This is termed “combined enumeration.” The *repeated* Article, on the other hand, implies a separation, in themselves, or in the view taken of them.

Sometimes, however, the separation seems to be chiefly grammatical, different genders requiring the repeated Article.

a. *Combined enumeration.*—Eph. ii. 20: ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, *upon the foundation of the apostles and prophets*, all together constituting but one basis.

Eph. iii. 18: τί τὸ πλάτος καὶ μήκος καὶ βάθος καὶ ὕψος, *what (is) the breadth and length and depth and height*, one image of vast extension being before the mind.

Col. ii. 22: τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων (obs. the different genders), *the commandments and teachings of men*, together constituting one system.

2 Pet. i. 10: τὴν κλήσιν καὶ ἐκλογήν, (your) *calling and election*, each mutually implying the other.

Matt. xvii. 1 : τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην, *Peter and James and John*, one inseparable group.

Titus ii. 13 : τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, *the blessed hope and manifestation of the glory of our great God and Saviour Jesus Christ*.

Here are two cases of enumeration, each with a single Article :

(1) the "manifestation" is but another expression for the "hope;" and (2) the latter phrase may imply, on the above-stated principle, either that God (the Father) and Jesus Christ the Saviour are so inseparably conjoined, that the glory of each is the same; or else, as many of the best interpreters have it, and as Ellicott renders it in the translation above, that *God* in this passage is, like *Saviour*, an epithet of Christ. Comp. Eph. v. 5; 2 Thess. i. 12; 2 Pet. i. 1. See also the phrase, "*the God and Father of our Lord Jesus Christ*," Eph. i. 3; 1 Pet. i. 3; Rom. xv. 6; 2 Cor. i. 3, xi. 31 (1 Cor. xv. 24): not *God*, even *the Father*, &c.

b. *Separate enumeration*.—Luke xii. 11 : ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, *to the synagogues, and the magistrates, and the powers*, three different classes of tribunal. The reader may compare Mark xv. 1, where the elders and scribes are spoken of as constituting but one class, *i.e.*, in the Sanhedrim.

James iii. 11 : τὸ γλυκὺ καὶ τὸ πικρό, *the sweet and the bitter*, from their very nature separate.

2 Thess. i. 8 : τοῖς μὴ εἰδόσι Θεόν, καὶ τοῖς μὴ ὑπακούουσι, κ.τ.λ., *to those who know not God, and those who obey not the Gospel of our Lord Jesus Christ*; two distinct classes, incurring different degrees of punishment.

Heb. xi. 20 : εὐλόγησεν Ἰσαακ τὸν Ἰακώβ καὶ τὸν Ἠσαῦ, *Isaac blessed Jacob and Esau*. Both received a blessing, but not together, and not the same.

The same enumeration may be found in different places, with and without the separating Article. This arises from a difference in the writer's point of view in each particular case. So in 1 Thess. i. 7, the Apostle writes, τῇ Μακεδονίᾳ καὶ τῇ Ἀχαΐᾳ; but in ver. 8, τῇ Μακεδονίᾳ καὶ Ἀχαΐᾳ. In the former verse, he seems to contemplate the *different* directions in which the influence of Thessalonian Christianity spread; in the latter, the *uniform* spread of that influence.

Such distinctions may be slight, but they are real, and even where they seem, as Winer says of this passage, "*indifferent*," should at least be noted.

233. The omission of the Article marks indefiniteness, which in translation may be represented by our Indefinite Article in the singular, and by the anarthrous plural. This point, also, has occasionally been neglected in the Authorized Version.

Matt. xii. 41, 42 : ἄνδρες Νινευῖται ... βασιλισσα Νότου, *men of Nineveh ... a queen of the South.*

Luke ii. 12 : εὐρήσετε βρέφος, *ye shall find a babe*, which shall be the sign that the promise is fulfilled.

Acts i. 7 : χρόνους ἢ καιρούς, *times or seasons*, generally.

Acts xvii. 23 : ἀγνώστῳ Θεῷ, *to an unknown God.*

Acts xxvi. 2-7 (Tischendorf) : ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, *I am accused by Jews* ; that *they* should bring such a charge being the wonderful feature in the case.

Rom. ii. 14 : ὅταν γὰρ ἔθνη, κ.τ.λ., *For when Gentiles* do the things contained in the law ; not *the* Gentiles, as though the case were ordinary.

1 Cor. iii. 10 : θεμελίον ἔθηκα, *I laid a foundation.*

1 Cor. xiv. 4 : ἐκκλησίαν οἰκοδομεῖ, *edifies an assembly*, antithetic to *himself*.

2 Cor. iii. 6 : διακόνους καινῆς διαθήκης, *ministers of a new covenant.*

Gal. iv. 31 : οὐκ ἐσμὲν παιδίσκης τέκνα, *we are not children of a bondwoman.*

Phil. iii. 5 : Ἑβραῖος ἐξ Ἑβραίων, *a Hebrew of Hebrews*, i.e., of Hebrew parents.

1 Thess. iv. 16 : ἐν φωνῇ ἀρχαγγέλου, *amid the voice of an archangel.*

Heb. i. 2 : ἐλάλησεν ἡμῖν ἐν υἱῷ, *God spake to us by (in) a Son*, i.e., by one possessing that character, in contradistinction to the *prophets* of former ages.

234. The use of the word νόμος deserves special attention. With the Article, it invariably denotes the Mosaic law, except where its meaning is limited by accompanying words. Without

the Article, in cases where the omission is not required by grammatical rule, the term appears to have a wider significance; sometimes referring to the Mosaic law as the type of law in general, and sometimes to law in the abstract, including every form of Divine command or moral obligation.

Rom. ii. 12 : ὅσοι ἐν νόμῳ ἥμαρτον, κ.τ.λ., *As many as sinned under law shall be judged by law.*

Rom. ii. 23 : ὃς ἐν νόμῳ καυχᾶσαι, κ.τ.λ., *who makest thy boast of law, or of a law, through breaking the law, &c. (renewed mention.)*

Rom. ii. 25 : ἐὰν νόμον πράσσης, *if thou keepest law, i.e., if thou dost obey, in general; so the verse continues, but if thou be a breaker of law, &c.*

Rom. iii. 20 : ἐξ ἔργων νόμου, κ.τ.λ., *by deeds of law shall no flesh be justified, for by law is the knowledge of sin.* The omission of the Article shows the truth to be universal, applicable to all men and to every form of law. Compare ver. 28, Gal. ii. 16, iii. 2, 5, 10, in all which passages the Article is consistently omitted.

A few passages further need only be mentioned.

Rom. iii. 31 : “do we make law void? ... yea we establish law.”

Rom. v. 20 : “there came in by the way a law.”

Rom. vii. 9 : “I was once alive *without law.*”

Rom. x. 4 : “Christ is the end *of law.*”

Rom. xiii. 10 : “love is the fulfilment *of law.*”

Gal. ii. 19 : “I *through law* died to law that I might live to God.”

Gal. iii. 18 : “for if the inheritance is *of law*, it is no more of promise.”

James iv. 11 : “he that speaketh evil of his brother, and judgeth his brother, speaketh evil *of law* and judgeth *law*; but if thou judgest *law*, thou art not a doer *of law*, but a judge.”

These passages, taken in connexion with the numerous instances in which *the Law* is specifically spoken of, will illustrate the importance of a constant attention to the usage of Scripture in respect to the Article.

CHAPTER III.—THE NOUN SUBSTANTIVE.

NUMBER.

235. The ordinary usage of the Singular and Plural needs no detailed illustration. The following special rules must be noted.

236. A Masculine Singular Noun, with the Article, often represents a whole class.

Instances have been given already, § 211. The omission of the Article in passages like Rom. i. 16, ii. 9, 10, Ἰουδαῖς τε καὶ Ἑλλήνι, *to both Jew and Greek*, is owing to the antithetic form. (See § 233.)

237. Some words, like σῶμα, *body*, καρδιά, *heart*, when predicated of several individuals, are occasionally employed in the singular. The plural, however, is more common. Thus we read, τὸ σῶμα ὑμῶν and τὰ σώματα ὑμῶν, *your body or bodies*; ἡ καρδιά or αἱ καρδίαι αὐτῶν, *their heart or hearts*.

The word πρόσωπον, *face*, is always singular in such phrases as *they fell upon their face*, except in the Revelation, vii. 11 (edd.), xi. 16.

238. Many abstract nouns are used in the plural, for repeated exemplifications of the quality denoted.

Mark vii. 22 : πλεονεξίαι, πονηρίαι, *covetousnesses, wickednesses*.

James ii. 1 : ἐν προσωποληψίαις, *in regard (regards) to persons*.

2 Pet. iii. 11 : ἐν ἁγίαις ἀναστροφαῖς καὶ εὐσεβείαις, lit., *in holy conducts and godlinesses*.

239. The plural is occasionally used, like the English rhetorical *we*, by a speaker of himself. See especially the passage,

2 Cor. ii. 14, vii. 16, where the Apostle changes incessantly from singular to plural. The reason, however, may be that sometimes he is conscious of speaking on behalf of himself and his associates ; sometimes, again, for himself alone. In any case, the idiom in question is not a common one.

240. In some instances, where only one agent or object is actually meant, the plural is employed.

Strictly speaking, these cannot be called instances of the plural put for the singular, but arise, either (*a*) from the object being regarded in its constituent parts, or (*b*) from the writer having formed the conception generally, without limitation.

a. A familiar instance of the former kind is in the plural names of cities, as Ἀθῆναι, *Athens*, Κολοσσαί, *Colossæ*, where the words expressed in the first instance the several districts of the place, or the different tribes which formed its population. So, in Greek, Jerusalem is often Ἱεροσόλυμα (neut. plur.)

Analogous words are ἀνατολαί, *east* ; δυσμαί, *west* ;* τὰ δεξιὰ, *the right* ; τὰ ἀριστερά or εὐώνυμα, *the left*, where some such word as *parts* may be supplied. These words are also found in the singular.

Some miscellaneous terms to be explained in a similar way are—

Luke xvi. 23 : Λάζαρον ἐν τοῖς κόλποις αὐτοῦ, *Lazarus in his* (Abraham's) *bosom*. In ver. 22 the singular had been used.

John i. 13 : οὐκ ἐξ αἱμάτων, *not of blood*, lit., *bloods*—a peculiar phrase, with a reference perhaps to both parents.†

Hebrews ix. 12, &c. : εἰς τὰ ἁγία, *unto the Sanctuary*, “the Holies,” sometimes, as in ver. 2, ἁγία ἁγίων, *Holies of holies*,‡ suggesting that every spot and every object there was consecrated.

Names of festivals are sometimes plural : ἑγκαίνια, *feast of dedication*

* Or perhaps the plural in these words may denote *repetition*. The sun rises or sets there “again and again.”

† The expression has no parallel in the Scriptures, and only one in the classics (Winer). The plural, however, is often found in the Old Testament (from the Hebrew), where violent bloodshedding is denoted.

‡ In this expression (not in the other), some would read ἁγία, *fem.*, as referring to a noun, like χώρα, *place*. This is, however, most unlikely.

(John x. 22); ἄζυμα, *feast of unleavened bread* (Matt. xxvi. 17, &c.); γενέσια, *birthday feast* (Matt. xiv. 6; Mark vi. 21). So γάμοι, *marriage feast*, from the various observances and festivities accompanying.

Αἰῶνες, *ages*, is plural, to mark the successive epochs of duration, especially of the Divine plan; the singular either referring to one such epoch, or including all as one mighty whole. Hence the phrase *for ever* may be represented either by εἰς τὸν αἰῶνα (Matt. xxi. 19; John vi. 51, 58; 1 Pet. i. 25, from Isa. xl. 8, &c.), or by εἰς τοὺς αἰῶνας (Luke i. 33; Rom. i. 25, ix. 5; Heb. xiii. 8, &c.); while the emphatic *for ever and ever* is expressed by εἰς τοὺς αἰῶνας τῶν αἰώνων, *to the ages of ages* (Heb. xiii. 21; 1 Pet. iv. 11, v. 11; and Rev. often).

Οὐρανοί, *heavens*, is found with meaning indistinguishable from οὐρανός, *heaven*. The plural usage probably arose from the Hebrew, where the word is always dual: "the two parts of the firmament." There is also "the third heaven." Matthew almost always has the plural; Luke almost always* the singular; Mark most usually the singular; John, the singular always, except in Rev. xii. 12. The other parts of the New Testament vary between the two almost equally.

Other plurals of this kind will be sufficiently explained in the Vocabulary.

b. 1. In the second above-mentioned class may be included those cases where persons are said generally to do what was really done by one of their number. Thus, Matt. xxvi. 8, "*his disciples said*, To what purpose," &c.; while in John xii. 4 we read, "*one of his disciples, Judas*." Compare Mark vii. 17 with Matt. xvi. 14; Matt. xiv. 17 and Mark vi. 38 with John vi. 8, 9; Matt. xxiv. 1 with Mark xiii. 1; Matt. xxvii. 37 with John xix. 19; Matt. xxvii. 48 and Mark xv. 36 with John xix. 29. So in Luke xxii. 67, λέγοντες, when in all probability only one is meant. See also the same idiom in John xi. 8; Luke xx. 21, 39, xxiv. 5 (εἶπον); Matt. xv. 1, λέγοντες; xv. 12, εἶπον.†

These instances will help to explain apparent discrepancies. Thus it may be that only one of the crucified malefactors actually blasphemed, notwithstanding the plural in Matt. xxvii. 44; and the narrative of the cure of the blind men at Jericho (Matt. xx. 30-34; Mark x. 46-52;

* Perhaps *always*, except xii. 33, with Acts ii. 34, vii. 56; the other passages where the recognised text gives the plural being all doubtful: x. 20, xi. 2, xxi. 26.

† Stuart's "New Testament Syntax."

Luke xviii. 35-43) may possibly be harmonized in a similar way, although the probability seems to be that two different transactions of the kind then took place.*

2. Somewhat different from the above, yet related under the same head, are those cases in which a general statement suffices, although a particular one might also have been made.

John vi. 45 ; Acts xiii. 40 : *The prophets* is a general reference, as when we quote from "the Bible" without specifying a particular part.

Matt. ii. 20 : *τεθνήκασιν οἱ ζητοῦντες*, κ.τ.λ., *they are dead who seek*, &c., when Herod specifically is meant. (See Exodus iv. 19.)

Matt. ix. 8 : *τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις*, *who gave such power to men*, i.e., as instanced in the case of Christ.

Rom. i. 4 : *ἐξ ἀναστάσεως νεκρῶν*, *by the resurrection of the dead* ; the context showing the reference to be to the one great illustration, in the case of Christ, of this general fact. It is, however, incorrect to interpret 1 Cor. xv. 29, on the authority of this passage, as referring to baptism "in the name of Him who was dead, i.e., Christ."

Heb. ix. 23 : *κρείττοσι θυσίαις*, *with better sacrifices*, i.e., whatever those sacrifices might be ; the question being, as it were, left open for a moment, although the aim was to show that in reality only *one* sacrifice could avail.

For the use of singular adjectives, pronouns, &c., in agreement or apposition with plural nouns, or the contrary, see § 317.

CASE.

THE NOMINATIVE AND VOCATIVE.

241. The Nominative is properly the case of the Subject ; hence also of the Predicate after copulative Verbs.

See §§ 163-165.

* Lee on Inspiration, p. 393 ; Burgon's "Inspiration and Interpretation," p. 67. See, however, "Bible Hand-book," Part II., § 148 ; Trench on the Miracles, p. 429.

242. In some passages a Nominative is found, unconnected with the grammatical structure of the sentence; calling attention, emphatically, to the thing or person spoken of. This is called a *Suspended Nominative* ("nominativus pendens").

Matt. xii. 36 : πᾶν ῥῆμα ἀργὸν...ἀποδώσουσι περὶ αὐτοῦ λόγον, *every idle word...they shall give account of it.*

Acts vii. 40 : ὁ Μωσῆς οὗτος...οὐκ οἶδαμεν, κ.τ.λ., *This Moses...we know not, &c.*

Rev. ii. 26 : ὁ νικῶν καὶ ὁ τηρῶν...δώσω αὐτῷ ἐξουσίαν, *he that overcometh, and that keepeth...to him I will give authority.* So iii. 12, 21.

See also Matt. x. 42; Luke xii. 10; John vii. 38, &c

A "suspended Nominative" is occasionally employed in expressions of time.

Matt. xv. 32 : ὅτι, ἤδη ἡμέραι τρεῖς, προσμένουσί μοι, *because they continue with me, now three days.* So Mark viii. 2.*

Luke ix. 28 : ἐγένετο...ὥστε ἡμέραι ὀκτώ, *it came to pass, about eight days after the sayings.*

Such cases may possibly be resolved into ellipsis, as, in the former case, of the substantive verb; in the latter, of some such word as διάστημα, *interval*, the true Subject of ἐγένετο; and in apposition with ἡμέραι.

Some so-called "suspended Nominatives" are really instances of apposition. Thus (Mark vi. 40), πρασιαὶ πρασιαί, *rank by rank*, is in apposition with the Subject of ἀνέπεσον.†

In ver. 39, συμπόσια is in the Accusative in apposition with πάντας.

243. The Nominative is sometimes elliptically used, as in the cases following:—

a. The Nominative after the adverb ἰδοῦ, *behold*.

Matt. iii. 17 : ἰδοῦ, φωνὴ ἐκ τῶν οὐρανῶν, *behold (there was heard) a voice from the heavens.*

Heb. ii. 13 : ἰδοὺ ἐγὼ καὶ τὰ παῖδια, κ.τ.λ., *Behold (here am) I, and the children which thou hast given me.*

* In both passages the ordinary text has ἡμέρας, the usual case in such construction. (See § 236.) But all critical editions give the Nominative.

† See Rev. T. S. Green's "Greek Testament Grammar," p. 86.

δ. The word *ὄνομα*, introducing the name of a person or place, is generally found in the Dative, *ὀνόματι*, *by name*. (See § 280.) Occasionally, however, it occurs in the Nominative, with the name as predicate and the copula omitted. So John i. 6, *ἐγένετο ἄνθρωπος ... ὄνομα αὐτοῦ Ἰωάννης*, *there was a man ... his name (was) John*.

Luke xxiv. 13: *εἰς κώμην ... ἣ ὄνομα Ἑμμαούς*, *to a village ... whose name (was) Emmaus*.

c. A peculiar Nominative phrase is used in the Revelation as an indeclinable noun, equivalent to the Hebrew name *JEHOVAH* (ch. i. 4), *ἀπὸ ὃ ὢν καὶ ὃ ἦν καὶ ὃ ἐρχόμενος*, *from Him who is, and who was, and who cometh*.

244. The use of the Nominative for the Vocative has been already noted, § 228, where see Examples.

The usage is in fact elliptical, the true Vocative being in the personal pronoun, *σύ* or *ὁμεῖς*, omitted: *Thou ... who art!* or *ye ... who are!*

Matt. vii. 23: *ἀποχωρεῖτε ... οἱ ἐργαζόμενοι τὴν ἀνομίαν*, *depart (ye who are) the workers of iniquity!*

Mark xiv. 36: *ἀββὰ ὁ πατήρ*, *Abba (Thou, who art) the Father!*

So when the Nominative adjective is in apposition with the Vocative case.

Rom. ii. 1: *ὦ ἄνθρωπε, πᾶς ὃ κρίνων*, *O man! (thou) who judgest, (I mean) every one!*

In Luke xii. 20, the Article is omitted, *Ἄφρων*, and, accordingly, we must understand, not a direct address, as E.V., *Thou fool!* but an exclamation, "How foolish thou art!" A parallel instance is to be found in Romans vii. 24: *ταλαίπωρος ἐγὼ ἄνθρωπος*, *O wretched man that I am!* and xi. 33, *ὦ βάθος πλούτου*, *O the depth of the riches!*

245. With the Vocative proper, the interjection *ὦ* is employed, chiefly in vehement expressions.

Matt. xv. 28: *ὦ γύναι, μεγάλη σου ἡ πίστις*, *O woman, great is thy faith!*

Acts xiii. 10 : ὁ πλήρης πάντος δόλου, *O full of all deceit !*

Gal. iii. 1 : ὁ ἀνόητοι Γαλάται, *O foolish Galatians !*

Sometimes, however, the interjection is employed (as in classical Greek) where no special vehemence is intended. So Acts i. 1, xviii. 14. But in such cases ὦ is more usually omitted (Luke xxii. 57 ; Acts i. 16, xiii. 15, xxvii. 25).

THE GENITIVE.

246. The Genitive Case (see § 11) primarily signifies *motion from*, answering to our question, *Whence ?* From this general meaning arise many modifications, including the several notions expressed in English by the prepositions *of* or *from*.

247. These modifications may be classed under the following heads :*

- | | |
|---------------------------|---------------|
| 1. Origin. | 4. Partition. |
| 2. Separation. | 5. Object. |
| 3. Possession. | 6. Relation. |
| 7. The Genitive Absolute. | |

The Genitive with Prepositions will be treated of hereafter. (See § 291, *seq.*)

I. Origin.

248. The Genitive is often used after substantives, to mark the source or author.

1 Thess. i. 3 : μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως καὶ τοῦ κόπου τῆς ἀγάπης καὶ τῆς ὑπομονῆς τῆς ἐλπίδος, *remembering your work*

* These significations are again reduced, by Dr. Donaldson and others, to three :—

- | | | |
|--------------|---------------|--------------|
| 1. Ablation. | 2. Partition. | 3. Relation. |
|--------------|---------------|--------------|

The name of the case, γενική, designates it as expressive of the *genus* to which anything is referred, whether as belonging to it or classed under it (Max Müller) ; or, according to others, the source from which it is *generated*, or supposed to spring.

of faith, and labour of love, and endurance of hope, i.e., the work springing from faith, the labour prompted by love, the endurance sustained by hope.

2 Cor. xi. 26 : κινδύνους ποταμῶν καὶ ληστῶν, *in dangers of rivers and robbers, i.e., occasioned by them.*

Romans iv. 13 : διὰ δικαιοσύνης πίστεως, *through the righteousness of faith.*

Romans xv. 4 : τῆς παρακλήσεως τῶν γραφῶν, *the comfort of the Scriptures.*

Col. i. 23 : ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου, *from the hope of the Gospel.*

Col. ii. 12 : διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ, *through the faith of the mighty working of God, i.e., mightily wrought by him.*

249. The Genitive, after many verbs expressive of sense or mental affections of various kinds, indicates the source from which the sensation or affection proceeds.

The full force of the Genitive is evident also in these cases. Thus, to smell a flower, really means to receive a certain impression *from* the flower. Compare the ordinary phrase, to *taste of* different viands. In another use, the object of sense itself becomes subject of the verb, and its quality is expressed by the following Genitive, as *this rose smells of musk.*

Again, to *recollect* is to remind myself *of* the object of thought ; the influence being regarded as passing from the object to the person. In like manner may be explained the phrases denoting other mental affections.

a. Verbs of Sense. (1) ἀκούω, *to hear :*

Mark ix. 7 ; Luke ix. 35 : αὐτοῦ ἀκούετε, *Hear him !*

John x. 3 : τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, *the sheep hear his voice.*

Luke xv. 25 : ἤκουσε συμφωνίας καὶ χορῶν, *he heard music and dancing.*

It will be seen that this verb is construed with a Genitive either of the person or the thing. Generally, however, the thing is in the Accu-

sative, as *the immediate object* (especially λόγον, λόγους, Matt. vii. 24, xiii. 20, &c.) When both are expressed together, the thing is in the Accusative, and the person in the Genitive (Acts i. 4); sometimes with a preposition (2 Cor. xii. 6; Acts x. 22). The Genitive of the thing probably inclines to the partitive sense. Compare Acts ix. 7, where of Saul's companions it is said, ἀκούοντες τῆς φωνῆς, *hearing the voice*, with ch. xxii. 9, τὴν φωνὴν οὐκ ἤκουσαν, *they heard not the voice*. They heard of the voice, i.e., its sound, but not *what it said*.

(2) γεύομαι, *to taste*:

Luke xiv. 24 : οὐδεὶς ... γεύσεται μου τοῦ δείπνου, *no one shall taste of my supper*.

Mark ix. 1 : οὐ μὴ γεύσωνται θανάτου, *shall by no means taste death*. So Luke ix. 27; John viii. 52; Heb. ii. 9.

In Heb. vi. 4, 5, the Genitive and Accusative are used in successive clauses, γευσάμενους τῆς δωρεᾶς, *having tasted of the Gift*; γευσάμενους Θεοῦ ῥήμα, *having tasted the word of God*.*

(3) θιγγάνω, *to touch*:

Heb. xii. 20 : κἂν θηρίου θίγῃ τοῦ ὄρους, *and even if a beast touch the mountain*. So xi. 28.

ψηλαφᾶω, *to handle, to touch closely*, governs the Accusative (Luke xxiv. 39; Acts xvii. 27; 1 John i. 1). "The mount that might be touched" (Heb. xii. 18), where this word is used, does not contradict v. 20, as it simply refers to the nature of the mountain, *palpable* or "material."

b. Verbs expressive of mental affections; as desire, caring for, despising:

Acts xx. 33 : ἀργυρίου ἢ χρυσοῦ ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα, *I desired no one's silver or gold or raiment*.

* Mr. Jelf (Kühner's Greek Grammar) explains the difference simply as a variation in the mode of expression; the Accusative calling attention rather to the *action*, the Genitive to the *material*, as in English, "He eats some meat" (Gen.); "He eats meat" (Acc.). Bengel's view of this passage is more subtle. "'The gift,'" he says, "can be only partially received in this life; while 'the Word' essentially belongs to us now." But see Alford's note, comparing the Accusative with that in John ii. 9.

Titus iii. 8 : ἵνα φροντίζωσι καλῶν ἔργων, *that they may be zealous of (careful to maintain, E.V.) good works.*

1 Tim. iii. 5 : πῶς ἐκκλησίας Θεοῦ ἐπιμελήσεται, *how shall he care for the church of God ?*

Heb. xii. 5 : μὴ ὀλιγῶρει παιδείας Κυρίου, *do not slight the chastisement of the Lord.*

c. Verbs of remembrance and forgetting :

Luke xvii. 32 : μνημονεύετε τῆς γυναικὸς Λώτ, *remember Lot's wife.*

Heb. xii. 5 : ἐκλέλησθε τῆς παρακλήσεως, *ye have forgotten the exhortation.*

Many grammarians prefer to class the Genitive after all these verbs under the head of "Partition." (See § 261, seq.)

250. Verbs of accusing, condemning, &c., take a Genitive of the charge, *i.e.*, of the source of the accusation.

Acts xix. 40 : ἐγκαλεῖσθαι στάσεως, *to be accused of sedition.*

The Genitive of the person is used after κατηγορέω, *to accuse*, lit., "to assert against one."

Matt. xii. 10 : ἵνα κατηγορήσωσιν αὐτοῦ, *that they might accuse Him.*

251. Adjectives and Verbs signifying plenty, want, fulness, and the like, are followed by a Genitive of that from which another is filled, &c

John i. 14 : πλήρης χάριτος καὶ ἀληθείας, *full of grace and truth.*

John xxi. 11 : τὸ δίκτυον ... μεστὸν ἰχθύων, *the net .. full of fishes.*

Luke i. 53 : πεινῶντας ἐνέπλησεν ἀγαθῶν, *He filled the hungry with good things.*

John ii. 7 : γεμίσατε τὰς ὑδρίας ὕδατος, *fill the water-pots with water.*

Romans iii. 23 : πάντες ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ, *all come short of the glory of God.*

James i. 5 : εἴ τις ὑμῶν λείπεται σοφίας, *if any of you lacketh wisdom.*

This Genitive is referred by some to the head of "Separation;" by others to "Partition."

II. *Separation, or Ablation*

252. Verbs of separation, as those denoting removal, difference, hindrance, and the like, take a Genitive as the case of their secondary object. (See § 186.)

Prepositions, however, are more generally inserted.

Luke xvi. 4 : ὅταν μετασταθῶ τῆς οἰκονομίας, *when I shall have been displaced from my stewardship.*

Acts xxvii. 43 : ἐκώλυσεν αὐτοὺς τοῦ βουλήματος, *he hindered them from their purpose.*

Eph. ii. 12 : ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ, *alienated from the commonwealth of Israel.*

1 Tim. i. 6 : ὧν τινες ἀστοχήσαντες, *from which some having gone wide in aim.**

1 Pet. iv. 1 : πέπανται ἁμαρτίας, *he hath ceased from sin.*

253. Under this head may be placed the important rule, that the object of comparison is expressed by the Genitive, whether after verbs, or, more usually, after adjectives in the comparative degree.

See on the Comparative, § 320. This Genitive, also, is one of Separation; the two things compared being mentally set apart *from* each other. So in Latin, the Ablative case is employed.†

When the word *than* is expressed in Greek (by the conjunction ἤ), the things compared are put in apposition.

i. Verbs:

1 Cor. xv. 41 : ἀστὴρ ἀστέρους διαφέρει, *star differeth from star.*

* Ellicott.

† The Hebrew language yet more clearly identifies comparison and separation, by its use of the preposition *from* with the simple adjective. Thus, "greater than he" would be expressed by the phrase, "great from him;" the Hebrews "conceiving pre-eminence as a taking out, a designating from the multitude" (Gesenius). So is Homer, ἐκ πάντων, *more than all*. In modern Greek, the preposition ἀπό is used after the comparative.

The verb διαφέρω often implies superiority.

Matt. x. 31 : πολλῶν στρουθίων διαφέρετε ὑμεῖς, *ye are better than many sparrows.*

So vi. 26, xii. 12 ; Luke xii. 7, 24 ; Gal. iv. 1, "is no better than a slave."

ii. Adjectives in the Comparative degree :

John xiii. 16 : οὐκ ἔστι δούλος μείζων τοῦ κυρίου, *a servant is not greater than his master.*

John xxi. 15 : ἀγαπᾷς με πλείον τούτων ; *lovest thou me more than these ?*

1 Tim. v. 8 : ἔστιν ἀπίστου χείρων, *he is worse than an unbeliever.*

The subject of comparison is sometimes repeated by implication in the object.

Mark iv. 31 : μικρότερος πάντων τῶν σπερμάτων, *less than all the seeds, although itself a seed.*

1 Cor. xiii. 13 : μείζων τούτων ἡ ἀγάπη, *love is greater than these ;* love, nevertheless, being one of the three.

A comparative and superlative are combined in Eph. iii. 8, so that the following Genitive may be referred to this rule or to the partitive construction : ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων τῶν ἁγίων, *to me, who am less than the least of all the saints.*

III. Possession.

254. The most frequent use of the Genitive is as the Possessive Case, generally with substantives.

Here, also, the fundamental meaning of the case as denoting *whence* is very apparent. From the notion of origination, by an easy transition, comes that of possession. Thus, "the sons of Zebedee" may be taken as "the sons *begotten by* Zebedee," or "the sons *belonging to* Zebedee ;" "the kingdom of heaven" may mean "the kingdom *set up by* heavenly powers," or "the kingdom *governed by* these powers." So, again, the notion of "belonging to" attaches to the Genitive where that of "originated by" has disappeared. *

* Compare Müller's "Lectures on the Science of Language," Vol. I., p. 105.

Mark i. 29 : ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου, *they came into the house of Simon and Andrew.*

Romans i. 1 : Παῦλος δοῦλος Ἰησοῦ Χριστοῦ, *Paul a servant of Jesus Christ.*

255. The Genitives of the personal pronouns are mostly employed in this sense instead of the possessive adjectival forms. So ἡ θυγάτηρ μου, *my daughter*; οἱ μαθηταὶ αὐτοῦ, *his disciples.* (See § 333.)

256. Words denoting kindred, &c., are often omitted before a Possessive Genitive, especially when they would stand in apposition with a proper name. Sometimes the Article of the omitted noun is inserted. (See §§ 194, 196.)

1. υἱός. Matt. iv. 21 : Ἰάκωβον τὸν τοῦ Ζεβεδαίου, *James the (son) of Zebedee.*

John vi. 71 : τὸν Ἰούδαν Σίμωνος, *(the) Judas (son) of Simon.*

John xxi. 15, 16, 17 : Σίμων Ἰωνᾶ, *Simon (son) of Jonas.*

2. πατήρ. Acts vii. 16 : Ἐμμὸρ τοῦ Συχέμ, *Hamor the (father) of Shechem.*

3. μήτηρ. Luke xxiv. 10 : Μαρία Ἰακώβου, *Mary the (mother) of James.* So Mark xv. 47, xvi. 1.

4. ἀδελφός. Luke vi. 16; Acts i. 13 : Ἰούδας Ἰακώβου, *Judas (the brother) of James*; as expressed, Jude 1.

5. γυνή. Matt. i. 6 : ἐκ τῆς τοῦ Οὐρίου, *from the (wife) of Uriah.* So John xix. 25.

6. οἵκειοι. 1 Cor. i. 11 : ὑπὸ τῶν Χλόης, *by the (kinsfolk) of Chloe.*

7. οἶκος or δῶμα. Mark v. 35 : ἀπὸ τοῦ ἀρχισυναγώγου, *from (the house) of the ruler of the synagogue.* This is clear, as the ruler was himself with Jesus. So, perhaps, John xviii. 28.

Acts ii. 27, 31 : εἰς ἄδου, “*thou wilt not abandon my soul*” to

(*the habitations*) of *Hades*; a classical phrase; or, "to (the power) of the unseen world." In Ps. xvi. 10, some copies of the LXX. read ἄδου, others ἄδην.

In Luke ii. 49, ἐν τοῖς τοῦ πατρὸς μου have been variously read, *in my Father's business*, or *in my Father's house* (plural, as in John xix. 27, τὰ ἴδια). The former gives the wider significance: "among my Father's matters" (Alford). So all the versions of the English Hexapla, Luther, De Wette.

257. Attribute or quality is often expressed by the Possessive Genitive of an abstract substantive.

In such cases the person or thing is spoken of as belonging to the virtue, vice, or other abstraction. The phrase may often be idiomatically rendered by turning the Genitive into an adjective. Thus, Luke xvi. 8, τῇ οἰκόνομον τῆς ἀδικίας, *the steward of injustice*, may be read *the unjust steward*. But such renderings lose the force of the original.

Rom. i. 26 : πάθη ἀτιμίας, *lusts of dishonour*.

Heb. ix. 10 : δικαιώματα σαρκός, *ordinances of flesh*.

1 Pet. i. 2 : ἐν ἁγιασμῷ πνεύματος, "*in sanctification of spirit*," "a spiritual sanctification."

James i. 25 : ἀκοατὴς ἐπιλησμονῆς, *a hearer of forgetfulness*, "a forgetful hearer."

James ii. 4 : κριταὶ διαλογισμῶν πονηρῶν, *judges of evil thoughts*, "evil-thinking judges."

258. To the strictly Possessive Genitive belong several phrases which have been otherwise interpreted—

2 Cor. iv. 6 : τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ, *of the knowledge of the glory of God*, i.e., the glory which belongs to God, and which He reveals in Christ; not, certainly, "the glorious God."

Eph. i. 6 : εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ, *to the praise of the glory of His grace*, i.e., the glory which characterizes Divine grace; not "glorious praise" or "glorious grace."

Col. i. 11 : κατὰ τὸ κράτος τῆς δόξης, *according to the power of His glory*; "not 'his glorious power' (Auth., Beza, &c.), but 'the power which is the peculiar characteristic of His glory;' the Genitive belonging to the category of the Possessive Genitive" (Ellicott).

Heb. i. 3: τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, *by the word of His power*; belonging to it, as its true utterance, “not,” says Alford, “to be weakened into the comparatively unmeaning ‘by His powerful word.’”

See also Rom. vii. 24; Col. i. 13; Rev. iii. 10.

259. The Genitive is occasionally used by way of apposition, as if with some such ellipsis as *consisting of*, or *bearing the name of*. Compare the English idiom, *the City of Jerusalem*, where Jerusalem is the city.

This rule is an exception to the ordinary construction. The usual idiom in Greek is *the city, Jerusalem*.

2 Pet. ii. 6: πόλεις Σοδόμων καὶ Γομόρρας, *(the) cities of Sodom and Gomorrah*.

John ii. 21: περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ, *concerning the temple of his body*.

Rom. iv. 11: σημεῖον ἔλαβε περιτομῆς, *he received the sign of circumcision*. So Acts iv. 22.

2 Cor. v. 1: ἡ οἰκία τοῦ σκηνους, *the house of (our) tabernacle*.

2 Cor. v. 5: τὸν ἀρραβῶνα τοῦ Πνεύματος, *the earnest of the Spirit*. So ch. i. 22. Compare Romans viii. 23.*

See also Eph. vi. 14–16; Heb. vi. 1; and many other passages.

The difficult phrase, Eph. iv. 9, εἰς τὰ κατώτερα τῆς γῆς, has by many interpreters been regarded as an instance of the Genitive of Apposition: “to the lower earth,” “to earth beneath,” contrasted with such phrases as “the height of heaven” (Isa. xiv. 14). See Bishop Ellicott’s note, in which the opposite view (the descent into Hades) is maintained.

260. Position of the Genitive.

a. The Genitive is usually placed after the governing noun.

When both nouns have the Article, each is usually preceded by its own. In classic Greek, the Article of the governing noun usually stands first in the phrase; then the governed Article and Genitive; and lastly,

* “The first fruits (of our inheritance) consisting of the Holy Spirit” (Dr. Vaughan on Rom. viii. 23. So Winer.

the governing noun. This arrangement is very rarely followed in the New Testament : 1 Pet. iii. 20, ἡ τοῦ Θεοῦ μακροθυμία, *the long-suffering of God* ; Heb. xii. 2, τὸν τῆς πίστεως ἀρχηγόν, *the author of the faith*. Occasionally the Article of the governing noun is repeated before the Genitive ; also a classic idiom (see § 196), 1 Cor. i. 18, ὁ λόγος ὁ τοῦ σταυροῦ, *the doctrine of the Cross*.

b. But the Genitive precedes—

1. When one Genitive belongs to more than one substantive—

Acts iii. 7 : αὐτοῦ αἱ βάσεις καὶ τὰ σφυρά, *his feet and ankle-bones*.

2. When the word in the Genitive is emphatic. The emphasis may arise—

(a) From antithesis—

Phil. ii. 25 : τὸν συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον, *my fellow-soldier, but your messenger*. See also Eph. vi. 9 ; Heb. vii. 22, &c.

(b) From the Genitive containing the principal notion—

Rom. xi. 13 : ἐθνῶν ἀπόστολος, *apostle of Gentiles*. See also 1 Cor. iii. 9 ; Titus i. 7 ; James i. 26, &c.

In Heb. vi. 2, βαπτισμῶν διδαχῆς, it has been questioned which word is the governing one, *doctrine of baptisms*, or, *baptisms of doctrine*. Winer favours the latter (Grammar, § xxx. 3, note 4).

IV. Partition.

261. Closely connected with the fundamental notion of the Genitive is that of participation. The part is taken *from* the whole.

1 Pet. i. 1 : ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς, *to elect sojourners of (the) dispersion*.

Matt. xv. 24 : τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ, *the lost sheep of the house of Israel*.

262. This Genitive is most commonly found after partitive adjectives, the indefinite and interrogative pronouns, with the numerals, and adjectives in the superlative degree.

Partitive Adjectives.

Matt. iii. 7 : πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων, *many of the Pharisees and Sadducees*.

Luke xix. 8 : τὰ ἡμίση τῶν ὑπαρχόντων *the half (halves) of my goods.*

Acts xvii. 12 : ἀνδρῶν οὐκ ὀλίγοι, *of men not a few.*

Matt. xv. 37 : τὸ περισσεῦον τῶν κλασμάτων, *the remaining (part) of the broken pieces.*

Pronouns.

Matt. ix. 3 : τινὲς τῶν γραμματέων, *some of the Scribes.*

Acts v. 15 : ἐπισκίαση τινὶ αὐτῶν, *might overshadow any of them.*

Luke x. 36 : τίς οὖν τούτων, *which, then, of these ?*

Numerals—Cardinal, Ordinal, Negative.

Matt. v. 29 : ἐν τῶν μελῶν σου, *one of thy members.*

Acts x. 7 : φωνήσας δύο τῶν οἰκετῶν, *having called two of the domestics.*

Rev. viii. 7 : τὸ τρίτον τῆς γῆς, *the third of the land.* . So vv. 8-18.

Mark xi. 2 : οὐδεὶς ἀνθρώπων, *lit., no one of men.*

But the preposition ἐκ is more frequently used after numeral adjectives.

Superlatives.

1 Cor. xv. 9 : ὁ ἐλάχιστος τῶν ἀποστόλων, *the least of the apostles.*

263. Verbs of partaking are followed by a Genitive.

1 Cor. x. 21 : τραπέξης Κυρίου μετέχειν, *to partake of the table of the Lord.* Once this verb is found with ἐκ, ver. 17.

Heb. ii. 14 : τὰ παῖδια κεκοινωνήκε σαρκὸς καὶ αἵματος, *the children are partakers of flesh and blood.* This verb is found also with a Dative, Rom. xv. 27 ; 1 Tim. v. 22 ; 1 Pet. iv. 13 ; 2 John 11.

Heb. xii. 10 : μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ, *to partake his holiness.*

264. So also verbs which signify to take hold of, to attain, when a part is implied.

Luke xx. 35 : τοῦ αἰῶνος ἐκείνου τυχεῖν, *to attain that world.*

Luke viii. 54 : κρατήσας τῆς χειρὸς αὐτῆς, *having taken hold of her hand.*

The strictly partitive sense is well illustrated by this verb. When the *whole* is grasped, κρατέω takes an Accusative, as in Matt. xiv. 3, &c.

Some verbs of this class are followed in the Middle voice by a partitive Genitive, whereas in the Active they would take an Accusative.

Matt. vi. 24 : τοῦ ἐνὸς ἀνθέξεται, *he will cleave to the one.*

Matt. xiv. 31 : ἐπέλάβετο αὐτοῦ, *he took hold of him.*

For the force of the Middle, see § 355. "Holding one's self by the given object" is implied.

265. Adverbs of time are followed by a partitive Genitive.

Matt. xxviii. 1 : ὅψε δὲ σαββάτων, *and late upon the sabbath.*

Mark xvi. 2 : λίαν πρῶτ τῆς μιᾶς σαββάτων, *very early on the first day of the week.*

Heb. ix. 7 : ἀπαξ τοῦ ἐνιαυτοῦ, *once in the year.*

So Luke xvii. 4, xviii. 12. Compare the English colloquialism, *late of an evening.*

266. Certain Genitive phrases are used, in the partitive sense, to denote time or place.

So Matt. ii. 14 : νυκτός, *by night*; Luke xviii. 7 : ἡμέρας καὶ νυκτός, *day and night*; Gal. vi. 17 : τοῦ λοιποῦ, *for the rest* (future); Luke v. 19 : ποίας (ὁδοῦ) εἰσενέγκωσιν αὐτόν, *by what (way) they might bring him in.*

Prepositions are, however, more generally employed to define these relations.

267. The verb *to be* is often followed by a Genitive in the partitive sense.

Heb. x. 39 : ἡμεῖς δὲ οὐκ ἐσμέν ὑποστολῆς ... ἀλλὰ πίστεως, *but we are not of a desertion* (literally), *but of faith.*

Rom. ix. 9 : ἐπαγγελίας γὰρ ὁ λόγος οὗτος, *for this word (is) one of promise.*

The Genitive in this connexion may, however, have other significations, as, *e.g.*, that of Possession—

1 Cor. iii. 21 : πάντα ὑμῶν ἐστιν, *all things are yours.*

1 Cor. vi. 19 : οὐκ ἐστὲ ἐαυτῶν, *ye are not your own.*

In general, the verb *to be*, followed by a Genitive, implies an ellipsis, such as *part, characteristic, property, &c.*

V. Object.

268. The Genitive case is often *objectively* employed,* that is, it expresses the object of some feeling or action, and may be rendered by various prepositions, as below.

The fundamental meaning of the Genitive is here also very apparent, the object of a sentiment being, in another view of it, the source or occasion of its existence. Thus ἔχετε πίστιν Θεοῦ (Mark xi. 22), *have faith in (or towards) God*, really means, “have such faith as His character excites.” Compare Col. ii. 12.

Luke vi. 12 : ἐν τῇ προσευχῇ τοῦ Θεοῦ, *in prayer to God.*†

John ii. 17 : ὁ ζήλος τοῦ οἴκου σου, *the zeal concerning thy house* ; compare Titus ii. 14.

John xvii. 2 : ἐξουσίαν πάσης σαρκός, *power over all flesh.* For similar constructions of ἐξουσία, see Matt. x. 1 ; Mark vi. 7 ; 1 Cor. ix. 12.

Acts iv. 9 : εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, *for a benefit conferred on an impotent man.*

Heb. xi. 26 : τὸν ὀνειδισμόν τοῦ Χριστοῦ, *the reproach in connexion with the Christ* (as the hope of Israel).

1 Pet. ii. 19 : διὰ συνείδησιν Θεοῦ, *on account of conscience toward God.*

* Compare Angus's “Handbook to the English Language,” § 384.

† Some, less naturally, interpret the phrase, *in the place of prayer* to God, comparing the passage with Acts xvi. 13, “where there was accustomed to be *prayer*,” as E. V., Alford ; *a place of prayer*, Neander, Meyer, Hackett, &c.

Rom. x. 2: ζήλον Θεοῦ ἔχουσιν, *they have a zeal toward God.*

2 Cor. x. 5: εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ, *to the obedience rendered to Christ.* But ὑπακοὴ πίστεως, Rom. i. 5, is *obedience springing from faith.*

Col. ii. 18: θρησκεία τῶν ἀγγέλων, *worship paid to angels.* (See Ellicott, *in loc.*)

269. Some phrases are susceptible of either a possessive (attributive, subjective), or an objective signification. Thus, ἡ ἀγάπη Θεοῦ, *the love of God*, may mean, the love which God possesses as His attribute, that which He bears to us, or that which is borne towards Him. A few important passages may be subjoined by way of illustration.

Passages with ἀγάπη and a *subjective* Genitive—

2 Cor. xiii. 13: *the love of God ... be with you.*

Rom. viii. 35: what shall separate us from the *love of Christ*? So ver. 39.

Eph. iii. 19: to know the *love of Christ* which passeth knowledge.

2 Cor. v. 14: the *love of Christ* constraineth us. Not our love to Christ, but His love to us.

In the following, the Genitive seems *objectively* used—

John v. 42: ye have not the *love of God* in you. So 1 John ii. 15.

1 John ii. 5: in him is the *love of God* perfected.

2 Thess. iii. 5: the Lord direct your hearts *into the love of God.*

In Romans v. 5, "*the love of God* is shed abroad in our hearts," Dr. Vaughan writes of the subjective and objective interpretations, that the two ideas may be included. See 1 John iv. 16, v. 3: "the two are but opposite aspects of the same love; the sense of God's love is not *the* cause only, but the essence of ours. 1 John iv. 19."

2 Cor. v. 11: εἰδότες τὸν φόβον τοῦ Κυρίου, *knowing the fear of the Lord*, generally taken as subjective, as E. V., "the terror of the Lord," belonging to Him as Judge; but everywhere else the phrase is objective—fear, *i.e.*, reverence towards Him. So Alford renders here, *conscious* of the fear of the Lord; but doubtfully. For other passages, see Acts ix. 31; Rom. iii. 18; 2 Cor. vii. 1; Eph. v. 21.

VI. *Relation.*

270. Closely connected with the objective use of the Genitive are cases where a more general relation is signified; some such prepositional phrase as *in respect of* being applicable, while the context shows the kind of relation intended.

This general way of expressing relation is often not so much ambiguous as comprehensive. Thus, in the frequent phrase, τὸ εὐαγγέλιον τοῦ Χριστοῦ, *the Gospel of Christ*, it is needless to ask whether the meaning be the Gospel from Christ as its author,* about Christ as its subject,† or in the prerogative of Christ as its administrator.‡ Each of these thoughts is but one element in the analysis of the phrase.

Mark i. 4 : βάπτισμα μετανόας, *a baptism which had reference to repentance.*

John v. 29 : ἀνάστασιν ζωῆς ... ἀνάστασιν κρίσεως, *resurrection in order to life ... in order to condemnation.*

John vii. 35 : τὴν διασπορὰν τῶν Ἑλλήνων, *the dispersion (of the Jews) among the Greeks (Gentiles.)*

Romans v. 18 : δικαίωσιν ζωῆς, *justification in order to life.*

Romans viii. 36 : πρόβατα σφαγῆς, *sheep doomed to slaughter.*

Rom. vii. 2 : ἀπὸ τοῦ νόμου τοῦ ἀνδρός, *the law of the husband, i.e., that which defines the relation.*§

Rom. xiii. 3 : φόβος τῶν ἀγαθῶν ἔργων, *a terror in respect to good works.*

Ephes. iv. 16 : διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας, *through every joint (which is) for the purpose of the supply.* See Ellicott, *in loc.*, who compares the phrase with τὰ σκεύη τῆς λειτουργίας, Heb. ix. 21, *the vessels of the ministering.*

* So *the Gospel of God*, Rom. i. 1, &c.

† Compare the phrase, *Gospel of the Kingdom*, Matt. iv. 23, ix. 35.

‡ In the language of the Apostle Paul, *my Gospel* is evidently the Gospel entrusted to and preached by me, Rom. ii. 16; xvi. 25; 2 Tim. ii. 8.

§ See Winer, who quotes Old Testament parallels, Lev. vii. 1; xiv. 2, xv. 32; Numb. vi. 13, 21.

Phil. iv. 9 : ὁ Θεὸς τῆς εἰρήνης, *the God who bestows peace*, or perhaps a Genitive of quality.

In most of these instances, a preposition with its case would be an equally idiomatic usage.

271. The Genitive is also used after adjectives, as after nouns (§ 256), to denote various kinds of relation. Examples of this in the general sense are such as the following :—

Heb. v. 13 : ἄπειρος λόγου δικαιοσύνης, *unskilled in respect of the word of righteousness*.

Heb. iii. 12 : καρδιά πονηρὰ ἀπιστίας, *a heart wicked in respect to unbelief* (Winer).

James i. 13 : ἀπείραστος κακῶν, *unversed in things evil* (Alford).

272. Adjectives, especially, signifying worthiness, fitness, or their opposites, take a following Genitive. So also their adverbs.

Matt. iii. 8 : καρπὸν ἄξιον τῆς μετανοίας, *fruit meet for repentance*.

Matt. x. 10 : ἄξιος ὁ ἐργάτης τῆς τροφῆς αὐτοῦ, *the workman is worthy of his maintenance*.

1 Cor. vi. 2 : ἀνάξιοι ἐστε κριτηρίων ἐλαχίστων, *are ye unworthy of (incompetent for) the least decisions?*

Rom. xvi. 2 : ἀξίως τῶν ἁγίων, “*worthily* (in a manner becoming) *the holy*,” “as becometh saints,” E.V.

See also Eph. iv. 1; Phil. i. 27; Col. i. 10; 1 Thess. ii. 12; 3 John 6.

273. So, in general, price, equivalent, penalty, and the like, are expressed by the Genitive.

Matt. x. 29 : οὐχὶ δύο στρούθια ἀσσαρίου πωλεῖται; *are not two sparrows sold for a farthing?*

Rev. vi. 6 : χοῖνιξ σίτου δηναρίου καὶ τρεῖς χοίνικες κριθῶν δηναρίου, *a measure of wheat for a denarius, and three measures of barley for a denarius*.

274. In a few instances, one noun governs two Genitives in different relations.

Acts v. 32 : ἡμεῖς ἐσμεν αὐτοῦ μάρτυρες τῶν ῥημάτων τούτων, *we are his (possess.) witnesses of (remote obj.), or in respect to, these things.*

2 Cor. v. 1 : ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους, *our (possess.) earthly house of the tabernacle (appos.)*

Phil. ii. 30 : τὸ ὑμῶν ὑστέρημα τῆς λειτουργίας, *your lack in respect of the service.*

2 Pet. iii. 2 : τῆς τῶν ἀποστόλων ὑμῶν ἐντολῆς τοῦ Κυρίου, *the commandment of the Lord (orig.), given by (remote obj.) your apostles.* The ordinary reading has ἡμῶν, but even then the reading of E.V. is inadmissible.

The two Genitives in John vi. 1, ἡ θάλασσα τῆς Γαλιλαίας, τῆς Τιβερίδος, are virtually in apposition, *the sea of Galilee (as the Jews call it), of Tiberias (as the Gentiles)*, one name denoting the country, the other the city. So we might say, "the Lake of the Four Cantons, of Lucerne."

The dependence of successive Genitives *on each other* is frequent, as many foregoing examples will show.

VII. The Genitive Absolute.

275. A Genitive noun, in agreement with a participle expressed or understood, often occurs in a subordinate sentence *absolutely*, i.e., without immediate dependence on any other words. The noun, in these cases, is to be translated first, without a preposition, then the participle. In idiomatic English, a conjunction must often be supplied.

It will be observed that the Genitive in this construction refers to some other than the Subject of the principal sentence.

Equivalent idioms are in English the nominative absolute, in Latin the ablative absolute.

Matt. i. 18 : μνηστεύσεως ... Μαρίας, *Mary having been betrothed.*

Matt. i. 20 : ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, *and he having reflected on these things, i.e., when he reflected.*

Matt. ii. 1 : τοῦ Ἰησοῦ γεννηθέντος, *Jesus having been born, i.e., when Jesus was born.*

Matt. ii. 13 : ἀναχωρησάντων δὲ αὐτῶν, *and they having departed, i.e., when they departed.*

Matt. xvii. 9 : καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους, *they descending from the mountain, i.e., while they were descending.*

Heb. iv. 1 : καταλειπομένης ἐπαγγελίας, *a promise being (still) left.* (See Alford's note.)

The Genitive Absolute, says Dr. Donaldson, is originally causal, in conformity with the primary notion of the case. Hence arise, by way of analogy, its other uses as denoting accessories of time, manner, or circumstance. The tense of the participle greatly determines the force of the phrase. (See § 393.)

THE DATIVE.

276. In its primary local sense (see § 11), the Dative implies juxtaposition.* Hence the various modifications of its meaning, which may be classed as follows:—

- | | |
|------------------|---------------|
| 1. Association. | 3. Reference. |
| 2. Transmission. | 4. Accessory. |

The Dative in a sentence is generally an indirect complement of the Predicate, or “remote object.” (See § 186.)

I. Association.

277. *a.* Verbs signifying intercourse, companionship, and the like, are often followed by a Dative.

Matt. ix. 9 : ἀκολουθεῖ μοι, *follow me.*

Luke xv. 15 : ἐκολλήθη ἐν τῶν πολιτῶν, *he attached himself to one of the citizens.*

Acts xxiv. 26 : ὠμίλει αὐτῷ, *he conversed with him.*

* The Greek Dative is therefore diametrically opposed to the Genitive. 1. The latter signifies separation, the former proximity. 2. The latter denotes subtraction, the former addition. 3. The latter expresses comparison of different things, the former equality, or sameness. — Dr. Donaldson.

Rom. vii. 2 : ἀνδρὶ δέδεται, *she is bound to a husband.*

James iv. 8 : ἐγγίσατε τῷ Θεῷ, καὶ ἐγγίει ὑμῖν, *draw near to God, and he will draw near to you.*

b. Likeness, fitness, equality, and their opposites, are marked by a Dative after adjectives and verbs.

Matt. xxiii. 27 : ὁμοιάζετε τάφοις κεκονιαμένοις, *ye are like unto whitened sepulchres.*

Luke xiii. 18 : τίني ὁμοιώσω αὐτήν; *to what shall I liken it?*

James i. 6 : ὅμοιος κύματι θαλάσσης, *he is like a wave of the sea.*

Eph. v. 3 : καθὼς πρέπει ἁγίοις, *as it becometh saints.*

Matt. xx. 12 : ἴσους ἡμῖν αὐτοὺς ἐποίησας, *thou madest them equal with us.*

c. After a substantive verb, the Dative often denotes possession or property.

Matt. xviii. 12 : εἰν γένηται τινὶ ἀνθρώπῳ ἑκατὸν πρόβατα, *if a man have (if there be to any man) a hundred sheep.*

Acts viii. 21 : οὐκ ἔστι σοι μερίς οὐδὲ κλῆρος ἐν τῷ λόγῳ τούτῳ, *thou hast not (there is to thee) part nor lot in this matter.*

The verb is sometimes omitted.

2 Cor. vi. 14 : τίς γὰρ μετοχὴ δικαιοσύνης καὶ ἀνομίας, *for what participation have righteousness and iniquity?*

II. Transmission.

278. a. Verbs of giving, whether active or passive, are followed by a Dative of the person.

After the active verb, the thing (Accusative) is the *direct*, the person (Dative) the *indirect* object. (See § 186.)

Matt. vii. 6 : μὴ δῶτε τὸ ἅγιον τοῖς κυσὶ, *give not that which is holy to the dogs.*

Matt. vii. 7 : αἰτεῖτε, καὶ δοθήσεται ὑμῖν, *ask, and it shall be given unto you.*

Rom. i. 11: ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικόν, *that I may impart to you some spiritual gift.*

Heb. ii. 5: οὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην τὴν μέλλουσαν, *for he did not subject the world to come unto angels.*

b. The Dative also indicates the receiver of information, tidings, command.

So in the common λέγω ὑμῖν, *I say unto you.*

Matt. xiii. 3: ἐλάλησεν αὐτοῖς πολλά, *he spake many things to them.*

1 Cor. v. 9: ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, *I wrote (or have written) to you in my letter.*

Luke iv. 18: εὐαγγελίσασθαι πτωχοῖς, *to preach glad tidings to the poor*; LXX., Isa. lxi. 1 (also with Accusative).

Acts i. 2: ἐντειλάμενος τοῖς ἀποστόλοις, *having given commandment to the apostles.*

But κελεύω, *to order*, governs the Accusative.

c. Words denoting assistance, succour, &c., are followed by a Dative.

Matt. iv. 11: καὶ διηκόνουν αὐτῷ, *and they ministered unto him.*

Matt. xv. 25: Κύριε, βοήθει μοι, *Lord, help me!*

d. The object of a mental affection, as esteem, anger, worship, &c., also obedience and faith, is often expressed by a Dative.

The Genitive in a similar connexion expresses the source of the feeling. (See § 249.)

But the construction with prepositions is generally preferred, as giving additional precision and emphasis.

Matt. vi. 25: μὴ μεριμνᾶτε τῇ ψυχῇ, *care not for your life.* So Luke xii. 22. But with περί, Matt. vi. 28, Luke xii. 26; with ἐπέρ, 1 Cor. xii. 25; with Accusative, 1 Cor. vii. 32-34.

Matt. v. 22: ὁ ὀργιζόμενος τῷ ἀδελφῷ, *he who is angry with his brother.** With ἐπί, Rev. xii. 17.

* The following word εἰκῇ, *without a cause*, should probably be omitted. Lachmann, Tischendorf, &c.

Gal. i. 10 : ζητῶ ἀνθρώποις ἀρέσκειν ; *do I seek to please men ?*

Matt. ii. 2 : ἤλθομεν προσκυνῆσαι αὐτῷ, *we are come to worship him* ; always with Dative in Matt., Mark, and Paul (except Matt. iv. 10, from LXX.), in other books with Dative or Accusative.

Matt. xxi. 25 : οὐκ ἐπιστεύσατε αὐτῷ, *ye believed him not* ; also with ἐπὶ (Dative), ἐπί (Accusative), and εἰς.

Acts v. 36, 37 : ὅσοι ἐπέειθοντο αὐτῷ, *as many as obeyed him*.

Rom. x. 16 : οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ, *they did not all obey the Gospel*.

III. Reference.

279. The person or thing in respect of whom or which anything is done, whether to benefit or injure,* or in any other way, may be expressed by the Dative. This reference may generally be expressed in English by the preposition *for*.

Matt. iii. 16 : ἀνεῴχθησαν αὐτῷ οἱ οὐρανοί, *the heavens were opened for him*.

Matt. xvii. 4 : ποιήσω ὧδε τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσεὶ μίαν καὶ Ἠλῆ μίαν, *let me make here three tabernacles, one for thee, and one for Moses, and one for Elias*.

Rom. vi. 2 : οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, *we who died to sin*.

2 Cor. v. 13 : εἴτε γὰρ ἐξέστημεν, Θεῷ, εἴτε σωφρονούμεν, ὑμῖν, *for whether we were beside ourselves, (it was) for God, whether we are sober, (it is) for you*.

James iii. 18 : καρπὸς ... σπείρεται τοῖς ποιοῦσιν εἰρήνην, *the fruit of righteousness is sown for them that make peace*.

Heb. iv. 9 : ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ Θεοῦ, *there remaineth therefore a sabbath-keeping for the people of God*.

Matt. xxiii. 31 : μαρτυρεῖτε ἑαυτοῖς, *ye bear witness against yourselves*. See also James v. 3 ; and compare 1 Cor. iv. 4.

Rom. vi. 20 : ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ, *ye were free in regard to righteousness* ; not simply "from righteousness," which would have required the Genitive.

* Latin, *Dativus commodi vel incommodi*.

To this use of the Dative may be attributed the phrase, τί ἐμοὶ καὶ σοί; *what have I to do with thee?* lit., *what is for me and thee?* i.e., *what have we in common?* Mark v. 7 (Matt. viii. 29); John ii. 4, &c.

IV. Accessory Circumstance.

280. a. The mode of an action is expressed by the Dative.

Acts xi. 23: παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν τῷ Κυρίῳ, *he was exhorting all to cleave to the Lord with the purpose of the heart.*

1 Cor. x. 30: εἰ ἐγὼ χάριτι μετέχω, *if I partake with thankfulness.*

Phil. i. 18: παντὶ τρόπῳ, εἴτε προφάσει, εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται, *in every way, whether in pretence or truth, Christ is preached.*

See also Acts xv. 1; 2 Cor. iii. 18; Eph. v. 19, &c.

b. A modal Dative sometimes emphatically repeats the notion of the verb. See an analogous idiom with the Accusative (§ 282), and with the Predicate Participle (§ 394, i., 3, d.) This Dative may have a qualifying adjective.

James v. 17: προσευχῇ προσήξατο, *he prayed with prayer, i.e., he prayed earnestly.*

Mark v. 42: ἐξέστησαν ἐκστάσει μεγάλῃ, *they were astonished with a great astonishment, i.e., were greatly astonished.* See also 1 Pet. i. 8.

For other examples, see Matt. xv. 4; Luke xxii. 15; John iii. 29; Acts iv. 17, v. 28, xxiii. 14.

For modal Datives that have become actual Adverbs, see § 400.

c. The Dative is used to denote the cause or motive.

Rom. iv. 20: οὐ διεκρίθη τῇ ἀπιστίᾳ ἀλλ' ἐνεδυναμώθη τῇ πίστει, *he hesitated not through unbelief, but was strong through faith.*

Gal. vi. 12: ἵνα μὴ τῷ σταυρῷ τοῦ Χριστοῦ διώκωνται, *that they may not be persecuted for the cross of Christ.*

1 Pet. iv. 12: *μὴ ξενίζεσθε τῇ ἐν ὑμῶν πυρώσει*, *be not dismayed* (lit., “be not as strangers”) *at the conflagration* (which has broken out) *among you*.

d. The Dative is also the case of the Instrument.

Matt. iii. 12: *τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ*, *but the chaff he will burn with unquenchable fire*.

Acts xii. 2: *ἀνέιλε δὲ Ἰάκωβον ... μαχαίρᾳ*, *and he slew James with (the) sword*.

Rom. i. 29: *πεπληρωμένους πάσῃ ἀδικίᾳ, πονηρίᾳ, πλεονεξίᾳ, κακίᾳ*, *being filled* (utterly engrossed) *by all iniquity, depravity, greed, baseness*. “Filled *with*” would have required the Genitive. (See § 265, and compare 2 Cor. vii. 4.)*

Eph. ii. 5, 8: *χάριτί ἐστε σεσωσμένοι*, *by grace ye have been saved*. In Romans viii. 24, *τῇ γὰρ ἐλπίδι ἐσώθημεν* may be rendered, *for we were saved by hope* (instrumental), or *in hope* (modal).

2 Pet. i. 3: *τοῦ καλέσαντος ἡμᾶς ἰδίᾳ δόξῃ καὶ ἀρετῇ*, *of him who called us by his own glory and virtue*. The reading is that of Lachmann and Tischendorf, but the received text gives the same meaning. “To glory and virtue” is manifestly incorrect. (See Alford’s note.)

See further 1 Cor. xv. 10; Titus iii. 7; 1 Pet. i. 18; Eph. i. 13; and many other passages.

Hence the verb *χράσθαι*, *to use as an instrument*, is followed by a Dative.

2 Cor. iii. 12: *πολλῇ παῤῥησίᾳ χρώμεθα*, *we employ much boldness*.

So Acts xxvii. 3, 17; 1 Cor. ix. 12, 15; 2 Cor. i. 17; 1 Tim. i. 8, v. 23. In 1 Cor. vii. 31, the best MSS. read the Accusative, *τὸν κοσμόν*.

e. From denoting the instrument, the Dative sometimes appears to take the signification of the agent, being used after Passive

* In Eph. iii. 19, *εἰς* conveys a different notion again, “that ye may be filled up to all the fulness of God.”

verbs where we might expect the more usual *ὑπό* with a Genitive (which see, § 304).

Luke xxiii. 15 : οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ, *nothing worthy of death has been done by him.*

2 Cor. xii. 20 : καὶ γὰρ εὑρεθῶ ὑμῖν, *and I should be found by you.* Compare 2 Pet. iii. 14, and Rom. x. 20, from LXX.; Isa. lxxv. 1.

Luke xxiv. 35 : ὡς ἐγνώσθη αὐτοῖς, *how he was known by them.* Compare Phil. iv. 5.

The passive Aorist of *δράω*, *to see* (ᾤφθην, see §103, 4), is generally construed with the Dative, as 1 Tim. iii. 16, ᾤφθη ἀγγέλοις, *he was seen by angels.* Here, however, the notion is rather that of *appearing to*, so that the Dative is regular. And in some of the other instances a somewhat similar explanation may be given, as in the last : “he was made known to them.”

In Matt. v. 21, ἐρρήθη τοῖς ἀρχαίοις, the best commentators render, *it was said to the ancients*, not “by them,” as E.V.

f. That in which a quality inheres, “the *sphere*,” is expressed by the Dative.

Matt. v. 3 : οἱ πτωχοὶ τῷ πνεύματι, *the poor in spirit.* Ver. 8 : οἱ καθαροὶ τῇ καρδίᾳ, *the pure in heart.*

Acts xiv. 8 : ἀδύνατος τοῖς ποσίν, *impotent in his feet.*

1 Cor. vii. 34 : ἵνα ἡ ἁγία καὶ σῶματι καὶ πνεύματι, *that she may be holy both in body and spirit.*

1 Cor. xiv. 20 : μὴ παιδία γίνεσθε ταῖς φρεσίν ἀλλὰ τῇ κακίᾳ νηπιάζετε, *be not children in understanding, but be infants in malice* (Dative of mode).

Eph. ii. 3 : ἡμεν τέκνα φύσει ὀργῆς, *we were in nature children of wrath.*

This use of the Dative evidently springs from its original local import. The “local Dative” is not found in the New Testament, excepting (1) in the phrase *by the way*, or *ways*, ὁδῷ, ὁδοῖς, where the way is regarded as the *instrument* : James ii. 25 ; 2 Pet. ii. 15 ; and (2) connected with the figurative use of *πορεύομαι*, *περιπατέω*, *to walk*, as Acts ix. 31, xiv. 16 ; 2 Cor. xii. 18, &c.

g. Accessories of time are marked by the Dative, as—

(1) A space of time, *for*.

Acts xiii. 20 : ὥς ἔτεσι τετρακοσίοις καὶ πενήκοντα ἔδωκε κριτάς, *for about four hundred and fifty years he gave judges.*

See also Luke viii. 29 ; John ii. 20 ; Acts viii. 11 ; Rom. xvi. 25.

The Accusative is more frequently used. (See § 286 ; also under διὰ, § 299.)

(2) A point of time, *at, on*, when particularized or specified.

Mark vi. 21 : Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίησε, *Herod on his birthday made a banquet.*

But where the point is not specified, the Genitive is used. (See § 266.)

Matt. xx. 19 : τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται, *on the third day he shall be raised.*

Luke xiv. 3 : εἰ ἔξεστι τῷ σαββάτῳ θεραπεύειν ; *is it lawful to heal on the Sabbath ?*

The preposition ἐν is frequently inserted in this connexion. (See § 295.)

THE ACCUSATIVE.

281. The Accusative primarily denotes that towards which motion is directed. Hence its use to complete the notion of the Predicate.*

The Accusative expresses the immediate Object of a transitive verb.

Matt. iv. 21 : εἶδεν ἄλλους δύο ἀδελφούς ... καὶ ἐκάλεσεν αὐτούς, *he saw other two brothers...and called them* (transitive active).

* "The Accusative," says Dr. Donaldson, "has the following applications in Greek Syntax :—It denotes (*a*) motion to an object ; (*b*) distance in space ; (*c*) duration in time ; (*d*) the immediate object of a transitive verb ; (*e*) the more remote object of any verb, whether it has another Accusative or not ; (*f*) the Accusative of cognate signification, *i.e.*, the secondary predication by way of emphasis of that which is already predicated by the verb itself ; (*g*) an apposition to the object of the whole sentence ; (*h*) the subject of the objective sentence, when this is expressed in the infinitive mood."—*Greek Grammar*, p. 497.

Acts i. 18: ἐκτίσατο χωρίον, *he purchased a field* (transitive dependent).

a. It should be noted that some verbs which in English are intransitive, *i.e.*, complete in themselves as predicates, and which *extend* their meaning by the use of prepositions, are transitive in Greek, and therefore require an Accusative to *complete* their meaning.

Thus, English: "whosoever shall be ashamed *of* me and *of* my works."

Greek: ὅς γὰρ ἂν ἐπαισχυθῇ με καὶ τοὺς ἐμούς λόγους (Mark viii. 38).

Acts xiv. 21: εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην καὶ μαθητεύσαντες ἱκανούς, *and having preached the Gospel in that city and made many disciples*, lit., "having evangelized that city and discipled many."

The two verbs in this passage, however, with some others, vary in their use. (See Vocabulary.)

b. Generally, the employment of the same verb in different places as transitive and neuter may be explained by change of meaning, or a variation in emphasis.

So 1 Cor. vi. 18: φεύγετε τὴν πορνείαν, *flee fornication*, avoid it.

1 Cor. x. 14: φεύγετε ἀπὸ τῆς εἰδωλολατρείας, *flee from idolatry*, make good your escape from it.

Matt. x. 28: μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτείνοντων τὸ σῶμα, κ.τ.λ.... φοβήθητε δὲ μᾶλλον τὸν δυνάμενον, κ.τ.λ., *be not afraid of those who kill the body...but fear him who is able to destroy, &c.*

c. Some verbs, denoting the exercise of a faculty, may be read either transitively or intransitively, according to the nature of the expression. So in English we may say, "*I see*," or "*I see you*."

Matt. vi. 4: ὁ βλέπων ἐν τῷ κρυπτῷ, *he that seeth in secret*.

Matt. vii. 3: τί δὲ βλέπεις τὸ κάρφος; *but why seest thou the splinter?*

Mark iv. 24: βλέπετε τί ἀκούετε, *look to (take heed) what ye hear*.

In Mark viii. 15, xii. 38, βλέπετε ἀπό—lit., “look away from!”—signifies *beware of*. But in Phil. iii. 2, βλέπετε τοὺς κύνας, κ.τ.λ., literally signifies “look to the dogs, look to the evil-workers, look to the concision!” caution being implied.*

d. The immediate Object is omitted after certain verbs, which are nevertheless strictly transitive.

So especially προσέχω, *to apply* (om. τὸν νοῦν, *the mind*), *to give heed*.

Luke xvii. 3: προσέχετε ἑαυτοῖς, *give heed to yourselves*.

With ἀπό, *to beware of*, lit., *to give heed* (so as to turn) from. Matt. vii. 15: προσέχετε δε ἀπὸ τῶν ψευδοπροφητῶν, *but beware of false prophets*.

For the usage of particular verbs, consult the Vocabulary or a Lexicon.

282. Any verb, whether transitive or intransitive, may extend its meaning by a “cognate Accusative,” or “internal Object.” This Accusative is always connected with the verb in signification, often in etymology.

For a similar use of the Dative, see § 280, *b*; and for the Participle, § 394, *i.*, 3, *d.*

Matt. ii. 10: ἐχάρησαν χαρὰν μεγάλην, lit., *they rejoiced a great joy, i.e., “rejoiced greatly.”*

Luke ii. 8: φυλάσσοντες φυλακὰς τῆς νυκτός, lit., *watching watches by night, i.e., keeping watch*.

Col. ii. 19: αὔξει τὴν αὔξησιν τοῦ Θεοῦ, *increaseth the increase of God, i.e., yields the increase*.

See also John vii. 24; 1 Tim. vi. 12; 1 Pet. iii. 14, &c.

Eph. iv. 8: ἡχμαλώτευσεν αἰχμαλωσίαν, *he led captive a captivity, i.e., a train of captives*. Ps. lxxviii. 18.†

* Ellicott.

† This passage is rather an instance of a cognate external object, the abstract noun representing a multitude (Numbers xxxi. 12, LXX., “they brought the captivity.”) So Ostervald’s translation, “il a mené captive une grande multitude de captives;” and De Wette’s, “er führte Gefangene.”

283. An Accusative is often used by way of more exact definition of the Predicate.*

John vi. 10 : ἀνέπεσαν οἱ ἄνδρες, τὸν ἀριθμὸν ὥσεί πεντακισχίλιοι, *the men sat down, in number about five thousand.*

Phil. i. 11 : πεπληρωμένοι καρπὸν δικαιοσύνης, *filled with the fruit of righteousness.* So Col. i. 9. Compare under Genitive, § 251, and Dative, § 280, *d.* The Accusative strictly denotes the respect in which fulness is attained.

More generally, however, the Dative of accessory circumstance, § 280, is employed. In Acts xviii. 3, the approved reading is τῇ τέχνῃ (Lachmann, Tischendorf) for the received τὴν τέχνην, "*by occupation they were tent-makers.*"

284. Many transitive verbs may have two objects, and be, therefore followed by two Accusatives; generally of a person ("the remoter object") and a thing ("the nearer object"). So verbs of asking, teaching, clothing and unclothing, anointing, with many others.

This Accusative of the thing is analogous to the "internal object" of the verb. (See § 282.)

Matt. vii. 9 : ὃν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, *whom his son shall ask for a loaf.* (Occasionally the person with prepp., παρά, ἀπό.)

John xiv. 26 : ἐκεῖνος ὑμᾶς διδάξει πάντα, *he shall teach you all things.* (Once with Dative of person, Rev. ii. 14.)

Mark xv. 17 : ἐνδιδύσκουσιν αὐτὸν πορφύραν, *they clothe him in purple.* (The preposition ἐν sometimes found, as Matt. xi. 8.)

Heb. i. 9 : ἔχρισέ σε ... ἔλαιον ἀγαλλιάσεως, *he anointed thee with the oil of gladness, LXX. ;* Ps. xlv. 7. (But the Dative of material is sometimes used, Acts x. 38, and with ἀλείφω always.)

* This Accusative is often said to be governed by κατὰ, *in respect of*, understood. "It is only a variety of the cognate Accusative. It defines more exactly the act or state described by a verb or adjective by referring it to a particular object, or part affected. It is the Accusative of an equivalent notion—the part wherein the act or state consists."—*Dr. Jacob.*

The Passive retains the Accusative of the nearer object.

Luke xvi. 19: ἐνεεδύσκετο πορφύραν καὶ βύσσον, *he was clothed with purple and fine linen.*

Acts xxviii. 20: τὴν ἄλυσιν ταύτην περίκειμαι, *I am bound with this chain.* (See Heb. v. 2.)

2 Thess. ii. 15: κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε, *hold fast the traditions which ye were taught.*

1 Tim. vi. 5: διεφθαρμένων ἀνθρώπων τὸν νοῦν, *of men corrupted in mind.*

The same remark applies to verbs which in the Active express the remoter object by the Dative.

1 Cor. ix. 17: οἰκονομίαν πεπίστευμαι, *I have been entrusted with a stewardship.* So Rom. iii. 2; Gal. ii. 7; 1 Thess. ii. 4; 2 Thess. i. 10; 1 Tim. i. 11.

285. The Subject of an Infinitive Verb is put in the Accusative.

In translation, the Infinitive is generally to be rendered as a finite verb, and the Accusative as the nominative, with the conjunction *that* prefixed.

For the Infinitive, see § 387. It is really a verbal noun, and is used to complete the predication. The Accusative thus becomes an Accusative of definition* (§ 283).

1 Tim. ii. 8: βούλομαι ... προσεύχεται, “*I wish for... a praying;*” βούλομαι προσεύχεται τοὺς ἄνδρας, “*I wish for a praying on the part of men,*” *I wish that men should pray.*

Luke xxiv. 23: οἱ λέγουσιν αὐτὸν ζῆν, *who say that he is alive.*

Acts xiv. 19: νομίσαντες αὐτὸν τεθνηκέναι, *thinking that he was dead.*

1 Cor. vii. 10, 11: παραγγέλλω ... γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι ... καὶ ἄνδρα γυναῖκα μὴ ἀφίεναι, *I enjoin that a wife should not be separated from (her) husband, and that a man should not desert (his) wife.*

Luke i. 75: τοῦ δοῦναι ἡμῖν ... ῥυσθέντας ... λατρεῖν αὐτῷ, *to grant unto us that we being delivered (ἡμᾶς implied in ῥυσθέντας) should serve him.*

* Compare Dr. Donaldson's Grammar, § 584.

When the Subject of the Infinitive and of the principal verb is the same, it is not repeated except for emphasis, and adjectives, &c., in agreement with it are put in the nominative case.

Rom. xv. 24 : ἐλπίζω διαπορευόμενος θεάσασθαι ὑμᾶς, *I hope that when I pass through I shall see you.* See also 2 Cor. x. 2.

But Phil. iii. 13 : ἐγὼ ἑμαυτὸν οὐ λογίζομαι κατεληφέναι, *I do not reckon that I myself have attained.* So Romans ii. 19 ; Luke xx. 20.

When the Infinitive is substantivized (see § 201) by the Article, the relations expressed by the Genitive after nouns are denoted by the Accusative.

Inf. gen. Acts xxiii. 15 : πρὸ τοῦ ἔγγισαι αὐτόν, *before his approach.*

Inf. dat. Matt. xiii. 4 : ἐν τῷ σπείρειν αὐτόν, *in his sowing.* So xxvii. 12.

Inf. acc. Matt. xxvi. 32 : μετὰ τὸ ἐγερθῆναί με, *after my rising again.*

286. Relations of time and space are denoted by the Accusative.

a. Space.—Luke xxii. 41 : ἀπεσπᾶσθη ἀπ' αὐτῶν ὥσεί λίθου βολήν, *he withdrew from them about a stone's cast.*

John vi. 19 : ἐληλακότες οὖν ὡς σταδίους εἰκοσιπέντε ἢ τριάκοντα, *having therefore rowed about twenty-five or thirty stadia.*

b. Time.—(1) A point of time—

Acts x. 3 : εἶδεν... ὥσεί ὥραν ἐννάτην, *he saw, about the ninth hour.* Some (Lachmann) read *περί*. But see John iv. 52 ; Rev. iii. 3.

(2) Duration of time—

Luke xv. 29 : τοσαῦτα ἔτη δουλεύω σοι, *so many years do I serve thee.*

See also Matt. xx. 6 ; John i. 39, ii. 12, v. 5, xi. 6 ; Acts xiii. 21, &c.

(3) Succession of time—

Matt. xx. 2 : συμφωνήσας... ἐκ δηναρίου τὴν ἡμέραν, *having agreed for a denarius a day* (or perhaps, rather, this is another instance of (2) the Accusative of duration—a denarius for the day's work).

287. The Accusative is sometimes found in elliptical or apparently irregular constructions.

Matt. iv. 15: *ὁδὸν θάλασσης*, *the way of the sea*, stands apparently without government. The regimen is to be sought in its Old Testament connexion, Isa. ix. 1, from which it is a citation.*

Luke xxiv. 47: *ἀρχάμενον ἀπὸ Ἱερουσαλήμ*, *beginning at (from) Jerusalem*, the Accusative neuter participle in apposition with the objective sentence.

Acts xxvi. 3: *γνώστην ὄντα σε, κ.τ.λ.* The Accusatives here seem to stand without any dependence. A verb is probably to be understood from *ἤγγμαι*, in the preceding verse: *especially as I regard thee as being acquainted*, &c.

Rom. viii. 3: *τὸ ἀδύνατον τοῦ νόμου*, *the impossibility of the law*. The phrase is here probably a nominative absolute (nominativus pendens). (See § 242.) Some, however, read it as Accusative, "in apposition to the object of the sentence,† or governed by *ἐποίησεν* understood, "hath wrought."

1 Tim. ii. 6: *τὸ μαρτύριον καιροῖς ἰδίαις*, *the testimony to be set forth in its own seasons*, an Accusative, perhaps, in apposition with the preceding sentence.‡

ON THE CASES AS USED WITH PREPOSITIONS.

288. Prepositions, as already stated, § 118, govern the Genitive, Dative, or Accusative, and are auxiliary to the significance of these cases.

Sometimes a preposition is simply *emphatic*, *i.e.*, it is used where the case alone would have expressed the same meaning, although with less force. More frequently, however, it denotes a relation which the case of itself would be insufficient to specify.

Two points must be considered in relation to the prepositions:

* We often make similar quotations almost unconsciously: *e.g.*, "'Christ and Him crucified' is the theme of the faithful minister." *Him* in that sentence appears plainly ungrammatical, until we turn to the connexion, 1 Cor. ii. 2.

† Webster.

‡ Ellicott. The difficulty here is that the preceding sentence is *not objective*. It would seem better to take the Accusative as more directly dependent on *δοῦς*.

first, their own original force, and secondly, the significance of the case or cases to which they are severally applied.

Thus, *παρά* is *beside*, denoting, with the Genitive *from* (from beside), with the Dative *at* or *near* (by the side of), with the Accusative *towards* or *along* (to or along the side of). From these meanings, again, others arise through the application of physical analogies to mental relations. Some prepositions from their meaning can govern only one case, as *ἐκ*, *out of* (Gen.); *ἐν*, *in* (Dat.); *εἰς*, *into* (Acc.). Others may govern two, as implying different directions of motion, but excluding the idea of rest, as *κατά*, *downwards*; with the Gen., *down from*; with the Acc., *down upon*: others are found with all three cases.

Every preposition probably denoted at first a relation of *place*. (See the scheme in § 124.) Hence by an easy transition their reference to *time*, and their use for purely *mental relations*. It will be seen in the following sections that most have this threefold use.

289. Certain prepositions are very nearly allied in some of their significations. Hence it may be a matter of indifference which is employed, the same circumstance being regarded from slightly different points of view. Thus it might be said of a commission given to a servant, that the act was executed *by* him or *through* him. It will be seen, however, that there exists a real distinction in the notions, although they meet in one transaction. We could not, for instance, infer that the words *through* and *by* were synonymous, or that one was used for, or interchanged with, the other. Such mistakes, however, have often been made in New Testament criticism; and it is especially necessary, even where these important parts of speech appear most nearly alike in meaning, to observe their real distinction. (See further, § 308.)

290. No mistake is so common with learners as that of supposing that the words of one language must correspond individually to those of another. The fact is, that every word, as it were, fences off a particular enclosure from the great domain of thought; and each language has its own method of division. The ways in which the English and the Greek,

for example, have mapped out the vast territory do not mutually correspond. Perhaps, therefore, no one word of the former claims a province that has its precise counterpart in the latter. Or, to adopt another illustration, the words of two languages do not run in equal parallel lines, thus :—

G. _____
E. _____

Were it so, translation would be easy work. Rather may they be represented thus :—

G. _____
E. _____

where in each language there are words that *overlap* those of the other, sometimes containing more meaning, sometimes less ; and a single word in one often including the significance or part of the significance of two or three in the other.

Prepositions governing the Genitive only.

Ἄντί, ἀπό, ἐκ, πρό.

291. I. Ἄντί, OVER AGAINST,* containing the notion of opposition, as an equivalent : *instead of, for*.

Matt. v. 38 : ὁφθαλμὸς ἀντὶ ὁφθαλμοῦ, *eye for an eye*.

Matt. xx. 28 : λύτρον ἀντὶ πολλῶν, *a ransom for many*.

Heb. xii. 2 : ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς, *in return for the joy set before him*.

John i. 16 : ἐλάβομεν ... χάριν ἀντὶ χάριτος, *we received grace for grace, i.e., grace within, as correspondent with grace without, the Divine gift being as the Divine source ; or (with most commentators), one measure of grace to succeed and replace another : "grace upon grace."* †

This preposition is employed with the neuter relative plural in the adverbial phrase, ἀπ' ὧν (in return for which things) = *because*. (Luke i. 20, xii. 3, xix. 44 ; Acts xii. 23 ; 2 Thess. ii. 10.)

* The primal significance of each preposition will be shown by SMALL CAPITALS.

† "Ununterbrochene, immer sich erneuernde Gnade."—Winer.

292. II. Ἀπό, FROM THE EXTERIOR.

1. Separation, the preposition expressing removal, the governed noun the point of departure in place or time : *from*.

Matt. i. 21 : σώσει ... ἀπὸ τῶν ἁμαρτιῶν, *he shall save ... from their sins*.

Matt. iii. 13 : ἀπὸ τῆς Γαλιλαίας, *from Galilee*.

Matt. ix. 22 : ἀπὸ τῆς ὥρας ἐκείνης, *from that hour*.

Matt. vi. 13 : ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, *deliver us from evil, or, the Evil one*.

2. Derivation, source, descent : *from, of*.

Matt. vii. 16 : ἀπὸ τριβόλων σῦκα, *figs from thorns*.

Matt. xi. 29 : μάθετε ἀπ' ἐμοῦ, *learn of me*.

3. Hence, especially, cause, occasion : *from, on account of*.

Matt. xiv. 26 : ἀπὸ τοῦ φόβου ἔκραξαν, *they cried out for fear*.

Matt. xviii. 7 : οὐαὶ ... ἀπὸ τῶν σκάνδαλων, *Woe, on account of the offences!*

So, according to some commentators, Heb. v. 7, εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, *heard on account of his fear* (godly fear, or piety). Others, however, understand "heard (and delivered) from his fear," i.e., from the calamity which he apprehended.*

4. This preposition is sometimes used (after transitive verbs) elliptically, a word like *some* (as the real object of the verb) being understood.

John xxi. 10 : ἐνέγκατε ἀπὸ τῶν ὀψαρίων, *bring of the fish*.

Acts ii. 17 : ἐκχεῶ ἀπὸ τοῦ Πνεύματος μου, *I will pour out of my Spirit*.

5. Ἀπό is frequently joined with adverbs, as ἀπὸ τότε, *from then*, Matt. iv. 17, &c. ; ἀπ' ἄρτι, *henceforth*, Matt. xxiii. 39, &c. ; ἀπὸ

* The verb εἰσακούω has a similar extended meaning in Ps. cxviii. 5, LXX. But see Alford *in loc.*, who cites Luke xix. 3, xxiv. 41 ; John xxi. 6 ; Acts xii. 14, xx. 9, xxii. 11, as passages where ἀπὸ means *on account of*.

μακρόθεν, *from afar*; ἀπὸ ἄνωθεν, *from above*; ἀπὸ τοῦ νῦν, *from now*, &c. In all these cases, a substantive of place or time is really understood.

293. III. Ἐκ, ἐξ, FROM THE INTERIOR (opposite to εἰς).

1. *Out of*, locally.

Matt. iii. 17 : φωνὴ ἐκ τῶν οὐρανῶν, *a voice out of heaven*.

Matt. viii. 28 : ἐκ τῶν μνημείων ἐξερχόμενοι, *coming out of the tombs*.

To this meaning may be assigned the phrase, ἐκ δεξιῶν, *on the right hand*, literally, “off from the right-hand parts” (Matt. xx. 21, &c. But ἐν δεξιᾷ is also employed.

2. Originating in, as place, parentage, *from*, *of*.

Matt. iii. 9 : ἐκ τῶν λίθων τούτων, *of these stones*.

John iv. 7 : γυνὴ ἐκ τῆς Σαμαρείας, *a woman of Samaria*.

Phil. iii. 5 : Ἑβραῖος ἐξ Ἑβραίων, *a Hebrew of Hebrews*, i.e., of Hebrew descent.

3. Originating in, as the source, cause, or occasion, *from*, *by*.

Luke xvi. 9 : ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, *make to yourselves friends by the mammon of unrighteousness*, i.e., by (the proper use of) your wealth.

Rom. v. 1 : δικαιοθέντες ἐκ πίστεως, *being justified by faith*. So in many passages.

1 Cor. ix. 14 : ἐκ τοῦ εὐαγγελίου ζῆν, *to live from the Gospel*.

4. The material or mass from which anything is made or taken, *of*.

Matt. xxvii. 29 : στέφανον ἐξ ἀκανθῶν, *a crown of thorns*.

5. Belonging to a class, *of*; often with abstract nouns.

John xviii. 37 : ὁ ὢν ἐκ τῆς ἀληθείας, *he who is (on the side) of the truth*.

Rom. ii. 8 : οἱ ἐξ ἐριθείας, *they who are of a self-seeking spirit.*

Gal. iii. 9 ; Rom. iv. 12 : οἱ ἐκ πίστεως · οἱ ἐκ περιτομῆς, *they who are of faith—of circumcision, i.e., who range themselves under these opposite symbols.* So Rom. iv. 14, οἱ ἐκ νόμου, *they who are of law, &c.*

This meaning is closely allied with (3).

6. Springing from : of the state of mind giving occasion to any action, *from, out of.*

2 Cor. ii. 4 : ἐκ πολλῆς θλίψεως ἔγραψα, *I wrote out of much affliction.*

1 Thess. ii. 3 : ἡ παράκλησις ἡμῶν οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρσίας, *our exhortation was not from deceit nor from uncleanness.*

7. Used of time, *from*, the future being infolded in, and springing out of the present.

John vi. 66 : ἐκ τούτου, *from this time.*

Acts ix. 33 : ἐξ ἐτῶν ὀκτώ, *for eight years.*

294. IV. Πρὸ, IN FRONT OF.

1. *Before*, in respect of place.

Acts xii. 6 : φύλακές τε πρὸ τῆς θύρας, *the guards before the door.*
So ch. xiv. 13 ; James v. 9.

Matt. xi. 10 : πρὸ προσώπου σου, *before thy face*, from LXX.
So Mark i. 2 ; Luke i. 76, &c.

2. *Before*, in respect of time.

John xvii. 24 : πρὸ καταβολῆς κόσμου, *before the foundation of the world.*

1 Cor. iv. 5 : μὴ πρὸ καιροῦ τι κρίνετε, *judge nothing before the time.*

2 Cor. xii. 2 : πρὸ ἐτῶν δεκατεσσάρων, *fourteen years ago* (lit., before fourteen years, i.e., counted backward from the present time). See also John xii. 1.

3. *Before*, by way of superiority.

Only in the phrase *πρὸ πάντων*, *before*, or, *above all things*.
 Luke xxi. 12; Col. i. 17; James v. 12; 1 Pet. iv. 8.

Prepositions governing the Dative only.

Ἐν, σύν.

295. I. Ἐν, IN, correlative with εἰς and ἐκ.

1. Of place, *in*; so *within*, *upon*, *at*.

Matt. ii. 1: ἐν Βηθλεὲμ τῆς Ἰουδαίας, *in Bethlehem of Judæa*.

Matt. xx. 3: ἐν τῇ ἀγορᾷ, *in the market*.

John xv. 4: ἐν τῇ ἀμπέλφ, *in the vine*.

Heb. i. 3: ἐν δεξιᾷ τῆς μεγαλωσύνης, *on the right hand of the Majesty*.*

Rev. iii. 21: ἐν τῷ θρόνῳ μου, *on my throne*.

2. *Among*, with plurals or collective nouns.

Matt. ii. 6: ἐν τοῖς ἡγεμόσιν Ἰούδα, *among the princes of Judah*;
 LXX., Micah v. 2.

Luke xiv. 31: ἐν δέκα χιλιάσιν, *among ten thousands*, i.e., attended by such a troop. See Jude 14; also Acts vii. 14.

Acts ii. 29: ἐστὶν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης, *it (the sepulchre) is among us unto this day*.

1 Pet. v. 1, 2: πρεσβυτέρους τοὺς ἐν ὑμῖν ... τὸ ἐν ὑμῖν ποίμνιον, *the elders among you ... the flock among you*.

3. "The ἐν of investiture," *in* or *with*; as when we say, "The general came *in* his sword, the peers *in* their robes." The Greek of the New Testament extends this use of the preposition to accompaniments which do not literally invest.†

* Compare the use of ἐκ (1).

† A usage infrequent in classic Greek, and probably due to the influence of the Hebrew preposition *ב*, *in*, *with*, *by*, &c., for which the LXX. constantly uses ἐν.

1 Cor. iv. 21 : ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς ; *am I to come to you with a rod ?*

1 Cor. v. 8 : μὴ ἐν ζύμῃ παλαιᾷ ... ἀλλ' ἐν ἄζύμοις, *not in old leaven ... but in unleavened bread.*

1 Tim. i. 18 : ἵνα στρατεύῃ ἐν αὐταῖς, *that thou mayest fight in them* (prophecyings), i.e., armed with them.

Heb. ix. 25 : ὁ ἀρχιερεὺς εἰσέρχεται ... ἐν αἵματι ἀλλοτρίῳ, *the high priest enters ... in the blood of others.* Compare ch. x. 19 ; xiii. 12.

So, perhaps, Eph. vi. 2 : ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ, *the first commandment in, or with promise.*

To this notion of investiture that of action is sometimes superadded (Luke i. 51). Hence "the ἐν instrumental."

Luke xxii. 49 : εἰ πατάξομεν ἐν μαχαίρᾳ ; *shall we smite with the sword ?*

See also Heb. xi. 37, and the Revelation frequently, as ii. 16, vi. 8, xiii. 10, xiv. 15. In Matt. v. 13, Mark ix. 50, ἐν τίνι ; may be rendered *wherewith ?*

4. The sphere in which the subject is concerned, as dwelling or acting, *in*.

So the phrases ἐν ἁμαρτίᾳ, *in sin* ; ἐν πίστει, *in faith* ; ἐν σοφίᾳ, *in wisdom* ; ἐν ἀγάπῃ, *in love* ; ἐν Πνεύματι, *in spirit*, or, *in the Spirit*. Matt. xxii. 43 ; Rev. i. 10 (Rom. vii. 5).

The frequent phrase, ἐν Χριστῷ (so ἐν Κυρίῳ, &c.), means, not simply attached to Christ as a follower, but *in Christ*, in the most intimate abiding fellowship.* So "Christ in us," Gal. i. 16, &c. A similar phrase is used of the revelation of God himself.

2 Cor. v. 19 : Θεὸς ἦν Χριστῷ, κ.τ.λ., *God in Christ was reconciling, &c.*

Eph. iv. 32 : ὁ Θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν, *God in Christ forgave you.*

See also Acts xvii. 31 : "in a man whom he hath ordained."

5. In the power of, *by*.

Matt. ix. 34 : ἐν τῷ ἀρχοντὶ τῶν δαιμονίων, *by the prince of the demons.*

* "Nicht blos durch Chr. beneficio Christi sondern in Chr., in geistig, kraftiger Gemeinschaft mit Chr."—Winer.

Matt. v. 34 : ἐν τῷ οὐρανῷ ... ἐν τῇ γῇ, *by heaven ... by earth*. So elsewhere in asseverations.

In Matt. iv. 4, the best copies read ἐν πάντι ῥήματι, *by every word of God*. Compare 1 Thess. iv. 15.

Ἐν ἐμοί, 1 Cor. ix. 15 ; Mark xiv. 6, must be rendered *in my case* ; 1 Cor. xiv. 11, *in my apprehension*.

6. This preposition with its case is often equivalent to an adverb. Compare (4) preceding. So we may render ἐν δυνάμει, *in power*, or *powerfully* ; ἐν δολῷ, *craftily* ; ἐν τάχει, *speedily*, &c. In John xviii. 20, ἐν κρυπτῷ is *in secret*, *secretly*, different from ἐν τῷ κρυπτῷ, Matt. vi. 18.

7. Of time, *in*, *upon*.

Matt. ii. 1 : ἐν ἡμέραις Ἡρώδου, *in the days of Herod*.

Matt. x. 15 : ἐν ἡμέρᾳ κρίσεως, *in the day of judgment* ; xii. 36, &c.

Often with the infinitive treated as a noun.

Matt. xiii. 4 : ἐν τῷ σπείρειν αὐτόν, *while he was sowing*.

With the relative pronoun, ἐν ᾧ, *whilst*, as Mark ii. 19 ; ἐν οἷς, *whilst*, as Luke xii. 1. The only difference between the singular and the plural is that the latter is more general.

8. *Constructio prægnans*.—This preposition seems occasionally to include the sense of εἰς, and so is used after verbs implying motion :—"into, so as to be in."

Matt. xxvi. 23 : ὁ ἐμβάψας ... ἐν τῷ τρυβλίῳ, *he who dipped ... in the dish*.

Luke xxiii. 53 : ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ, *they laid it in a rock-hewn sepulchre*.

Romans ii. 5 : θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς, *thou treasurest to thyself wrath (to be poured forth) upon a day of wrath*.

296. II. Σύν, CONJUNCTION WITH (union, or co-operation).

With, together with.

Matt. xxvi. 35 : σύν σοι ἀποθανεῖν, *to die with thee*.

Luke viii. 45 : Πέτρος καὶ οἱ σὺν αὐτῷ, *Peter and those with him.*

Not merely co-existence, but association is generally implied (see μετά). Hence, σὺν is used of the fellowship of believers with Christ, &c. (Rom. vi. 8; Col. ii. 13, 20, iii. 3; 1 Thess. iv. 17, v. 10). There is the further suggestion of co-operation in such passages as 1 Cor. v. 4, xv. 10.

In Luke xxiv. 21, *together with* becomes nearly equal to *beside*; ἀλλὰ γε καὶ σὺν πᾶσι τούτοις, *Moreover, beside all this.* Compare Nehemiah v. 18, LXX., "yet for all this," E. V.

Prepositions governing the Accusative only.

Ἀνά, εἰς.

297. Ἀνά, UP TO, OR, UP BY.*

This preposition is of infrequent occurrence in the New Testament, and always has a special meaning.

1. ἀνὰ μέσον, *in the midst of*, Matt. xiii. 25; Mark vii. 31; 1 Cor. vi. 5; Rev. vii. 17.

2. ἀνὰ μέρος, *by turn*, 1 Cor. xiv. 27.

3. With numerals or measures of quantity or value, *apiece*, Matt. xx. 9, 10; ἀνὰ δηνάριον, *a denarius apiece*. Compare Mark vi. 40; Luke ix. 3, 14, x. 1 (ἀνὰ δύο, *two by two*); John ii. 6; Rev. iv. 8.

4. In Rev. xxi. 21, ἀνὰ εἰς ἕκαστος, the preposition must be rendered as an adverb, *each one separately*.

298. II. Εἰς, TO THE INTERIOR (opposite to ἐκ, and correlative with ἐν).†

1. Of place, *into*; so, figuratively, of a state.

Matt. ii. 11 : ἐλθόντες εἰς τὴν οἰκίαν, *having come into the house.*

Matt. v. 1 : ἀνέβη εἰς τὸ ὄρος, *he went up into the mountain.*

* In classical Greek, ἀνά also with a Dative.

† In Latin, the preposition *in* includes the notions of εἰς and ἐν, taking the Accusative and Ablative respectively; and εἰς (really ἐνς), in fact, is only another form of ἐν, as ἐξ of ἐκ.

Matt. vi. 13 : μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, *lead us not into temptation.*

So with collective words.

Acts xxii. 21 : εἰς ἔθνη ἐξαποστελῶ σε, *I will send thee forth into the community of Gentiles.*

2. *Unto*, to, where the context or the nature of the case limits the movement to the exterior.

Matt. xvii. 27 : πορευθεῖς εἰς θάλασσαν, *having gone to sea.*

John xi. 38 : ἔρχεται εἰς τὸ μνημεῖον, *he cometh to the tomb.* So xx. 1, 3, 4 (ver. 5, "he went not in").

Matt. vi. 26 : ἐμβλέψατε εἰς τὰ πετεινά, *look to the birds.*

Luke vi. 20 : ἐπάρας τοὺς ὀφθαλμοὺς εἰς τοὺς μαθητάς, *having lifted his eyes towards his disciples.*

Rev. x. 5 : ἤρε τὴν χεῖρα αὐτοῦ εἰς τὸν οὐρανόν, *he lifted his hand to heaven.*

3. The meaning *towards* is especially found in relation to persons, marking direction of thought, speech, &c. Sometimes this implies hostility, *against*; sometimes mere reference, *in regard to*.

Rom. xii. 16 : τὸ αὐτὸ εἰς ἀλλήλους φρονούντες, *being of the same mind one towards another.*

Luke xii. 10 : πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, *whoever shall say a word against the Son of man.*

Acts ii. 25 : Δαβὶδ γὰρ λέγει εἰς αὐτόν, *for David says in reference to him.*

4. Towards, with respect to a certain result, *in order to, for*.

Matt. viii. 4, x. 18, &c. : εἰς μαρτύριον αὐτοῖς, *for a testimony to them.*

Matt. xxvi. 2 : παραδίδοται εἰς τὸ σταυρωθῆναι, *he is surrendered to be crucified.*

1 Cor. xi. 24 : ποιεῖτε εἰς τὴν ἀνάμνησιν, *do it for the remembrance of me.*

2 Cor. ii. 12: ἐλθὼν εἰς τὴν Τρωάδα, εἰς τὸ εὐαγγέλιον, *having come to Troas for (the preaching of) the Gospel.*

5. *Into*, symbolically, as marking the entrance into a state or sphere (see under ἐν, 4).

So we enter εἰς Χριστόν, *into Christ*, actually by faith, symbolically by baptism, Christians being ἐν Χριστῷ, *in Christ*.

Rom. vi. 3, 4: ὅσοι ἐβαπτίσθημεν εἰς Χριστόν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν, *as many of us as were baptized into Christ Jesus, were baptized into his death.*

Compare Matt. xxviii. 19, "into the name," &c; Acts xix. 3; 1 Cor. i. 13, x. 2, xii. 13; Gal. iii. 27. So Acts ii. 38, εἰς τὴν ἄφεσιν ἁμαρτιῶν, *into the remission of sins*, or, according to some interpreters, as (4).

6. This preposition is used in some important passages to denote equivalence,* and may be rendered *for*, or *as*.

Matt. xix. 5: ἔσονται ... εἰς σάρκα μίαν, *they shall become one flesh*. So Mark x. 8; 1 Cor. vi. 16; Eph. v. 31; from LXX., Gen. ii. 24.

Matt. xxi. 42: ἐγενήθη εἰς κεφαλὴν γωνίας, *it became the head of the corner*. So Mark xii. 10; Luke xx. 17; from LXX., Ps. cxviii. 22.

Compare Luke iii. 5 (from Isa. xl. 4), xiii. 19; John xvi. 20; Acts vii. 21, xiii. 22; Rom. xi. 9; 1 Cor. xiv. 22, xv. 45 (see Gen. ii. 7, LXX.); 2 Cor. vi. 18, viii. 14; Heb. i. 5; James v. 3.

Acts xix. 27: τὸ ... ἱερόν εἰς οὐδὲν λογισθῆναι, *the temple to be esteemed as nothing*.

Rom. ii. 26: οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται; *shall not his uncircumcision be accounted as circumcision?*

Rom. ix. 8: λογίζεται εἰς σπέρμα, *it is accounted for a seed*.

Rom. iv. 3, 5, 9, 22; Gal. iii. 6: ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, *it was accounted to him for righteousness*.

* This answers to a common Hebrew use of the preposition י (equivalent to εἰς) after copulative verba.

7. When referring to time, *eis* may mark either (a) the interval up to a certain point, *during*; or (b) the point itself, regarded as the object of some aim or purpose, *up to, for*.

a. Luke i. 50 : *eis γενεὰς γενεῶν*, *to generations of generations*.

Luke xxi. 19 : *eis τὸν αἰῶνα*, *for ever*, lit., “unto or during the age;” also in the Epistles of Paul (not in the Hebrews). *eis τοὺς αἰῶνας*, lit., “unto the ages,” in the later Epistles and the Revelation. *eis τοὺς αἰῶνας τῶν αἰώνων*, *to the ages of the ages*, “for ever and ever.” 2 Pet. iii. 18, *eis ἡμέραν αἰῶνος*, “to the day of eternity;” all with the same meaning.

So in the adverbial phrases, *eis τὸ μέλλον*, *hereafter*; *eis τὸ διηνεκές*, *perpetually*.

b. Matt. vi. 34 : *μὴ οὖν μεριμνήσετε eis τὴν αὔριον*, *be not anxious for* (lit., “project not your anxieties into”) *the morrow*.

Phil. i. 10 : *eis ἡμέραν Χριστοῦ*, *unto the day of Christ*. So 2 Tim. i. 12. Eph. iv. 30, is slightly different, expressing more prominently the intent of the Spirit’s “sealing.”

Rev. ix. 15 : *ἡτοιμασμένοι eis τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτόν*, *prepared for* (or *unto*) *the hour and day, and month and year*, i.e., for the precise time appointed.

Acts xiii. 42 : *eis τὸ μετὰ τὸ σάββατον* presents a little difficulty, as “on the next Sabbath” would be rendering the preposition with undue licence. We must understand either “for the next Sabbath”—the Gospel being regarded as a treasure reserved for that time—or *during the intervening week*.

8. *Constructio prægna*ns.—See under *ἐν* (8). As *ἐν* in a similar double construction implies the previous *eis*, so *eis* here implies the following *ἐν*.

Mark xiii. 16 : *ὁ eis τὸν ἀγρὸν ὢν*, “he who is into the field,” i.e., *who has gone into the field and is in it*. Matt. xxiv. 18 has *ἐν*.

Acts viii. 40 : *Φίλιππος εὐρέθη eis Ἀζωτον*, *Philip was found* (to have been led) *to Azotus*.

Acts xxi. 13 : *ἀποθανεῖν eis Ἱερουσαλήμ*, “to die into Jerusalem,” i.e., *to go into Jerusalem and die there*.

Heb. xi. 9 : *παρώκησεν εἰς τὴν γῆν*, “sojourned into the land,” *i.e.*, *travelled into the land and sojourned in it.*

In one passage, *εἰς* is apparently followed by a Genitive : Acts ii. 27, 31 (LXX., Ps. xvi. 10), *εἰς ᾗδου*, *to Hades*. The phrase contains a classical ellipsis ; *οἰκίαν*, *habitation* being understood, and *Hades* being personified. “Thou wilt not abandon my soul to the realm of the Unseen.”

Prepositions governing the Genitive and Accusative Cases.

Διά, κατά, μετά, περί, ὑπέρ, ὑπό.*

299. I. Διά, THROUGH, from the notion of separation, disjunction.

a. With the Genitive—

1. In reference to place : *through*, literally, *i.e.*, “through and from.”

John iv. 4 : *ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας*, *and he must needs go through Samaria.*

John xiv. 6 : *οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι’ ἐμοῦ*, *no one cometh to the Father but through me—the Way.*

1 Cor. iii. 15 : *σωθήσεται ... ὡς διὰ τοῦ πυρός*, *he shall be saved as (one who has passed) through the fire.*

1 Cor. xiii. 12 : *βλέπομεν γὰρ ἄρτι δι’ ἐσόπτρου*, *for we see now through a mirror* (the image appearing on the opposite side).

2. In reference to agency : *through*, *by means of*.

Matt. i. 22 : *ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου*, *spoken by Jehovah through the prophet*. Here mark the distinction between *ὑπό* and *διά*, and compare *ὑπό* (a).

1 Cor. iii. 5 : *διάκονοι δι’ ὧν ἐπιστεύσατε*, *ministers through whom ye believed.*

2 Thess. ii. 2 : *μήτε διὰ πνεύματος, μήτε διὰ λόγου, μήτε δι’ ἐπιστολῆς, ὡς δι’ ἡμῶν*, *neither by Spirit, nor by word, nor by letter as from us* (through us as the mediate authors).

* In classic Greek, *περί* and *ὑπό* may take a Dative ; also *μετά* in poets.

Eph. i. 1, &c. : διὰ θελήματος Θεοῦ, *by the will of God.*

Eph. ii. 8, &c. : σεσωσμένοι διὰ τῆς πίστεως, *saved by faith.*

2 Cor. v. 10 : τὰ διὰ τοῦ σώματος, *the things (wrought) by means of the body.*

3 John 13 : οὐ θέλω διὰ μέλανος καὶ καλάμου γράφειν, *I do not wish to write with ink and pen.*

This preposition is used, especially in such phrases as διὰ Ἰησοῦ Χριστοῦ, of Christ's mediatorial work in all its manifestations.* (Rom. ii. 16, v. 1; 2 Cor. i. 5; Gal. i. 1; Eph. i. 5; Phil. i. 11; Titus iii. 6; and perhaps 1 Peter ii. 14.)

Very rarely it seems to indicate the primary agent. 1 Cor. i. 9 : πιστὸς ὁ Θεὸς δι' οὗ ἐκλήθητε, κ.τ.λ., *God is faithful by whom ye were called*, &c. Yet even here the proper force of διὰ is not lost. The Father is represented as acting on behalf of his Son, to bring Christians into fellowship with him.

3. In reference to time, it marks the passage through an interval:
(a) *during*, or (b) *after the lapse of*.

(a) Luke v. 5 : δι' ὅλης τῆς νυκτός, *all night.*

Heb. ii. 15 : διὰ πάντος τοῦ ζῆν, *all through his life.*

The phrase διὰ (τῆς) νυκτός denotes *by night*, i.e., during its lapse, no particular hour or hours being specified, Acts v. 19, xvi. 9, xvii. 10, xxiii. 31. So Acts i. 3 : δι' ἡμερῶν τεσσαράκοντα, *at intervals during forty days.*

(b) Matt. xxvi. 61; Mark xiv. 58 : διὰ τριῶν ἡμερῶν, *three days afterwards.*

Gal. ii. 1 : διὰ δεκατεσσάρων ἐτῶν, *fourteen years after.*

Compare Mark ii. 1; Acts xxiv. 17.

β. With the Accusative—

On account of: as in the frequent phrase διὰ τοῦτο, "on this account." So "because of," "for the sake of."

"With the Genitive, διὰ notes the instrument of an action; with the Accusative, its ground, *ratio*."*

* Winer.

Matt. x. 22, &c. : διὰ τὸ ὀνομάζωμαι, *for my-name's sake.*

Matt. xxiv. 12 : διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, *because of the abounding of the iniquity.*

Eph. ii. 4 : διὰ τὴν πολλὴν ἀγάπην αὐτοῦ, *on account of his great love.*

John vi. 57 : ἐγὼ ζῶ διὰ τὸν Πατέρα, *I live because of the Father, i.e., "because he liveth."*

Heb. v. 12 : διὰ τὸν χρόνον, *on account of, i.e., considering the time that you have been Christians.*

Rom. viii. 11 : διὰ τὸ ἐνοικοῦν αὐτοῦ Πνεῦμα, *on account of his indwelling Spirit.*

The distinction between the Genitive and the Accusative should be marked in such passages as Rom. xii. 3, xv. 15. "I say to you," writes the Apostle in the former, διὰ τῆς χάριτος, *through the grace given to me, i.e., "the favour bestowed is the power by which I write;"* but in the latter, διὰ τὴν χάριν, *on account of the grace given me, "that I may worthily vindicate its bestowal."*

An instance of a different kind is in Heb. ii. 10 : δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα, *for whom are all things and by whom are all things, i.e., for his honour and by his agency.* Compare also 1 Cor. xi. 9 and 12 : διὰ τὴν γυναῖκα, *for the sake of the woman* ; διὰ τῆς γυναῖκος, *by the woman, i.e., in birth.*

300. II. Κατά, DOWN.

a. With the Genitive, "down from"—

1. Literally, of place, *down.*

Matt. viii. 32 : ὤρμησε κατὰ τοῦ κρημνοῦ, *rushed down the steep.*

Mark v. 13 ; Luke viii. 33.

1 Cor. xi. 4 : κατὰ κεφαλῆς ἔχων, *having a covering on (depending from) the head.*

See also Mark xiv. 3 ; Acts xxvii. 14 ; 2 Cor. viii. 2.

2. Hence the more usual signification, *against, in opposition to* (the reverse of ὑπέρ, which see).

Mark xi. 25 : εἴ τι ἔχετε κατὰ τινος, *if ye have anything against any one.*

Acts xiv. 2 : ἐπήγειραν κατὰ τῶν ἀδελφῶν, *they rose up against the brethren.*

3. Occasionally in asseverations, *by*—

Matt. xxvi. 63 : ἐξορκίζω σε κατὰ τοῦ Θεοῦ, *I adjure thee by God.*

So Heb. vi. 13–16. 1 Cor. xv. 15, is probably to be referred to the same rule. “We have called God to witness,” though the rendering *against* might be admissible. “*Of* God” is plainly incorrect.

4. As with the Accusative, *over, throughout*, a usage confined to Luke, and to the following passages—

Luke iv. 14 : καθ’ ὅλης τῆς περιχώρου, *through all the region round about.*

Luke xxiii. 5 : Acts ix. 31, 42, x. 37.

β. With the Accusative, *down upon, or along*—

1. *Throughout* (see α, 4), with singular or plural.

Luke viii. 39 : καθ’ ὅλην τὴν πόλιν, *through the whole city.*

Acts viii. 1 : κατὰ τὰς χώρας τῆς Ἰουδαίας, *throughout the regions of Judæa.*

Acts xxvi. 3 : τῶν κατὰ Ἰουδαίους ἐθῶν, *of the customs among the Jews.*

2. *Over against*, locally—

Luke ii. 31 : κατὰ πρόσωπον πάντων τῶν λαῶν, *before the face of all the peoples.*

So Acts ii. 10; Gal. ii. 11, iii. 1, &c.

3. In reference to time, *at or in*, “correspondent with,” “at the period of” (“over against”)—

Matt. i. 20, &c. : κατ’ ὄναρ, *in a dream.*

Acts xvi. 25 : κατὰ τὸ μεσονύκτιον, *at midnight.*

Rom. v. 6 : κατὰ καιρὸν, *in due time.*

4. Of place or time, distributively, *from one to another*—

Mark xiii. 8 : σεισμοὶ κατὰ τόπους, *earthquakes in divers places.*

Luke viii. 1 : διώδευε κατὰ πόλιν, *he was journeying from city to city.*

So κατ' ἔτος, *year by year*, Luke ii. 41 ; κατ' οἶκον, *at different houses*, Acts ii. 46, v. 42 ; κατὰ πᾶν σάββατον, *every Sabbath*, Acts xv. 21 ; καθ' ἡμέραν, *daily*, Matt. xxvi. 25, &c. (and the phrase καθ' εἷς, or καθείς, *one by one*, Mark xiv. 19 ; John viii. 9 ; Rom. xii. 5.)

5. From the meaning "over against" arises that of *according to*, in reference to some standard of comparison, stated or implied.

Matt. ix. 29 : κατὰ τὴν πίστιν ὑμῶν γενηθήτω, *according to your faith let it be.*

Luke ii. 39 : τὰ κατὰ τὸν νόμον Κυρίου, *the things according to the law of Jehovah.*

So in the phrases κατ' ἄνθρωπον, *as a man* ; κατ' ἔμε, *according to my ability or view* ; κατὰ χάριν, *according to favour* ; κατ' ἐξοχὴν, *by way of pre-eminence*, Acts xxv. 23, &c. The phrase κατὰ Θεόν means, *in accordance with the character of God*, "divinely," as 2 Cor. vii. 9, 10, 11. Thus also, Rom. viii. 27, *He (the Spirit) divinely intercedes* ;* Rom. xiv. 15, κατ' ἀγάπην, *according to love.*

Heb. xi. 13 : κατὰ πίστιν ἀπέθανον, *they died according to faith, i.e., in a way consistent with, corresponding to the spirit of faith ; contented, though they had not seen the blessing.*

6. Phrases like the foregoing often pass into an adverbial meaning—

Matt. xiv. 13, &c. : κατ' ἰδίαν, *alone.*

Acts xxviii. 16 : καθ' ἑαυτόν, *by himself.*

301. III. Μετά, IN ASSOCIATION WITH (locally), distinguished from σύν, which implies *co-operation*, and is not necessarily local.

a. With the Genitive, "*with and from*," or separable connexion.†

1. *With*, amidst, among.

Matt. i. 23 : Ἐμμανουὴλ ... μεθ' ἡμῶν ὁ Θεός, *Emmanuel, God with us.*

Matt. xii. 3, &c. : οἱ μετ' αὐτοῦ, *those with him*, his companions.

* Winer here prefers the rendering *before*, as (2) above, but, as it seems, without sufficient reason.

† Donaldson. Μετά is connected with μέσος, *midst*.

So of two parties to a conversation or controversy—

John iv. 27 : μετὰ γυναικὸς ἐλάλει, *he was talking with a woman.*

See also Matt. xii. 41, 42, &c.

2. Of attendant circumstances, objects, states of mind (not instrumental), *together with*—

Matt. xxv. 4 : μετὰ τῶν λαμπάδων αὐτῶν, *with their lamps.*

Mark vi. 25 : εἰσελθοῦσα μετὰ σπουδῆς, *coming in with haste.*

Heb. xii. 17 : μετὰ δακρύων ἐκζητήσας, *having sought with tears.*

1 Tim. iv. 14 : μετ' ἐπιθέσεως τῶν χειρῶν, *with (not by) the laying on of the hands.*

Matt. xxvii. 66 : μετὰ τῆς κουστῳδίας, *together with the watch.*

3. The object of a deed of love, mercy, or the like, is sometimes spoken of, by this preposition, as associated with the agent—

Luke x. 37 : ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ, *he who wrought the compassionate deed with him, i.e., "who showed mercy towards him."*

So also in Acts xiv. 27, xv. 4; 1 John iv. 17.

β. With the Accusative, *after.*

Matt. xxvi. 2 : μετὰ δύο ἡμέρας, *after two days.*

Luke v. 27, &c. : μετὰ ταῦτα, *after these things.*

Luke xxii. 20 : μετὰ τὸ δειπνῆσαι, *after supper*; 1 Cor. xi. 25.

Once only of place, *beyond*; to be explained, however, in the same way, the observer arriving at the second point subsequently to the first.

Heb. ix. 3 : μετὰ τὸ δεύτερον καταπέτασμα, *beyond the second veil.*

302. IV. Περὶ, AROUND.

a. With the Genitive, "around and separate from."

About, concerning; chiefly as the object of thought, emotion, knowledge, discourse, &c.

Acts viii. 12 : τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ, *the things concerning the kingdom of God.*

Matt. vi. 28 : περί ἐνδύματος τί μεριμνᾶτε; *why are ye anxious about raiment?*

Luke ii. 18 : ἐθαύμασαν περί τῶν λαληθέντων, *they wondered about the things that were spoken* (this verb generally has ἐπὶ, “to wonder at”).

Matt. ix. 36 : ἐσπλαγχνίσθη περί αὐτῶν, *he was compassionate about them* (also generally with ἐπὶ, Dative or Accusative).

1 Thess. v. 25, &c. : προσεύχεσθε περί ἡμῶν, *pray for us*.

Rom. viii. 3 : ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ... περί ἁμαρτίας, *God having sent his own Son for sin*. Compare Gal. i. 4 (Tischendorf, Lachmann, &c.); Heb. x. 6, 8, 18, 26; 1 John ii. 2, iv. 10. (See under ὑπερ, α, 2.)

β. With the Accusative, “around and towards.”

1. *Around*, of place.

Matt. viii. 18 : ἰδὼν ... ὄχλους περί αὐτὸν, *seeing multitudes around him*.

Used of dress, &c., Matt. iii. 4 : περί τὴν ὀσφὺν αὐτοῦ, *about his loins*. So xviii. 6; Rev. xv. 6.

For the idiomatic expression, οἱ περί Παῦλον, see § 197.

2. *About*, of time.

Matt. xx. 3 : περί τρίτην ὥραν, *about the third hour*.

3. In reference to, *about*, of any object of thought.

Luke x. 40 : περιεσπᾶτο περί πολλὴν διακονίαν, *she was cumbered about much serving* (ver. 41).

1 Tim. i. 19 : περί τὴν πίστιν ἐναυάγησαν, *they made shipwreck in reference to the faith*.

See also Mark iv. 19; Acts xix. 25; 1 Tim. vi. 4, &c.

303. V. Ὑπέρ, OVER.

a. With the Genitive, “over and separate from.”

1. *On behalf of*, as though bending “over” to protect (the opposite of κατά). Of persons.

Matt. v. 44 : προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς, *pray for* those who persecute you.*

Mark ix. 40 : ὃς γὰρ οὐκ ἔστι καθ' ὑμῶν ὑπὲρ ὑμῶν ἔστιν, *he who is not against us is for us.* Compare Rom. viii. 31.

2 Cor. v. 14, 15 : ὑπὲρ πάντων ἀπέθανεν, *he died for all.* So Rom. v. 6, 7, 8 ; Gal. ii. 20, iii. 10 ; Eph. v. 25 ; Heb. ii. 9 ; 1 Pet. ii. 21, &c.

Philemon 13 : ἵνα ὑπὲρ σοῦ μοι διακονῇ, *that he might minister to me for thee.*

As a service is often rendered *on behalf of* another by being offered in *his stead*, the notion of ὑπέρ may become interchangeable with that of ἀντί, as in the last passage. The distinction is, that ὑπέρ of itself leaves undetermined the way in which the service is performed, simply affirming the fact ; ἀντί, on the other hand, is definite. See Winer, § 47, l. n. 2.

2. Of things : *for their sake*, in various ways.

John xi. 4 : ὑπὲρ τῆς δόξης τοῦ Θεοῦ, *for the glory of God, i.e., to promote it.*

Rom. xv. 8 : ὑπὲρ ἀληθείας Θεοῦ, *for the truth of God, i.e., "to confirm his promises."*

2 Cor. xii. 19 : ὑπὲρ τῆς ὑμῶν οἰκοδομῆς, *for your edification, i.e., to minister to it.*

Phil. ii. 13 : ὑπὲρ τῆς εὐδοκίας, *for (his) good pleasure, i.e. to accomplish it.*

Acts v. 41 : ὑπὲρ τοῦ ὀνόματος, *on behalf of the Name of Christ, i.e., to glorify it.* Compare ix. 16 ; 3 John 7, &c.

1 Cor. xv. 3 : ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, *he died for our sins, i.e., to take them away.* Compare Heb. v. 1, &c. ; and see under περί, a.

3. *About*, "in reference to," simply ; the notion of benefit or service having disappeared.

2 Cor. viii. 23 : εἵτε ὑπὲρ Τίτου, *whether (you enquire) about Titus.*

* More emphatic than περί in the same connexion.

2 Thess. ii. 1 : ὑπὲρ τῆς παρουσίας τοῦ Κυρίου, *with respect to the coming of the Lord.*

The passage, 1 Cor. xv. 29, βαπτίζόμενοι ὑπὲρ τῶν νεκρῶν, *baptized for, or on behalf of, or in reference to the dead*, possibly refers to some observance (perhaps local) in connexion with the act of baptism, of which the trace is lost.

β. With the Accusative, “over and towards.”

Beyond, above, used in comparison.

Matt. x. 24 : οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον, *a disciple is not above his teacher.*

2 Cor. i. 8 : ἐβαρῆθημεν ὑπὲρ δύναμιν, *we were oppressed beyond our strength.*

So occasionally after a comparative adjective to add emphasis (Luke xvi. 8; Heb. iv. 12.)

Here, too, may be referred the use of ὑπέρ with adverbs, as 2 Cor. xi. 5, xii. 11, ὑπὲρ λίαν or ὑπερλίαν, *beyond measure*; also the “improper preposition” ὑπερῶν (from ἀνά), *up over*, governing the Genitive (Eph. i. 21, iv. 10; Heb. ix. 5). See under ὑπό (β, 1, note).

304. VI. ὑπό, UNDER.

α. With the Genitive, “beneath and separate from.”

This preposition marks that from which a fact, event, or action springs, *i.e.*, the agent; hence its meaning, *by*, especially after passive verbs.

Matt. iv. 1 : ἀνίχθη ὑπὸ τοῦ Πνεύματος πειρασθῆναι ὑπὸ τοῦ Διαβόλου, *he was led up by the Spirit to be tempted by the devil.*

Matt. v. 13 : καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων, *to be trodden under-foot by men.*

Note.—The Agent is signified by ὑπό.

The Instrument, by the Dative alone.

The Minister of another's will, by διὰ, *with the Genitive.*

The Motive or Cause, by διὰ, *with the Accusative.*

The Occasion may be signified by ἀπό.

β. With the Accusative, “under and towards.”

1. *Under*, locally or figuratively—

Matt. v. 15: *τιθέασιν αὐτὸν ὑπὸ τὸν μῶδιον*, *they put it under the modius*.

Rom. vi. 14: *οὐ γὰρ ἐστε ὑπὸ νόμον ἀλλ’ ὑπὸ χάριν*, *for ye are not under law, but under grace*.

In this sense, joined with the adverb *κάτω* (from *κατά*), *ὑπό* forms the “improper preposition” *ὑποκάτω*, *down under*, followed always by a Genitive, as Mark vi. 11, &c.

2. *Close upon* (“under,” as, *e.g.*, under a wall, hill, &c.), like the Latin *sub*, applied in the New Testament to time only, and in one passage.

Acts v. 21: *ὑπὸ τὸν ὄρθρον*, *close upon the dawn*, “very early in the morning.”

Prepositions governing the Genitive, Dative, and Accusative.

Ἐπί, παρά, πρὸς.

305. I. Ἐπί, UPON.

α. With the Genitive, “upon, and proceeding from,” as, *e.g.*, a pillar upon the ground.

1. *On, upon*, locally—

Matt. vi. 10, &c.: *ἐπὶ τῆς γῆς*, *on the earth*.

Luke viii. 13: *οἱ δὲ ἐπὶ τῆς πέτρας*, *and those upon the rock*.

John xix. 19: *ἐπὶ τοῦ σταυροῦ*, *upon the cross*.

Acts xii. 21: *καθίσας ἐπὶ τοῦ βήματος*, *sitting upon the throne* (lit., *bema*, or tribunal). So xxv. 6. Compare Rev. iv. 9, 10, v. 13, vi. 16, &c. In Matt. xix. 28, *ἐπί* in this sense has both the Genitive and the Accusative.

2. *Over*, of superintendence, government, &c.

Acts vi. 3: *οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης*, *whom we shall set over this business*.

Rom. ix. 5: *ὁ ὢν ἐπὶ πάντων*, *who is over all things*.

3. On the basis of, figuratively, *upon*.

John vi. 2 : τὰ σημεῖα ἃ ἐποίησεν ἐπὶ τῶν ἀσθενούντων, *the miracles which he wrought upon the infirm*.

Compare Gal. iii. 16, &c.

Here, too, may be referred the phrase, ἐπ' ἀληθείας, *in truth* (Mark xii. 14; Luke iv. 25, &c.), i.e., "on a basis of truth."

4. In the presence of, especially *before* a tribunal.

1 Cor. vi. 1 : κρίνεσθαι ἐπὶ τῶν ἀδίκων καὶ οὐχὶ ἐπὶ τῶν ἁγίων, *to be judged before the unjust, and not before the holy*.

So Acts xxiii. 30, xxiv. 19, xxv. 9, 26, xxvi. 2; 1 Tim. vi. 13.

1 Tim. v. 19 : ἐπὶ δύο ἢ τριῶν μαρτύρων, *before two or three witnesses*. But see 2 Cor. xiii. 1 : ἐπὶ στόματος, κ.τ.λ., *upon the testimony* (mouth) where the preposition, from the LXX., denotes basis.

5. *In the time of, or under*.

Luke iii. 2 : ἐπὶ ἀρχιερέως Ἀννα, *under Annas*, the high priest.

Acts xi. 28 : ἐπὶ Κλαυδίου, *under Claudius*.

Matt. i. 11 : ἐπὶ τῆς μετοικεσίας Βαβυλῶνος, *at the time of the deportation to Babylon*.

Romans i. 10 : ἐπὶ τῶν προσευχῶν μου, *at the time of my prayers*, 1 Thess. i. 2; Philemon 4.

1 Peter i. 20 : ἐπ' ἐσχάτων τῶν χρόνων, *in the last times*, Heb. i. 2; 2 Peter iii. 3; Jude 18 (Tischendorf, Lachmann).

In Mark xii. 26 : ἐπὶ βάλτου, *at the Bush*, means, "at the Old Testament section entitled 'The Bush.'"

6. *Constructio prægnsans*.—This preposition with the Genitive sometimes (see under ἐν, 8) implies the foregoing motion.

Matt. xxvi. 12 : βαλοῦσα ... τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου, *having cast this ointment on my body*.

Mark xiv. 35 : ἔπεσαν ἐπὶ τῆς γῆς, *they fell upon the ground*.

β. With the Dative, "resting upon"

1. *On, upon*, locally; like the Genitive, except that the point of view is different. (See γ, 1.)

Luke xix. 44 : οὐκ ἀφήσουσιν ... λίθον ἐπὶ λίθῳ, *they will not leave stone resting upon stone.*

2. *Over*, of superintendence, &c. (See α, 2.)

Luke xii. 44 : ἐπὶ τοῖς ὑπάρχουσι, *over the goods.*

3. *On (at)*, as the groundwork of any fact or circumstance.

Matt. iv. 4 : οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται, *shall not live on bread alone.*

Luke v. 5 : ἐπὶ τῷ ῥήματί σου χαλάσω τὸ δίκτυον, *at thy word I will let down the net.*

Acts xi. 19 : τῆς θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ, *the affliction that arose upon Stephen.*

Mark ix. 37, &c. : ἐπὶ τῷ ὀνόματί μου, *in my name.* (Compare Matt. xxviii. 19, with Acts ii. 38.)

Rom. viii. 20 : ἐπ' ἐλπίδι, *in hope*, i.e., "resting on the basis of a hope that," &c.

2 Cor. ix. 6 : ἐπ' εὐλογίαις, *on a groundwork of blessings*, i.e., "bountifully."

1 Thess. iv. 7 : οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ Θεὸς ἐπὶ ἀκαθαρσίᾳ, *for God did not call us on the ground of impurity*, or perhaps as (5).

So the phrase ἐφ' ᾧ, "on the condition being realized that," *wherefore, because* (Rom. v. 12, &c.)

4. *Over and above*, *in addition to*; as by one fact resting upon another.

Luke xvi. 26 : ἐπὶ πᾶσι τούτοις, *beside all these.*

2 Cor. vii. 13 : ἐπὶ τῇ παρακλήσει ἡμῶν (Tischendorf, Lachmann), *in addition to our comfort.*

5. *Constructio prægnans*.—(See α, 6.) The force of the Accusative also is sometimes implied.

Matt. ix. 16 : οὐδεὶς δὲ ἐπιβάλλει ... ἐπὶ ἱματίῳ παλαιῷ, *no one putteth ... upon an old garment.*

γ. With the Accusative, "upon, by direction towards."

1. *Upon*, with motion implied.

Matt. v. 15 : τιθέασιν ἐπὶ τὴν λυχνίαν, *they put (it) upon the lampstand.*

Matt. vii. 24 : ὠκοδόμησε ἐπὶ τὴν πέτραν, *he built upon the rock.*

Matt. xiv. 29 : περιεπάτησεν ἐπὶ τὰ ὕδατα, *he walked upon the waters.*

Matt. xxiv. 2 : λίθος ἐπὶ λίθον. See the Dative in the same connexion, β, 1. The notion there is of rest, simply ; here, of downward pressure.

So after the verb ἐλπίζω, *to hope* ; ἐπί, with the Dat., 1 Tim. iv. 10 ; with the Acc., v. 5. In the one case, the hope is said to rest upon, as a fact ; in the other, to be placed upon, as an act. So after πέθω, 2 Cor. i. 9, compared with ii. 3. The difference is so slight, that the expressions are easily interchangeable.

Constructio prægnaus.—In Matt. xix. 28 ; 2 Cor. iii. 15, and some other passages.

2. *Over*, of authority, superintendence.

Luke i. 33 : βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ, *he shall reign over the house of Jacob.*

Heb. ii. 7 : κατέστησας αὐτὸν ἐπὶ τὰ ἔργα, κ.τ.λ., *thou didst set him over the works of thy hands.*

The three cases in this connexion seem "interchangeable," i.e., the notions which they respectively express are so nearly allied that any of them may be employed without materially altering the sense. The Dative, however, and not the Accusative, is used when the preposition follows a verb of existence ; the Accusative, and not the Dative, when the verb is transitive. The Examples (α, 2) show that the Genitive may be with either.

3. *To*, implying an intention (for, against).

Matt. iii. 7 : ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, *coming for his baptism.*

Mark v. 21 : συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, *a great multitude was gathered together to him.*

Matt. xxvi. 55 : ὡς ἐπὶ ληστὴν ἐξήλθετε, *are ye come out as against a robber?*

So Luke xxiii. 48.

4. *Towards*, the direction of thought, feeling, speech.

Luke vi. 35 : αὐτὸς χρηστός ἐστὶν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς, *he is good to the ungrateful and wicked.*

2 Cor. ii. 3 : πεποιθὼς ἐπὶ πάντας ὑμᾶς, *having confidence with regard to you all.*

Mark ix. 12 : γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, *it is written with regard to the Son of man.*

Matt. xv. 32 : σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, *I have compassion on the multitude.* This verb and preposition are also found with the Dative (see β, 3); i.e., the compassion may be conceived as *moving towards*, or as *resting on*, the multitude.

5. Of number or quantity, *up to*.

Acts iv. 17 : ἐπὶ πλείον, *to a further point*, "any further."

Rev. xxi. 16 : ἐπὶ σταδίου δώδεκα χιλιάδων, *to twelve thousands of stadia.*

Matt. xxv. 40, &c. : ἐφ' ὅσον, *inasmuch as*. So of time, *as long as*, Matt. ix. 15.

With numeral adverbs, Acts x. 16, xi. 10. So in the compound adverb, ἐφάπαξ, *once for all*, at once (Rom. vi. 10; 1 Cor. xv. 6; Heb. vii. 27, ix. 12, x. 10).

6. Of time, *over*, *during on*.

Luke x. 35 : ἐπὶ τὴν αὔριον, *in the course of the morrow.*

Luke xviii. 4 : οὐκ ἠθέλησεν ἐπὶ χρόνον, *he would not for a time.*

Acts xiii. 31 : ὥφθη ἐπὶ ἡμέρας πλείους, *he was seen during several days.*

So in the phrase, ἐπὶ τὸ αὐτό, *at the same place or time*, "together" (Luke xvii. 35; Acts ii. 1; 1 Cor. vii. 5, &c.)

306. Π. Παρά, BESIDE (of juxtaposition).

a. With the Genitive: "Beside and proceeding from."

With persons only: *from*, generally with the notion of something imparted.

Matt. ii. 4: ἐπυνθάνετο παρ' αὐτῶν, *he enquired of them*.

Phil. iv. 8: δεξάμενος παρ' Ἐπαφροδίτου τὰ παρ' ὑμῶν, *having received of Epaphroditus the things from you*.

John xvi. 27: παρὰ τοῦ Θεοῦ ἐξηλθον, *I came forth from God*. Compare John i. 14.

Matt. xxi. 42: παρὰ Κυρίου ἐγένετο αὕτη, *this was from Jehovah*—"his doing," from LXX., Ps. cxviii. 23.

Mark iii. 21: οἱ παρ' αὐτοῦ, *those from him, i.e., from his home or family*.

β. With the Dative, "beside and at."

1. *With, near*, of persons only, except John xix. 25.

John xiv. 17: παρ' ὑμῖν μένει, *he remains with you*.

Acts x. 6: ξενίζεται παρά τινι Σίμωνι, *he lodges with one Simon*.

John xix. 25: παρὰ τῷ σταυρῷ, *near the cross*.

2. *With*, in the estimation or power of.

Matt. xix. 26: παρὰ ἀνθρώποις ... ἀδύνατον, παρὰ δὲ Θεῷ πάντα δυνατά, *with men ... impossible; but with God all things are possible*.

Rom. ii. 13: δίκαιοι παρὰ τῷ Θεῷ, *just with God*.

Rom. xii. 16: φρόνιμοι παρ' ἑαυτοῖς, *wise in your own esteem*.

γ. With the Accusative, "to or along the side of."

1. *By, near*, after verbs implying motion; also rest by an extended object, as the sea.

Matt. xiii. 4: ἔπεσε παρὰ τὴν ὁδόν, *it fell by the wayside*.

Matt. xv. 30: ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας, *they cast them at his feet*.

Acts x. 6 : ὃ ἐστὶν οἰκία παρὰ θάλασσαν, *whose house is by the seaside.*

2. Beside, as not coinciding with, hence *contrary to*.

Acts xviii. 13 : παρὰ νόμον, *contrary to law.*

Rom. i. 26 : παρὰ φύσιν, *contrary to nature.*

Rom. iv. 18 : παρὰ ἐλπίδα, *contrary to expectation.*

Rom. i. 25 : παρὰ τὸν κτίσαντα, *instead of the Creator; or possibly, rather than, as (3).*

3. Beside, with the notion of comparison, superiority, *above.**

Luke xiii. 2 : ἁμαρτωλοὶ παρὰ πάντας, *sinner above all.*

Romans xiv. 5 : κρίνει ἡμέραν παρ' ἡμέραν, *esteems day above day, i.e., one above another.*

Heb. ix. 23 : κρείττοσι θυσίαις παρὰ ταύτας, *better sacrifices than these.* So i. 4, iii. 3, xi. 4, xii. 24; Luke iii. 13.

4. From juxtaposition arises the notion of consequence,† in the phrase παρὰ τοῦτο, 1 Cor. xii. 15, 16, *therefore.*

307. III. Πρός, TOWARDS.

a. With Genitive, "hitherwards."

Belonging to the part or character of,‡ *conducive to*, in one instance only—

Acts xxvii. 34 : τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάσχει, *for this is for your deliverance.*

β. With Dative, "resting in a direction towards."

Near, hard by—

Luke ix. 37 : πρὸς τῇ κατάβασει, *close to the descent.*

* See ὑπέρ. The difference is, that ὑπέρ affirms superiority, παρὰ institutes comparison, and leaves the reader to infer superiority.

† So in Latin, *propter*, because of, from *prope*, near.

‡ So in classical Greek, πρὸς κακοῦ ἀνδρός.

John xviii. 16 : πρὸς τῇ θύρᾳ ἔξω, *close by the door outside.*

John xx. 12 : ἓνα πρὸς τῇ κεφαλῇ καὶ ἓνα πρὸς τοῖς ποσίν, *one at the head and one at the feet.*

Rev. i. 13 : πρὸς τοῖς μαστοῖς, *about the breast.*

These are the only undoubted instances in the New Testament. Some copies add Mark v. 11, John xx. 11, in the same sense.

γ. With the Accusative, "hitherwards."

1. *To*, of literal direction.

Matt. xi. 28 : δεῦτε πρὸς με, *come hither to me!*

Matt. xxiii. 34 : ἀποστέλλω πρὸς ὑμᾶς προφῆτας, *I send to you prophets.*

Luke i. 19 : λαλῆσαι πρὸς σε, *to speak to thee.*

1 Cor. xiii. 12 : πρόσωπον πρὸς πρόσωπον, *face to face.* 2 John 12;
3 John 14.

2. After the substantive verb (*constructio prægnans*), *with.*

Matt. xiii. 56 : οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσι; *are they not all with us?*

John i. 1 : ὁ Λόγος ἦν πρὸς τὸν Θεόν, *THE WORD WAS WITH GOD.*

3. Of mental direction, *towards, against.*

Luke xxiii. 12 : ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτοὺς, *being in enmity towards themselves.*

1 Thess. v. 14 : μακροθυμεῖτε πρὸς πάντας, *be long-suffering towards all.*

Acts vi. 1 : γογγυσμὸς πρὸς τοὺς Ἑβραίους, *a murmuring against the Hebrews.*

In Heb. i. 7, simple reference is denoted : πρὸς τοὺς ἀγγέλους λέγει, *in regard to the angels he saith.*

4. From the general notion of mental direction arises (i) that of estimation or proportion, *in consideration of.*

Matt. xix. 8 : πρὸς τὴν σκληροκαρδίαν ὑμῶν, *in consideration of the hardness of your hearts.*

Luke xii. 47: πρὸς τὸ θέλημα αὐτοῦ, *in consideration of* (in accordance with) *his will*.

Rom. viii. 18: οὐκ ἄξια ... πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι, *unworthy* (of thought) ... *in consideration of the glory that is to be revealed*.

5. Also (ii) that of intention, *in order to*, especially with the Infinitive.

1 Cor. x. 11: ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν, *they were written for our admonition*.

Matt. vi. 1: πρὸς τὸ θεαθῆναι αὐτοῖς, *in order to be seen by them*.

ON THE INTERCHANGE OF CERTAIN PREPOSITIONS.

308. Although no two prepositions are synonymous, they often approach one another so nearly in meaning as to be apparently interchangeable. It is sometimes important to notice the distinction, however subtle; at other times it appears immaterial to the sense.

Yet it is always safer to look for a real difference in meaning. Compare what has been said on the meaning of ἐπί in the government of the three cases. (See also § 289.)

The subject is one which often calls for the most delicate criticism. It must suffice here to cite some of the principal instances of real or seeming interchange, with such brief explanations as may indicate the general principles on which these cases are to be judged.

309. Διά, with the Genitive, is especially subject to these alternations of expression.

1. With ἐκ. Rom. iii. 30: εἰς ὁ Θεός, ὃς δικαιώσει περιτομὴν ἐκ πίστεως, καὶ ἀκροβυστίαν διὰ τῆς πίστεως, *God is one, who will justify the circumcision by faith, and the uncircumcision by means of the*

(same) *faith*. In the former case the source of the justification is more distinctly marked; in the latter, the means.

See also 2 Pet. iii. 5, &c.

2. With *ἀπό*. Gal. i. 1: Παῦλος ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου, *Paul an apostle neither (originally commissioned) from men, nor through (the intervention of) any man*; the latter particular being added to show how absolutely independent his designation had been even of human instrumentality. The ordination to the ministry is ἀπὸ Θεοῦ, but δι' ἀνθρώπων.

3. With *ἐν*. 2 Cor. iii. 11: εἰ γὰρ τὸ καταργούμενον διὰ δόξης πολλῶ μᾶλλον τὸ μένον ἐν δόξῃ, *for if that which vanisheth (was) by means of (through the intervention of) glory (i.e., a glorious display), much more that which abideth (is) in glory*.

Other instances are in Heb. xi. 2 (compare with 39); Rom. iv. 11, v. 10; 1 John v. 6. In 1 Cor. i. 21, the distinction is plain: *in the wisdom of God, i.e., according to the wise appointment of Him who left mankind to make the effort, the world by (διὰ) its wisdom, i.e., by the exercise of its reason, knew not God (including both failure and perversion).*

4. In Romans xi. 36, the respective meaning of ἐκ, διὰ, εἰς (the starting-point, the course, the goal), are finely marked: ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα, *all things are from him as their author, through him as their controller, to him as their end.*

"Him first, Him last, Him midst, Him without end."

See also 2 Cor. i. 16.

Eph. iv. 6, presents a somewhat different antithesis: ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πάσιν,* *who is over all and through all and in all*. 1 Cor. xii. 8, 9, has another combination: διὰ τοῦ Πνεύματος ... κατὰ τὸ αὐτὸ Πνεῦμα ... ἐν τῷ αὐτῷ Πνεύματι,—*"the word of wisdom is given by the Spirit; the word of knowledge according to the same Spirit; faith, in the same Spirit: the Spirit bestowing the gift, in a degree commensurate with his own might and love, while He himself becomes the element of the Christian life.*

* Omit *ἐμὴν* according to the best authorities, Lachmann and Tischendorf.

310. Ἐκ and ἀπό may sometimes be interchanged without injury to the sense.

Matt. vii. 16 : μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν ; surely they do not gather grapes of thorns ?

Luke vi. 44 : οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσι σῦκα, for they do not gather figs of thorns.

Heb. vii. 2 : δεκάτην ἀπὸ πάντων, a tithe of all. Ver. 4 : δεκάτην ... ἐκ τῶν ἀκροθινίων, a tithe of the spoils.

1 Thess. ii. 6 : οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων, nor seeking glory from men, either of you or of others.

See also John xi. 1. In these passages it is immaterial whether the phrase "out of a thing" or "from a thing" be employed ; but in the following there is an evident distinction :—

John vii. 42 : ἐκ τοῦ σπέρματος Δαβὶδ καὶ ἀπὸ Βηθλεέμ, from the seed of David and from Bethlehem.

2 Cor. iii. 5 : οὐχ ὅτι ἱκανοὶ ἐσμεν ἀφ' ἑαυτῶν λογίσασθαί τι, ὥς ἐξ ἑαυτῶν, not that we are sufficient of ourselves to think anything, as from ourselves.

311. Ἐν is occasionally interchanged with a simple Dative.

So Col. ii. 13 : νεκροὶ ἐν τοῖς παραπτώμασι, dead in transgressions ; Eph. ii. 1 : νεκροὶ τοῖς παραπτώμασι. So Matt. vii. 2 : ἐν ᾧ μέτρῳ μετρεῖτε, in what measure ye mete ; Luke vi. 38 : τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρεῖτε, with the same measure with which ye mete. Again, Luke iii. 16 : ὕδατι βαπτίζω, I baptize with water ; so Acts i. 5, xi. 16 ; but ἐν ὕδατι, in water, Matt. iii. 11 ; John i. 26, 33. The expressions are evidently equivalent, however the act be understood.

The opposites ἐν and ἐξ may in some cases be even interchanged. Thus, Matthew (xxii. 37) gives "the great commandment" as, Thou shalt love the Lord thy God in (ἐν) all thy heart, &c. ; Mark (xii. 30), out of (ἐξ) all thy heart ; the love being regarded in one case as abiding in the heart, in the other as manifested by it. The LXX. (Deut. vi. 5) has ἐξ.

312. Εἰς may often be interchanged with other forms of expression.

1. With *πρός*. Rom. iii. 25 : *εἰς ἔνδειξιν ...* ver. 26 : *πρὸς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ*, *in order to the manifestation ... tending to the manifestation of his righteousness*. The former expression refers to a completed manifestation, the latter to one still in progress.

Philemon 5 : “thy love and thy faith,” *ἣν ἔχεις πρὸς τὸν Κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους*, *towards the Lord Jesus and unto all the saints*.

This seems nothing more than a variation in expression, although by some it is explained on the principle of reverted parallelism :

“thy love
and thy faith
towards the Lord Jesus
and to all the saints,”

i.e., love to the saints, and faith towards the Lord Jesus.

2. With *ἐπὶ*. These instances are very frequent, and need no special remark.

Matt. xxiv. 16 : *φευγέτωσαν ἐπὶ τὰ ὄρη*, *let them flee up to the mountains*. Mark xiii. 14 : *φευγέτωσαν εἰς τὰ ὄρη*, *let them flee into the mountains*.*

Rom. iii. 22 : *δικαιοσύνη Θεοῦ ... εἰς πάντας καὶ ἐπὶ πάντας τοὺς πιστεύοντας*, *the righteousness of God unto all and upon all who believe*, *i.e.*, “so communicated to as to abide upon.”

3. Interchanged with a simple Dative.

Matt. v. 21, 22 : *ἐνοχος τῇ κρίσει ... ἐνοχος εἰς τὴν γέενναν τοῦ πυρός*, *liable to the judgment ... liable to (up to the point of) the Gehenna of fire*.

Rom. xi. 24 : *ἐνεκεντρίσθης εἰς καλλιέλαιον ... ἐγκεντρισθήσονται τῇ ἰδίᾳ ἑλαίᾳ*, *thou wast grafted into a good olive tree ... they shall be grafted on their own olive*.

4. The remarkable phrase, 2 Cor. iv. 17, in which *εἰς* is combined with *κατὰ* in one rhetorical expression, claims a reference

* Lachmann, however, reads *εἰς* in the former passage ; so also Dr. Tregelles. The similarity between different prepositions has occasioned many various readings.

here : καθ' ὑπερβολὴν εἰς ὑπερβολήν, E.V., "far more exceeding," literally, *according to abundance* (on a scale of vastness) *unto an abundance* (to the realization of that which is immeasurable).

5. The many instances in which εἰς seems to be used for ἐν, and *vice versa*, may be explained by *constructio prægnaus*. (See § 295, 8.) The two prepositions are found in the same connection : Matt. iv. 18, compared with Mark i. 16 ; Mark xi. 8, with Matt. xxi. 8 ; Mark xiii. 16, with Matt. xxiv. 18.

313. περί, *about* (with Genitive), may be substituted for a more definite preposition, and the converse, *e.g.*—

1. For διά (with Accusative). John x. 32 : our Lord asks, διὰ ποῖον αὐτῶν ἔργον λιθάξετέ με ; *for which work of these do ye stone me ?* The answer is, ver. 33 : περὶ καλοῦ ἔργου οὐ λιθάζομέν σε ἀλλὰ περὶ βλασφημίας, *for a good work we stone thee not, but for blasphemy*.

2. For ὑπέρ. See under ὑπέρ and περί, §§ 302, 303.

Verbs signifying prayer, thanksgiving, &c., may be followed by either indifferently. *I pray about you*, περί, "you are the subject of my prayers ; or, *I pray for you*, ὑπέρ, "your welfare is the object of my prayers."

So in the many passages in respect of the death of Christ, which theological inquirers will do well to examine. In some, as in Gal. i. 4, the reading of good MSS. varies between ὑπέρ and περί.

314. A preposition governing several words in one regimen is repeated before each of them if a distinction, severally, between them is to be marked ; but if they are combined in one notion, the preposition is not repeated.

This rule is analogous to that respecting the repetition of the article (§ 232). Yet the article is often repeated where the preposition is not.

Thus with the repeated preposition—

Matt. xxii. 37 : ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, *with all thy heart, and with all thy soul, and*

with all thy understanding. Compare Mark xii. 30 (ἐξ, see § 311, note).

For other instances, see Mark vi. 4 (ἐν); Luke xxiv. 27 (ἀπό); 1 Thess. i. 5 (ἐν); John xx. 2 (πρός), &c.

With the preposition not repeated—

John iv. 23: ἐν πνεύματι καὶ ἀληθείᾳ, *in spirit and truth*, one state of mind, viewed under a twofold aspect. In like manner we interpret iii. 5, ἐξ ὕδατος καὶ Πνεύματος, of one spiritual baptism, not of two things (as the outward and the inward). So Matt. iii. 11.

For other instances, see Luke xxi. 26 (ἀπό); Phil. i. 15 (διὰ); and very frequently with proper names when closely connected, as Phil. i. 2 Acts vi. 9, &c.

Where the nouns after the preposition are connected by the disjunctive *or*, the preposition is always repeated; as also where they stand in antithesis. Acts iv. 7: ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποίησατε τοῦτο ὑμεῖς; *in what name or in what power did ye this?* John vii. 22: οὐχ ὅτι ἐκ τοῦ Μωυσέως ἐστίν, ἀλλ' ἐκ τῶν πατέρων, *not that it is from Moses, but from the fathers.* But where the antithesis is formed by two adjectives agreeing with the same noun, the preposition need not be repeated. 1 Pet. i. 23: οὐκ ἐκ σπορᾶς ἀφθαρτῆς, ἀλλὰ φθάρτου, *not of corruptible, but of incorruptible seed.*

CHAPTER IV.—ADJECTIVES.

315. According to the Second Concord, § 178, **Adjectives**, as also **Participles** and **Adjective Pronouns**, agree with their **Substantives** in **Gender**, **Number**, and **Case**.

An adjective may be an Epithet or a Predicate, the rule applying in both cases. For the adjective as predicate, see §§ 178–180.

316. Where the reference of the Adjective is plain, the Substantive is often omitted. Compare § 199.

Matt. xi. 5 : τυφλοὶ ἀναβλέπουσι καὶ χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσι, νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται, *blind (men) are restored to sight and lame (men) walk, leprous (men) are cleansed and deaf (men) hear, the dead are raised and destitute (men) have glad tidings brought to them.*

Rom. v. 7 : μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται, ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν, *for scarcely for a righteous (man) will one die, for on behalf of the good (man) one perchance even dares to die.*

1 Cor. iii. 13 : πνευματικοῖς πνευματικὰ συγκρίνοντες, *putting together spirituals with spirituals, i.e., “attaching spiritual words to spiritual things,”* Alford ; or, “interpreting spiritual things by spiritual ;” or, “explaining spiritual things to spiritual men,” Stanley ; or, “adapting spiritual language to spiritual matters,” Beza.

The last example shows how an occasional ambiguity will arise. Such cases can only be decided by a careful study of the context and of the words employed. In general, however, the application of the adjective will be perfectly plain. See further, Eph. i. 3, &c.

Among the substantives most frequently omitted after **Adject-**

tives, beside the words for *man*, *woman*, *thing*, with the three genders respectively, are the following—

χείρ, *hand*, as ἡ δεξιά, “the right.”

γῆ, *land*, as ἡ οἰκουμένη, the inhabited, “the world.” (Luke ii. 1, &c.)

ἡμέρα, *day*, as τῇ ἐπιούσῃ, “on the morrow.”

ὑδωρ, *water*, as ποτήριον ψυχροῦ, “a cup of cold.” (Matt. x. 42; compare James iii. 11.)

Acts xix. 35, is peculiar: τοῦ Διοπετοῦς, *of that which fell from Zeus*: not precisely “an image,” probably a great meteoric stone.

For the neuter article, especially, as substantivizing the Adjective, *i.e.*, making it an abstract noun, see § 199.

Matt. vi. 13: ῥῶσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, *deliver us from evil*. So v. 37, 39; John xvii. 15. Some with less appropriateness render “the Evil one.” In 1 John ii. 13, 14, the adjective (Accusative) is certainly masculine; in Rom. xii. 9 (Accusative), certainly neuter; but as the Genitive and Dative of both genders are alike, passages like Eph. vi. 16; 2 Thess. iii. 3; 1 John iii. 12, v. 19, can only be determined by the context.

In Matt. xix. 17, the best editors concur in the remarkable reading, τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; *Why dost thou ask me concerning the good?* instead of *Why callest thou me good?* In Mark x. 18, the received reading stands without any variation.

317. The number and gender of adjectives, participles, and pronouns are often determined (according to Synesis, or Rational Concord) by the sense rather than the form of their substantives. Compare §§ 175, 179.

Acts iii. 11: συνέδραμε πᾶς ὁ λαὸς ... ἐκθαμβοί, *all the people ran together, greatly wondering*.

Acts v. 16: συνήρχετο ... τὸ πλῆθος ... φέροντες, κ.τ.λ., *the multitude came together, bringing, &c.* So Luke xix. 37, &c.

Eph. iv. 17, 18: τὰ λοιπὰ ἔθνη περιπατεῖ ... ἔσκοτωμένοι ... ὄντες

ἀπηλλοτριωμένοι, *the rest of the Gentiles walk ... darkened ... being estranged.*

Luke ii. 13 : πλήθος στρατιᾶς οὐρανίου, αἰνούντων τὸν Θεὸν καὶ λεγόντων, *a multitude of a heavenly host, praising God and saying.*

Rev. xi. 15 : ἐγένοντο φωναὶ μεγάλαι ... λέγοντες,* *there were great voices, saying.*

In Matt. xxi. 42, παρὰ Κυρίου ἐγένετο αὕτη καὶ ἔστι θαυμαστή, *this (thing) was from the Lord, and it is wonderful*, the feminine gender is to be explained by the Hebrew idiom. That language, having no neuter, employs the feminine for abstract notions. See Ps. cxviii. 23 (LXX., cxvii.)

For Synesis with Pronouns, see §§ 335, 345.

318. An Adjective referring to two or more substantives, if an epithet, commonly agrees with the nearest, or is repeated before each; if a predicate, is properly in the plural number, and follows the rule, § 179.

Luke x. 1 : εἰς πᾶσαν πόλιν καὶ τόπον, *into every city and place* (different genders, agreeing with nearest).

James i. 17 : πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον, *every good and perfect gift.* So Mark xiii. 1; Acts iv. 7 (different genders, repeated).

Matt. ix. 35 : θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν, *healing every (kind of) disease, and every (kind of) infirmity* (same gender, repeated).

Matt. iv. 24 : ποικίλαις νόσοις καὶ βασάνοις, *with divers diseases and torments* (same gender, not repeated).

When two adjectives stand as epithets to one substantive, a conjunction generally stands between them. Thus, for "many other," the Greeks say, "many and other." This rule, however, is not invariable in the New Testament.

John xx. 30 : πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα, *many other miracles therefore.*

Acts xxv. 7 : πολλὰ καὶ βαρέα αἰτιώματα, *many heavy charges.*

See also Luke iii. 18; Titus i. 10; and on the contrary, Acts xv. 35.

* Tischendorf, Lachmann.

319. An Adjective is often employed in Greek where the English idiom requires an Adverb.

Mark iv. 28 : αὐτομάτῃ ἡ γῆ καρποφορεῖ, *the earth yields fruit spontaneously.*

Luke ii. 2 : αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο, κ.τ.λ., *this enrolment was first made** (compare John xx. 4).

For the adverbial use of adjective forms, see § 399.

THE DEGREES OF COMPARISON.

The Comparative.

320. An Adjective in the Comparative degree usually takes the object of comparison in the Genitive case. In English the conjunction *than* is to be supplied.

See § 253, with observations and examples.

The object, as expressed by the Genitive, sometimes corresponds, not with the precise subject of the comparison, but with the general notion of the sentence.

Matt. v. 20 : πλεον τῶν γραμματέων καὶ Φαρισαίων (your righteousness), lit., *more than the Scribes and Pharisees.*

John v. 36 : ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου, *the witness which I have is greater than John.*

1 Cor. i. 25 : τὸ μωρὸν τοῦ Θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστὶ, κ.τ.λ., *the foolishness of God is wiser than men, &c.*

The beginner must beware of translating these genitives as possessives governed by an understood object of the comparative: "than John's (testimony)," "than men's (wisdom)," &c. This the construction

* Other translations have been proposed to escape the chronological difficulty. Thus, the enrolment first *took effect*, when, &c., it having been originated some years before; or the enrolment *was made before* Quirinius was governor (compare *πρῶτός μου*, John i. 15). But Dr. Zumpt has recently shown the great probability of Quirinius having been governor of Syria at this early date, as well as A.D. 6, on the deposition of Archelaus. (See Smith's "Dictionary of the Bible," Art. "Cyrenius").

will not admit. The form of expression is one of the utmost generality: "God's 'foolishness' is wiser," not only than men's wisdom, but "than men" themselves, with all that they are or can do. So of the other passages.*

321. The comparative particle *ἢ*, *than*, may also be employed; the object then being in the same case with the subject of comparison.

Luke ix. 13 : οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ ἰχθύες δύο, *we have no more than five loaves and two fishes.*

1 Cor. xiv. 5 : μείζων δὲ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις, *greater is he who prophesies than he who speaks with tongues.*

This particle is specially employed (1) after the comparative adverb μᾶλλον, *more.*

Acts iv. 19 : ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ Θεοῦ, *to hear you rather than God.*

It may be hardly necessary to remind the learner that Θεοῦ is in the Genitive, not because it is the object of comparison, but because coupled by *ἢ* with ὑμῶν, Gen. after ἀκούειν, by § 249, α.

So Matt. xviii. 13; John xii. 43 (ἥπερ), &c. Μᾶλλον ἢ may connect two adjectives, as 2 Tim. iii. 4, where a Greek classical idiom, of which there is no instance in the New Testament, would have admitted two comparatives.

(2) When the object of comparison is a clause.

Rom. xiii. 11 : ἐγγύτερον ... ἢ ὅτε ἐπιστεύσαμεν, *nearer (our salvation) than when we believed.*

(3) When a Comparative governs, as an adjective, words other than its object.

Matt. x. 15 : ἀνεκτότερον ἔσται γῇ Σοδόμων ἢ πόλει ἐκείνῃ, *it shall be more tolerable for the land of Sodom (Dative, by § 279) than for that city.*

After πλεῖον, πλεῖον, *more*, and ἐλάττω, ἐλαττον, *less*, the particle may be omitted before numerals.

* Winer, § xxxv. 5.

Acts xxiv. 11 : οὐ πλείους εἰσὶ μοι ἡμέραι δεκαδύο, κ.τ.λ., *lit.*, *there are to me no more days (than) twelve.* So iv. 22, xxiii. 13.

Matt. xxvi. 53 : πλείους δώδεκα λεγεῶνας, *more than twelve legions.*

In some of these passages the received text inserts ἤ.

A peculiar comparative is occasionally made by μᾶλλον after the positive.

Mark ix. 42 : καλόν ἐστὶν αὐτῷ μᾶλλον, κ.τ.λ., *it is better for him.*

Acts xx. 35 : μακάριόν ἐστι μᾶλλον διδόναι ἢ λαμβάνειν, *it is more blessed to give than to receive.*

Sometimes μᾶλλον is omitted.

Matt. xviii. 8, 9 : καλόν σοι ἐστὶν εἰσελθεῖν ... ἢ ... βληθῆναι, *it is better for thee to enter ... than ... to be cast, lit.*, “it is good ... rather than.” So Mark ix. 43–47. Compare also Luke xviii. 14 (*rec.*, but the reading is probably παρ’ ἐκείνον ; § 306, γ, 3).

Hence also a comparative notion may be expressed by ἤ after a noun or verb.

Luke xv. 7 : χαρὰ ἔσται ... ἐπὶ ἐνὶ ... ἢ ἐπὶ ἐννεήκοντα ἑννέα, *there shall be joy ... over one ... (rather) than over ninety and nine.*

Luke xvii. 2 : λυσιτελεῖ αὐτῷ ... ἢ ἵνα σκανδαλίσῃ, *lit.*, *it is profitable for him ... (rather) than that he should offend.*

1 Cor. xiv. 19 : θέλω πέντε λόγους διὰ τοῦ νοός μου λαλῆσαι ... ἢ μυρίους λόγους ἐν γλώσσῃ, *I would (rather) speak five words with my understanding, than ten thousand words in a tongue.*

322. For the Comparative as strengthened by the prepositions ὑπέρ and παρά, see §§ 303, 306.

Other emphatic modes of comparison are specified, § 47.

323. A Comparative is often found without any expressed object of comparison.

a. The object may be supplied by the context, as Acts xviii. 26 : ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν τοῦ Θεοῦ ὁδόν. *they expounded to him the way of God more perfectly, i.e., than he had known before*

(ver. 25). Compare John xix. 11; Rom. xv. 15; 1 Cor. xii. 31; Phil. ii. 28; Heb. ii. 1, &c. So in correlative expressions, Rom. ix. 12; Heb. i. 4.

b. The Comparative may be a familiar phrase, as οἱ πλείους, *the majority*, Acts xix. 32; 1 Cor. xv. 6; 2 Cor. ii. 6 (not simply “many,” as E.V.), &c.

c. The object is to be supplied mentally, according to the general sense of the passage.*

Matt. xviii. 1: τίς ἄρα μέζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; *who then is greater (than the rest) in the kingdom of heaven?*

So Mark ix. 34; Luke ix. 46, xxii. 24. In Matt. xi. 11, ὁ μικρότερος may be rendered, *he that is less than all others*, i.e., “he that is least,” as E.V., or *he that is less than John* (in fame and outward honour), i.e., Christ himself; the sentiment being that of John i. 15.†

The following examples further illustrate this usage of the comparative:—

John xiii. 27: *that thou doest do more quickly*, τάχιον, i.e., than you seem disposed to do.

Acts xvii. 21: *to tell or to hear some newer thing*, τι καινότερον, than the last things that they had heard, “the later news.”

Acts xvii. 22: *ye men of Athens, I perceive that in all things ye are more addicted to worship*, δεισιδαιμονεστέρους, i.e., than heathen nations generally (not merely, like them, worshipping recognised deities, but even the “unknown.”)‡

Acts xxiv. 22: *the matters pertaining to the way* (the Christian doctrine) *more accurately*, ἀκριβέστερον, than to need detailed information.

Acts xxv. 10: *to the Jews I have done no wrong, as also thou*

* See Winer, § 35, 4.

† This latter is the interpretation of many of the Fathers, but is disallowed by most modern critics. (See Alford's note.)

‡ “Too superstitious,” therefore, misses the true meaning both of the word and the grammatical form.

knowest better, κάλλιον, than thou choosest to confess. Alford compares our current phrase, *to know better*. So 2 Tim. i. 18, *better even than I do*.

Acts xxvii. 13: *they steered closer by Crete*, ἄσπον παρελέγοντο τὴν Κρήτην, *i.e.*, than they had done before; ver. 8.

On Eph. iv. 9, see § 259.

Phil. i. 12: *rather*, μᾶλλον, *for the furtherance of the Gospel* than for its hindrance as we feared.

1 Tim. iii. 14: *hoping to come unto thee more quickly*, τάχιον, than to make such injunctions needful. Compare Heb. xiii. 19, 23.

2 Tim. i. 17: *he sought me out more diligently*, σπουδαιότερον, than if I had not been in captivity.

2 Pet. i. 19: καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, *lit.*, *and we have more sure the prophetic word*, *i.e.*, we hold that word with a surer confidence even than before, inasmuch as we received a confirmation of its testimony “upon the holy mount.”

2 Pet. ii. 11: *angels which are greater in power and might*, μέζονες, either greater than other angels,* as the archangel, Jude 9, or greater than these presumptuous, self-willed men.†

From the above explanations it will be seen that the Comparative in such cases is not to be explained as “put for the Superlative,” or as expressing the notions of “too” or “very,” but retains its true and proper force.

The Superlative.

324. The Superlative denotes the highest quality of any kind, and may be used when the objects of comparison are not explicitly intimated.

2 Pet. i. 4: τὰ μέγιστα καὶ τίμια ἐπαγγέλματα, *the greatest and precious promises*, or as E.V. happily, “exceeding great and precious.”

In Luke i. 3, we read κράτιστε Θεόφιλε, *most excellent Theophilus*;

* Huther.

† Winer, Alford, &c.

but in Acts xxiii. 26, xxiv. 3, the same title is applied to Felix, and in xxvi. 25, to Festus. It was simply a designation of rank.

325. For the Superlative followed by a partitive Genitive, see § 262. An emphatic Superlative is made by the addition of πάντων, Mark xii. 28, *the first commandment of all* (not πασῶν, as received text).

The particle ὥς (ὅτι), with a Superlative, means "in as great a degree as possible." Acts xvii. 15: *ἵνα ὥς τάχιστα ἔλθωσι πρὸς αὐτὸν, that they would come to him as speedily as possible.*

326. The Superlative πρῶτος, *first*, may be used where but two things are compared.

Acts i. 1: τὸν μὲν πρῶτον λόγον ἐποιήσάμην, *the first (former) treatise I made.* So 1 Cor. xiv. 30 ; * Heb. x. 9.

So the expression πρῶτός μου, *before me*, John i. 15, 30 ; πρῶτος ὑμῶν, *before you*, xv. 18. The Genitive is analogous to the Genitive after the Comparative. On Luke ii. 2, see note, § 319.

327. In Hebrew there are two principal ways of expressing the Superlative;—(i.) by the use of the preposition *in, among*, after the simple adjective, as Prov. xxv. 30, *a lion, strong among beasts, i.e., the strongest of beasts*; † (ii.) by the repetition of an adjective or noun in the Genitive relation, as in the common appellation of the holiest part of the Temple, *the holy of holies*, and Gen. ix. 25, *a servant of servants, i.e., utterly enslaved.* ‡

The New Testament has instances of both these idioms. (i.) Luke i. 42: εὐλογημένη σὺ ἐν γυναίκιν, *blessed art thou among women*,

* But perhaps here the mental comparison might be, not simply with the second speaker, but with the rest of the assembly.

† Compare the use of a Hebrew preposition to give the force of the comparative.

‡ There is yet a third method, *i.e.*, the emphatic use of the adjective with the article, as Gen. ix. 24, *his son, the young, i.e., his youngest.* But perhaps there is no example of this in the New Testament, though see Luke x. 42.

i.e., most blessed. (ii.) Heb. ix. 3 : ἁγία ἁγίων, *the holy of holies*. Compare 1 Tim. vi. 15 ; Rev. xix. 16.

Neither of these constructions is confined to the Hebrew, although their occurrence in the New Testament may fairly be assigned to Hebrew influence. Other so-called Hebraisms must be rejected.* Thus, Acts vii. 20, ἁστεῖος τῷ Θεῷ, must not be rendered, as in E.V., “exceeding fair,” but *beautiful before God*, in his eyes. Much less must the Divine name be taken as giving a simple superlative force in such passages as Luke i. 15 ; 2 Cor. i. 12 ; Col. ii. 19 ; Rev. xv. 2, &c.

NUMERALS.

328. The Cardinal εἷς, besides its ordinary use, is employed in the following ways.

i. As an indefinite pronoun,† nearly equal to τις.

Matt. viii. 19 : εἷς γραμματεὺς εἶπεν αὐτῷ, *a scribe said unto him*.

Matt. xxvi. 69 : προσῆλθεν αὐτῷ μίᾱ παιδίσκη, *there came to him a maidservant*.

John vi. 9 : ἔστι παιδάριον ἐν ᾧδε, *there is a lad here*.

So Matt. xviii. 24, xix. 16 ; Mark x. 17, xii. 42 ; Rev. viii. 13, &c. Often with a Genitive following, as Matt. xvi. 14 ; Mark v. 22. Sometimes with ἐκ, as Matt. xxii. 35, xxvii. 48. Occasionally, εἷς τις combined, as Luke xxii. 50.

ii. For the correlatives, *one ... the other*, εἷς is sometimes employed in both clauses.

Matt. xx. 21 ; Mark x. 37 : εἷς ἐκ δεξιῶν σου, καὶ εἷς ἐξ ἐναντίων σου, *one on thy right hand, and the other on thy left*.

John xx. 12 ; 1 Cor. iv. 6 ; Gal. iv. 22 ; 1 Thess. v. 11. But ἄλλος, ἕτερος are more frequently used in the second clause, as Matt. vi. 24 ; Rev. xvii. 10.

* See Winer and others.

† The indefinite article in the European languages is but a form of the numeral “one.” We say “a or an ;” we should rather say “an or a,” the longer being the original form, and an = Scottish *ane* = *one*. So French, *un* ; German, *ein*, &c.

iii. For *not one* (οὐδεὶς, μηδεὶς), the New Testament writers, following the Hebrew idiom, sometimes say *one ... not*, combining the negative with the predicate.

Matt. x. 29 : ἐν ἐξ αὐτῶν οὐ πεσεῖται, *one of them shall not fall*, i.e., not one of them shall fall. So ch. v. 18; Luke xii. 6.

But the adjective πᾶς, *every*, is still more frequently employed in such expressions. Thus, "*everything is not ...*" means "*nothing is.*"

Luke i. 37 : οὐκ ἀδυνατήσκει παρὰ τῷ Θεῷ πᾶν ῥῆμα, *everything is not-impossible with God*, i.e., nothing is impossible.

So Matt. xxiv. 22; Mark xiii. 20; John iii. 15, 16, vi. 39, xii. 46; Rom. iii. 20; 1 Cor. i. 29; Gal. ii. 16; 1 John ii. 21; Rev. xviii. 22. "*Forget not all his benefits*" (Ps. ciii. 2), of course means "*forget not any.*" But when οὐ is connected with πᾶς, the meaning is simply *not all*. So Matt. vii. 21, οὐ πᾶς λέγων ... εἰσελεύσεται, *not every one ... shall enter*. Had the reading been πᾶς λέγων ... οὐκ εἰσελεύσεται, it would have meant "*no one ... shall enter.*" (See Matt. xix. 11; 1 Cor. xv. 39; Rom. x. 16 : οὐ πάντες ὑπήκουσαν, *not all obeyed*. πάντες οὐχ ὑπήκουσαν would have been, "*they all disobeyed.*"

iv. Instead of the ordinal πρῶτος, the cardinal εἷς is used in the designation of the first day of the week (again a Hebraism).

Matt. xxviii. 1 : εἷς μίαν σαββάτων, lit., *on the day one of the week*.

So Mark xvi. 2 (but ver. 9, πρῶτη); Luke xxiv. 1; John xx. 1, 19; Acts xx. 7; 1 Cor. xvi. 2. In Titus iii. 10; Rev. vi. 1, 3, ix. 12, we find *one* and the *second* as correlatives.

329. The particles ὡς, ὥστε, *about*, &c., are used with numerals *adverbially*, i.e., without affecting the case. Matt. xiv. 21; Mark v. 13; Rom. iv. 19, &c. So with ἐπάνω, *above*, which in other connexions is followed by a Genitive.

1 Cor. xv. 6 : ὡφθῇ ἐπάνω πεντακοσίοις ἀδελφοῖς, *he was seen by above five hundred brethren*. So Mark xiv. 5 (where the Genitive is that of price).

330. The names of measures and coins may be omitted after numeral designations. Acts xix. 19 : ἀργυρίου μυριάδας πέντε (*five*

myriads), *fifty thousands of silver*, i.e., δραχμῶν = denarii. Elsewhere the plural ἀργύρια (pieces of silver) is used, as Matt. xxvi. 16, &c.

331. The Greeks used the phrase "*himself third*," for "he and two others," αὐτὸς τρίτος. So αὐτὸς τέταρτος, *he and three others*, &c. Sometimes αὐτός was omitted. This idiom occurs once in the New Testament. 2 Pet. ii. 5 : ὅγδοον Νῶε ... ἐφύλαξε, *he preserved Noah, and seven others*.

The *Distributive Numerals* have been sufficiently explained, § 52.

CHAPTER V.—PRONOUNS.

THE PERSONAL PRONOUNS.

332. The rules respecting the cases of nouns, and their employment with prepositions, for the most part apply to the personal and other substantive Pronouns also.

For the oblique cases of the third personal pronoun, in both numbers and all genders, forms of the adjective pronoun *αὐτός* are employed.

For the other uses of *αὐτός*, see § 335.

The NOMINATIVE of the personal pronoun, when the subject of a verb, is omitted, except where emphasis is required. (See § 169.)

333. The GENITIVE is very frequently used in a possessive sense; the adjective possessive pronoun being comparatively rare. (See § 255.)

Matt. vi. 9, 10: Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου, ἐλθέτω ἡ βασιλεία σου, κ.τ.λ., *Our Father which art in heaven, hallowed be thy name, &c.*

Matt. vii. 3: τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου (personal pronoun), τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ (adjective possessive) δοκὸν οὐ κατανοεῖς; and *why seest thou the mote in the eye of thy brother, but discernest not the beam in thine own eye?*

The only possessive for the third person in the New Testament is the Genitive of *αὐτός*.

Conversely, an objective genitive may be expressed by the possessive adjective pronoun.

Luke xxii. 19 ; 1 Cor. xi. 25 : τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν, *this do for my remembrance, i.e., "for remembrance of me."* So Rom. xi. 31, "*through mercy shown to you ;*" xv. 4 ; 1 Cor. xv. 31, "*by my glorying in you ;*" xvi. 17, "the lack of you."

John xv. 9 : μένετε ἐν τῇ ἀγάπῃ τῇ ἐμῇ, *abide in my love*, has sometimes been taken in a similar sense ; but it seems better to take the pronoun there as a true possessive. (Compare § 269.)

In one striking passage, Eph. iii. 18, there seems the omission of a genitive pronoun, "*what is the breadth ?*" &c., i.e., "of the love of Christ."*

334. Occasionally in a lengthened sentence, a seemingly redundant personal pronoun is found.

Matt. viii. 1 : καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, *and when he had come down from the mountain, great multitudes followed him.*

Acts vii. 21 : ἐκτεθέντα δὲ αὐτὸν ἀνείλετο αὐτὸν ἡ θυγάτηρ Φαραώ, *and when he was cast out, the daughter of Pharaoh took him up.*

Where the object of a verb is expressed in the nominative absolutely, for the sake of emphasis, its place in the sentence is supplied by a pronoun. (See § 242.)

Rev. iii. 12 : ὁ νικῶν ποιήσω αὐτὸν στήλον, *He that overcometh, I will make him a pillar.*

335. As αὐτός properly means *very, self*, it is used in apposition with nouns of both numbers and of all cases and genders, as well as with the personal pronouns of the first and second persons. When employed in the nominative for the third person, it is always emphatic,† i.e., not *He* simply, but *He himself*.

Rom. vii. 25 : αὐτὸς ἐγὼ ... δουλεύω, *I myself serve.*

John iv. 42 : αὐτοὶ γὰρ ἀκηκόαμεν, *for we ourselves have heard.*

1 Thess. iv. 9 : αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοὶ ἐστε, *for ye yourselves are taught by God.*

* See Ellicott.

† See Winer.

(1) The reflexive pronoun of the third person may be used for that of the other persons where no ambiguity would be likely to occur.

a. Singular (never for ἐμαυτοῦ).

John xviii. 34 : ἀφ' ἐαυτοῦ σὺ τοῦτο λέγεις ; *sayest thou this of thyself?*

So in some other passages where the reading varies ; as in quotations of Lev. xix. 18 (Matt. xix. 19 ; Mark xii. 31 ; Luke x. 27 ; Rom. xiii. 9). The approved reading, however, is σεαυτόν.

b. Plural (more frequently).

2 Cor. iii. 1 : ἀρχόμεθα πάλιν ἐαυτοὺς συνηστανέναι ; *are we beginning again to commend ourselves?*

2 Cor. xiii. 5 : ἐαυτοὺς πειράζετε ... ἐαυτοὺς δοκιμάζετε, *try yourselves ... test yourselves.*

So in the frequent phrase προσέχετε (or βλέπετε) ἑαυτοῖς, *take heed to yourselves.* Mark xiii. 9 ; Luke xii. 1, xvii. 3, xxi. 34 ; Acts v. 35 ; 2 John 8. Also Eph. v. 19 ; James ii. 4 : *one with another.*

For the use of αὐτός with the Article, see § 222.

(2) In respect of gender and number, αὐτός often follows the rule of rational concord (synesis). (See § 317, and for a similar usage with the relative pronoun, compare § 345.)

a. Gender.

Matt. xxviii. 19 : μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτούς, *disciple all the nations, baptizing them.*

Col. ii. 15 : ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας ... θριαμβεύσας αὐτούς, *stripping away from himself the principalities and the powers ... triumphing over them.*

Mark v. 41 : κρατήσας τῆς χειρὸς τοῦ παιδίου, λέγει αὐτῇ, *taking the child by the hand, he saith unto her.*

b. Number.

Matt. i. 21 : σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν, *he shall save his people from their sins.*

3 John 9 : ἔγραψά τι τῇ ἐκκλησίᾳ, ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρέφης, κ.τ.λ., *I wrote somewhat to the church, but Diotrephes who loves pre-eminence over them.*

So in reference to ὄχλος, πλῆθος, &c.

(3) This pronoun may also refer to a substantive implied in some previous word or phrase.

Matt. xix. 13 : οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς, *but the disciples rebuked them, i.e., those that brought the children* ; Mark x. 13.

John viii. 44 : ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ, *he is a liar and the father of it, i.e., of lying.*

So Matt. iv. 23 ; Acts viii. 5 ; 2 Cor. v. 19, "*to them,*" *i.e., the inhabitants of the world.* Rom. ii. 26, the concrete implied in the abstract, ἀκροβυστία ; Eph. v. 12, "*by those who walk in the darkness,*" or (Ellicott) "*the children of disobedience,*" ver. 6.

POSSESSIVE PRONOUNS.

336. On the possessive use of the Genitive of Personal Pronouns, and the employment of the Possessives as equivalent to the objective genitive, see § 333. For the Article with possessive pronouns, see § 223.

The various use of the Possessives as Adjectives, epithetic and predicative, may be exemplified by the following phrases :—

John v. 30 : ἡ κρίσις ἡ ἐμὴ δίκαια ἐστίν, *my judgment is just.*

Rom. x. 1 : ἡ εὐδοκία τῆς ἐμῆς καρδίας, *the desire (goodwill) of my heart.*

Phil. iii. 9 : μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, *not having a righteousness of my own, viz., that from law.*

John xvii. 10 : τὰ ἐμὰ πάντα σὰ ἐστί, καὶ τὰ σὰ ἐμὰ, *all mine are thine, and thine are mine.*

The possessive adjective pronoun appears to have a greater emphasis than the genitive of the personal. Thus (1 John ii. 2), "*he is the propitiation for our sins,*" ἡμῶν, a general declaration ; but in the next clause this is thrown into strong antithesis—*not for ours alone, but, &c. ;* and here, accordingly, the adjective pronoun is employed, οὐ περὶ τῶν ἡμετέρων δε μόνον.

The genitive of a noun is sometimes found in apposition with the genitive notion in the possessive pronoun.

1 Cor. xvi. 21 : τῇ ἐμῇ χειρὶ Παύλου, *by my hand* (that is) *of me, Paul*. Col. iv. 18 ; 2 Thess. iii. 17.

337. For a possessive pronoun, entirely unemphatic, the Article is often employed (see § 215), and on the other hand an emphatic possessive is expressed by the Adjective ἴδιος, *own*.

John i. 42 : εὗρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, *this man findeth first his own brother Simon*.

See also Matt. ix. 1, xxv. 15 ; Luke vi. 44 ; John iv. 44, v. 18 : “*said that God was his own father* ;” Acts xx. 28 ; Gal. vi. 9 : “*its own season* ;” also 1 Tim. ii. 6 ; Titus i. 3 ; 2 Pet. i. 20, and many other passages.*

DEMONSTRATIVE PRONOUNS.

338. The demonstratives οὗτος, αὕτη, τοῦτο, *this* (the nearer, connected with the second person), and ἐκεῖνος, ἐκείνη, ἐκεῖνο, *that* (the more remote, connected with the third person), with the correlatives (see § 62), obey the laws of adjective concord).

For the use of the demonstratives with the article, see § 220. *Οὗτος generally precedes its substantive, ἐκεῖνος follows ; but to this rule there are many exceptions.

Luke xviii. 14 : κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ ἢ ἐκεῖνος, *this man* (the latter) *went down justified to his house rather than that* (the former).

339. The demonstrative ὅδε, *this* (“*this, here*,” connected with the first person), is found only Luke x. 39 ; James iv. 13 ; and in the phrase τάδε λέγει, *thus* (these things) *saieth*, Acts xxi. 11, and the beginnings of the letters to the seven churches ; Rev. ii., iii.

*Ὅδε marks a closer relation than οὗτος. In Greek narrative generally, ἔλεξε ταῦτα is, *he said this that precedes* ; ἔλεξε τάδε, *he said this that follows*.

* Winer notes the following passages as without emphasis (but query ?) : Matt. xxii. 5, xlv. 14 ; Titus ii. 9 ; John i. 42 ; Eph. iv. 22 ; Titus ii. 5 ; 1 Pet. iii. 1, 5.

There are a few other passages in which the received text has *ὅδε*, but where the best editors adopt other readings, as Acts xv. 23; 2 Cor. xii. 19; Luke xvi. 25, where we should read, *he is comforted here*.

340. In some passages, *οὗτος* seems to refer to the remoter subject.

Acts viii. 26: *αὕτη ἐστὶν ἔρημος, it, the road, not the city of Gaza, is desert.*

2 John 7: *οὗτος ἐστὶν ὁ πλάνος καὶ ὁ ἀντίχριστος, this is the deceiver and the antichrist, i.e., he who bears the character described at the commencement of the verse.*

So *ἐκεῖνος* may refer to the nearer.

John vii. 45: *καὶ εἶπον αὐτοῖς ἐκεῖνοι, and they (the chief priests and Pharisees just mentioned) said to them, the officers spoken of before.*

Ἐκεῖνος is employed as an emphatic demonstrative, and sometimes on that account seems applied to the nearer antecedent. Thus 2 Cor. viii. 9: “*Ye know the grace of the Lord Jesus Christ, that for your sakes he became poor, rich as he was, that ye, through His (ἐκείνου) poverty might be enriched.*” So Titus iii. 7. Compare Acts iii. 13.

2 Tim. ii. 26 is difficult: *ἐξωγρημένοι ὑπ’ αὐτοῦ, εἰς τὸ ἐκείνου θέλημα.* The two pronouns can hardly refer to the same subject (compare iii. 9); and it seems best to connect the clause beginning with *εἰς* with *ἀναστήψωσιν*, taking *ἐξωγρημένοι ὑπ’ αὐτοῦ* as parenthetical. Ellicott: “*and that they may return to soberness out of the snare of the devil (though holden captive by him) to do His will,*” i.e., God’s. For other explanations, see Alford, Ellicott, &c.

341. A Demonstrative often repeats the notion already expressed by a substantive. The pronoun thus occasionally seems redundant, but perhaps was always intended to convey some additional emphasis.

Matt. xiii. 20–23: *ὁ δὲ ... σπαρείς ... οὗτός ἐστιν, that which was sown ... this is he, &c.*

So x. 22, xiii. 38, xv. 11, xxvi. 23; John vi. 46; John i. 18, 33 (*ἐκεῖνος*), v. 11, x. 1, &c.

1 Cor. vi. 4, *τούτους*; Rom. vii. 10: compare Acts i. 22; 1 Cor. v. 5; 2 Cor. xii. 2.

The Demonstrative itself may be repeated in a sentence. John vi. 42: οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ ... πῶς οὖν λέγει οὗτος; κ.τ.λ., *Is not this Jesus, the son of Joseph, how then sayeth this man?* &c. (See also Acts vii. 35–38.)

342. The Neuter Demonstrative sometimes stands as equivalent to a clause.

Acts xxiv. 14: ὁμολογῶ δὲ τοῦτό σοι, ὅτι, κ.τ.λ., *but this I confess to thee, that, &c.*

So xxvi. 16; Eph. iv. 17, &c.

The neuter plural may be employed for a single object of thought.

John xv. 17: ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους, *this I command you, that ye love one another.*

3 John 4: μειζοτέραν τούτων οὐκ ἔχω χαράν, *a more surpassing joy than this I have not.* Compare 1 Cor. vi. 11: καὶ ταῦτά τινες ἦτε, *and such were some of you*, or, “such were you in some degree.” (See § 352, iii.)

In Heb. xi. 12, the phrase καὶ ταῦτα, κ.τ.λ., must be rendered, *and that, too, when he was as good as dead.* Compare 1 Cor. vi. 8, received text.

In Rom. xiii. 11; 1 Cor. vi. 6; Phil. i. 28; 3 John, 5 (Lachmann and Tischendorf), καὶ τοῦτο is similarly *resumptive*.

On Eph. ii. 8, τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ πίστεως, καὶ τοῦτο οὐκ ἐξ ὑμῶν, κ.τ.λ., see § 403, *d.*

For the ellipsis of the Demonstrative before the Relative, see § 347.

THE RELATIVE PRONOUN.

343. The Relative Pronoun agrees with its Antecedent in gender, number, and person. This rule is termed the *Third Concord*.

The clause in which the Relative stands is called the Relative Clause, and is Adjectival (see § 190), as qualifying the Antecedent.

The *Case* of the Relative is determined by the structure of its own clause.

Matt. ii. 9 : ὁ ἀστήρ ὃν εἶδον ἐν τῇ ἀνατολῇ προῆγεν αὐτούς, *the star which they had seen in the East, guided them forward.*

Rom. ii. 6 : τοῦ Θεοῦ, ὃς ἀποδώσει, κ.τ.λ., *of God, who will recompense, &c.*

344. A clause, or clauses, may form a neuter antecedent to the Relative. So with the Demonstrative (see § 342).

Acts. xi. 29, 30 : ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς· ὃ καὶ ἐποίησαν, *they determined, each of them, to send to the brethren dwelling in Jerusalem for their relief; which they also did.*

See also Gal. ii. 10; Col. i. 29; Heb. v. 11, &c.; and with plural relative, Acts xxiv. 18 (ἐν οἷς), xxvi. 12; Col. ii. 22.

345. *Synesis*, or rational concord, is very frequent with the Relative. (See § 317.)

a. Gender.

Acts xv. 17 : πάντα τὰ ἔθνη ἐφ' οὓς, κ.τ.λ., *all the Gentiles, upon whom, &c.* So xxvi. 17; Gal. iv. 19; 2 John 1; 2 Pet. iii. 16.

b. Number.

Phil. ii. 15 : γενεᾷς σκολιᾷς καὶ διεστραμμένης, ἐν οἷς φαίνεσθε, κ.τ.λ., *of a crooked and perverted generation, among whom ye appear, &c.*

A plural may be implied in a singular phrase; hence sometimes a plural relative with a singular antecedent. Acts xv. 36 : κατὰ πᾶσαν πόλιν, ἐν αἷς, *through every city, in which (cities).* So 2 Peter iii. 1.

On the contrary, a singular may be implied in a plural phrase. Acts xxiv. 11 : ἡμέραι δεκαδύο ἀφ' ἧς, *twelve days from that on which*; Phil. iii. 20 : οὐρανοῖς ... ἐξ οὗ. But here ἐξ οὗ may be adverbially taken, *whence.*

In John i. 42, ὃ agrees with ὄνομα, *name*, implied.

346. The Relative is often drawn, or "attracted," out of its proper gender or case by some other word.

Attraction is of two kinds.

a. *Attraction of the Relative to the Predicate.*—The Relative

Subject may take the gender of its own Predicate rather than that of the Antecedent.

Mark xv. 16: ἔσω τῆς αὐλῆς ὃ ἐστὶ πραιτώριον, *within the hall which is the Prætorium.*

1 Cor. iii. 17: ὁ ναὸς τοῦ Θεοῦ ἅγιός ἐστιν, οἵτινες ἐστε ὑμεῖς, *the temple of God is holy, which (temple) ye are.*

Gal. iii. 16: τῷ σπέρματί σου ὃς ἐστὶ Χριστός, *"to thy seed" which is Christ.*

Col. i. 27: τοῦ μυστηρίου τούτου ... ὃς ἐστὶ Χριστὸς ἐν ὑμῖν, κ.τ.λ., *of this mystery ... which is Christ in you, &c.* This text explains the meaning of 1 Tim. iii. 16, provided the reading of most modern editions be adopted. *"Confessedly great is the mystery of Godliness, ὃς ἐφανερώθη ἐν σαρκί, κ.τ.λ., who was manifested in the flesh, i.e., the MYSTERY is CHRIST.*

b. Attraction of the Relative to the Antecedent.—A Relative which would properly, by the rules of its own clause, be in the Accusative case, conforms to a Genitive or Dative Antecedent.

Luke ii. 20: ἐπὶ πᾶσιν οἷς ἤκουσαν, *for all things which they heard.*

Luke iii. 19: περὶ πάντων ὧν ἐποίησε πονηρῶν, *for all the evil things which he had done.*

John iv. 14: ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, *of the water which I will give to him.*

Acts i. 1: περὶ πάντων ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν, *concerning all things which Jesus began both to do and to teach.*

Acts ii. 22: δυνάμεσι καὶ τέρασι καὶ σημείοις, οἷς ἐποίησε, κ.τ.λ., *by mighty deeds and wonders, and signs which (God) wrought, &c.*

So in a great number of passages. The Relative is occasionally "attracted" out of other cases than the Accusative. See Acts i. 22; 2 Cor. i. 4.

Sometimes the Antecedent is put in the case of the Relative. This is called *inverse attraction*.

In other words, the noun to which the Relative belongs is understood in the antecedent clause, and expressed in the relative, instead of being (as usual) expressed in the former and understood in the latter.

Mark vi. 16: *ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ἠγέρθη, this John whom I beheaded arose, instead of ὃν ... οὗτος Ἰωάννης.*

Rom. vi. 17: *ὑπηκούσατε ... εἰς ὃν παρεδόθητε τύπον διδαχῆς, ye obeyed the form of doctrine into which ye were delivered, for ὑπῆκ ... τῷ τύπῳ ... εἰς ὃν.*

See also Luke xii. 48; Acts xxi. 16, xxvi. 7; 1 Cor. x. 16, &c.; and the repeated quotation from Ps. cxviii. 22. *λίθον ὃν ἀπεδοκίμασαν ... οὗτος ἐγενήθη, κ.τ.λ., Matt. xxi. 42; Mark xii. 10; Luke xx. 17; 1 Pet. ii. 7* (in this last passage Lachmann has *λίθος*).

347. When the Antecedent would be a demonstrative pronoun, it is very often omitted, being implied in the Relative.

So in English, for "he gave me *that which* I asked for," we say "he gave me *what* I asked for;" the relative form "what" implying both words. But in Greek the same form is used whether the demonstrative antecedent is expressed or implied.

Matt. x. 27: *ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ ... καὶ ὃ εἰς τὸ οὖς ἀκούετε, what I say to you in the darkness ... and what ye hear (into, § 298) in the ear.*

The Relative and the implied Antecedent may be in different cases.

Luke vii. 47: *ὃ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ, (he) to whom little is forgiven, loveth little.*

John iv. 18: *ὃν ἔχεις οὐκ ἔστι σου ἀνὴρ, (he) whom thou now hast is not thy husband.*

Heb. v. 8: *ἔμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοήν, he learned his obedience from those things which he suffered.*

348. The pronoun *αὐτός* is occasionally inserted in apposition with the Relative, as a kind of complement to it.

This is a Hebrew idiom; the relative in that language being indeclinable, and requiring to be complemented by a pronoun.

Matt. iii. 12: *οὗ τὸ πύον ἐν τῇ χειρὶ αὐτοῦ, whose fan is in his hand.*

Mark vii. 25: ἥς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, *whose little daughter had an unclean spirit.*

Acts xv. 17: ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς, *upon whom my name has been called*; LXX.; Amos ix. 12.

So also Mark i. 7; Luke iii. 16; 1 Pet. ii. 24 (not Lachmann), &c.

349. The Compound Relative, *ὅστις*, is strictly indefinite. Thus *πᾶς ὃς ἀκούει*, *every one who hears*, would denote "every one who is now hearing;" but *πᾶς ὅστις ἀκούει*, as Matt. vii. 21, is "every one, whoever he be that hears."

Matt. v. 39: *ὅστις ῥαπίσει ... ὅστις ἀγγαρεύσει*, *whosoever shall smite ... whosoever shall impress.*

Luke x. 35: *ὃ, τι ἂν προσδαπάνησῃς*, *whatsoever thou shalt have spent more.* John ii. 5, xiv. 13, xv. 16, &c.*

From the indefinite meaning of *ὅστις* arises a suggestion of character, kind, reason, as marking the class to which this Relative is applied.

For example, *ὅστις*, and not *ὃς*, is used in the following passages:—

Matt. vii. 15: "beware of false prophets, *who* come to you," *i.e.*, such as come.

Matt. vii. 24, 26: "a wise man *who* built his house upon the rock, a foolish man *who* built his house upon the sand;" in each case the kind of man who did what is described.

Matt. xxv. 1: "ten virgins *who* took their lamps and went forth to meet the bridegroom," *i.e.*, who acted in accordance with their function.

In this way the compound Relative acquires a kind of logical force. Romans vi. 2: "we *who* died to sin, how shall we longer live therein," *i.e.*, *inasmuch as we died.* Compare Phil. iv. 3.

* The instances of *ὃ, τι*, neuter, are very few; and there is much variation of reading, *ὅτι*, conj., being often preferred (as, *e.g.*, in 2 Cor. iv. 14).

With proper names, *ὅστις* is frequently preferred to *ὅς*. See Luke ii. 4, ix. 30, xxiii. 19; John viii. 53; Acts viii. 15, xvi. 12 (on the attraction, see § 346), xvii. 10, xxviii. 18; Rom. xvi. 6, 12; Gal. iv. 26; 2 Tim. ii. 18. In all these passages there is an implied reference to character, position, calling.

INTERROGATIVE AND INDEFINITE PRONOUNS.

350. The interrogative pronoun *τίς*; *τί*; is used in various ways.

i. Simply, with or without a Substantive—

Nominative. Matt. iii. 7 : *τίς ὑπέδειξεν ὑμῖν*; *who warned you*?

Genitive. Matt. xxii. 20 : *τίνος ἡ εἰκὼν αὐτῇ καὶ ἡ ἐπιγραφή*; *whose is this image and superscription*?

Dative. Luke xii. 20 : *ὅ δὲ ἡτοίμασας τίνι ἔσται*; *the riches which thou didst amass, for whom shall they be*?

Accusative. Matt. v. 46, 47 : *τίνα μισθὸν ἔχετε*; ... *τί περισσὸν ποιεῖτε*; *what reward have ye*? ... *what do ye over and above*?

With Prepositions. Matt. v. 13 : *ἐν τίνι ἀλισθήσεται*; *wherewith shall it be salted*?

Matt. ix. 11 : *διὰ τί (διὰ τί) μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει*; *wherefore eateth he with the publicans and sinners*? So Matt. xiv. 31; Mark xiv. 4; John xiii. 28.

ii. Elliptically, with *ἵνα*, *that* ("that what may happen?" or *wherefore*?)—

Matt. ix. 4 : *ἵνα τί ἐνθυμεῖσθε πονηρά*; *wherefore are ye imagining malignant things*?

1 Cor. x. 29 : *ἵνα τί γὰρ ἡ ἐλευθερία μου κρίνεται*; *for wherefore is my liberty judged*?

In quotations from the Old Testament, written *ἵνατί*; Matt. xxvii. 46; Acts iv. 25, vii. 26.

iii. Adverbially, neuter, *τί*; *why*? (or as an exclamation, *How*!) *τί ὅτι*; *how (is it) that*?—

Matt. vi. 28 : *περὶ ἐνδύματος τί μεριμνᾶτε ; why are ye anxious about raiment ?*

So vii. 3, viii. 26, xvi. 8, &c.

Matt. vii. 14 (Lachmann, &c.) : *τί στενὴ ἡ πύλη ! how narrow is the gate !* But this rendering is doubtful, as well as the reading itself.

Luke ii. 49 : *τί ὅτι ἐζητεῖτέ με ; how is it that ye were seeking me ?*

See also Acts v. 4, 9.

iv. In alternative questions, where the classical idiom requires *πότερος, α, ον ; whether of the two ?* the New Testament employs τίς.

Matt. ix. 5 : *τί γάρ ἐστιν εὐκοπώτερον, for which is easier ?* (of the two).

Matt. xxi. 31 : *τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρὸς ; which of the two did the will of his father ?*

So xxiii. 17, 19, xxvii. 17, 21 ; 1 Cor. iv. 21 ; Phil. i. 22 (see § 382).

351. The simple interrogative, τίς, τί, is also used in indirect questions, and after verbs of knowing, thinking, &c., in objective sentences.

See § 382. The classic Greek idiom requires *ὅστις, ὅ, τι*, though not without exceptions.

Matt. xx. 22 : *οὐκ οἴδατε τί αἰτεῖσθε, ye know not what ye ask.*

Luke vi. 47 : *ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος, I will shew you to whom he is like.*

John xviii. 21 : *ἐρώτησον τοὺς ἀκηκοῦτας τί ἐλάλησα αὐτοῖς, ask those who have heard what I said to them.*

So in many other passages.

352. The transition from the interrogative to the indefinite pronoun can easily be traced. It comes to almost the same thing whether we say, "*What man* is there among you *who* will give his child a stone for bread?" or, "*Is there any man* among you *who* will?" &c.

So the only difference between the forms of the two is in accent and the position in the sentence.

The indefinite, *τις*, *τι*, may be used (i.) simply, with or without Substantive expressed—

Nom. Matt. xii. 47 : *εἶπε δὲ τις αὐτῷ*, *and one said unto him.*

Luke i. 5 : *ἐγένετο ... ἱερεὺς τις*, *there was ... a certain priest.* So very often, *ἄνθρωπός τις*, *a certain man.*

Gen. Luke xxii. 35 : *μή τινος ὑστερήσατε* ; *did ye lack anything ?*

Dat. Mark viii. 26 : *μηδὲ εἴπῃς τινὶ ἐν τῇ κωμῇ*, *nor speak to any one in the village.*

Acc. Acts iii. 5 : *προσδοκῶν τι παρ' αὐτῶν λαβεῖν*, *expecting to receive something from them.*

Luke xvii. 12 : *εἰσερχομένου αὐτοῦ εἰς τινα κώμην*, *as he was entering into a certain village.*

Acts xv. 36 : *μετὰ δὲ τινὰς ἡμέρας*, *And after certain days.*

Phil. iii. 15 : *καὶ εἴ τι ἑτέρως φρονεῖτε*, *and if in anything ye be otherwise minded* (for Acc., see § 283). So *βραχύ τι*, *for some short time*, Acts v. 34 ; Heb. ii. 7 ; *μέρος τι*, *in some part, partly*, 1 Cor. xi. 18.

With a Genitive following—

1 Cor. vi. 1 : *τολμᾷ τις ὑμῶν* ; *Dares any of you ?*

Acts iv. 32 : *τι τῶν ὑπαρχόντων αὐτῷ*, *any of his goods.*

So v. 15, &c. With *ἀπό*, Luke xvi. 30 ; with *ἐκ*, Heb. iii. 13.

(ii.) Emphatically ; “somebody important,” “something great,” “anything”—

Acts v. 36 : *λέγων εἶναι τινα ἐντόν*, *saying that he was somebody.* Compare viii. 9.

Gal. vi. 3 : *εἰ γὰρ δοκεῖ τις εἶναι τι, μηδὲν ὧν, φρεναπατᾷ ἐαυτόν*, *for if any one thinks he is anything, being nothing, he deceives himself.*

See also 1 Cor. iii. 7 ; Gal. ii. 6 and (of things) 1 Cor. x. 19 ; Gal. vi. 15. Compare Heb. x. 7.

(iii.) "A kind of"—

James i. 18: *εἰς τὸ εἶναι ἡμᾶς ἀπαρχήν τινα*, *that we might be a kind of first fruits.*

See also Rom. i. 11, 13; and in the opinion of some interpreters, 1 Cor. vi. 11, "such in some degree were you."* But see § 342.

(iv.) With numbers, "some," approximately (or perhaps simply redundant)—

Luke vii. 19: *προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν*, *having called some two of his disciples.*

Acts xxiii. 23: *προσκαλεσάμενος δύο τινὰς τῶν ἐκατονάρχων*, *having called some two of the centurions.*

These are the only instances; for the construction in Acts xix. 14 is different. For *εἷς*, *one*, instead of *τις*, and in conjunction with it, see § 328, i.

(v.) In alternative expressions we find both *τινες ... τινες* and *τις ... ἕτερος*—

Phil. i. 15: *τινὲς μὲν καὶ διὰ φθόνον ... τινὲς δὲ καὶ δι' εὐδοκίαν*, *some indeed even from envy ... but others also from goodwill.*

Compare Luke ix. 7, 8; 1 Tim. v. 24.

1 Cor. iii. 4: *ὅταν γὰρ λέγῃ τις ... ἕτερος δέ*, *for when one saith ... and another.*

(vi.) The negatives of *τις* are *οὐδεὶς*, *μηδεὶς*, *no one*. For their construction, and for the Hebraistic negative, *οὐ πᾶς*, see § 328, iii.

The compounds, *οὗτις*, *μήτις*, are not found in the New Testament. For interrogative *μήτι*, see § 370.

* Wahl.

CHAPTER VI.—THE VERB.

VOICE.

353. The distinction of “voices,” in respect of *form* (Active, Middle, and Passive), belongs to ETYMOLOGY. The Verb in SYNTAX is considered as transitive, intransitive, reflexive, or passive.

Transitive verbs may be of Active or Middle form. A transitive Active verb may in its middle voice retain the transitive meaning with certain modifications, or may become intransitive or reflexive. The passive sense is conveyed by the Passive form.

Intransitive, or “neuter” verbs, in like manner, may be Active or Middle in form.

THE ACTIVE VOICE.

354. An intransitive Active verb sometimes takes a transitive meaning.

Matt. v. 45: τὸν ἥλιον αἰτοῦ ἀνατέλλει, *he causes his sun to arise*; ἀνατέλλω being properly *to arise*, as 2 Pet. i. 19, &c.*

Matt. xxvii. 57: ἐμαθήτευσε is intransitive, *he was a disciple*. Some editors, however, read ἐμαθητεύθη; and elsewhere the verb is transitive, ch. xiii. 52, xxviii. 19; Acts xiv. 21.

Αἰεῖνω, *to grow*, is generally intransitive, Matt. vi. 28; but in 1 Cor. iii. 6, 7, 2 Cor. ix. 10, is transitive. The English verb is similarly used (“wheat grows;” “he grows wheat”). So of many others.

* In this change of intransitive to transitive, we mark the influence of the Hebrew, which language attaches to neuter verbs a causative conjugation (Hiphil). In the LXX., both the neuter and the Hiphil are often rendered by the simple verb. So 1 Kings i. 43, ἐβασίλευσε, *he made (Solomon) king*: although βασιλείω properly means *to be a king*.

Στρέφω, *to turn*, generally intransitive in the Middle, but sometimes in the Active also. Compare Matt. v. 39 with Acts vii. 42.

Some verbs vary between the transitive and intransitive meaning according to form. Thus, ἵστημι, a regularly transitive or causative verb, has (with some few others) an intransitive sense in the Perfect (with Pluperfect) and the Second Aorist. (See § 108, 3.) ἄγω, *to lead*, has imperative, ἄγε, *go*; subjunctive, ἄγωμεν, *let us go*. The intransitive imperative only occurs in the New Testament interjectionally, *go to !* (James iv. 13, v. 1).

The verb ἔχω, *to have*, becomes neuter before an adverb, through the ellipsis of a pronominal object, “*to have one’s self* in such a manner;” hence “*to be so*,” the adverb being often translated as an adjective. Matt. iv. 24: τοὺς κακῶς ἔχοντας (*those having themselves evilly*), *those who were ill*; Mark v. 23: θυγάτριόν μου ἐσχάτως ἔχει, *my little daughter is at an extremity*. So Acts xv. 36: πῶς ἔχουσι, *how they do*. (See also John xi. 17; Acts vii. 1; 1 Pet. iv. 5, &c.) So in the participle, τὸ νῦν ἔχον, *the present time* (that which has itself now).

For variations in other verbs, see Vocabulary.

THE MIDDLE VOICE.

355. As compared with the Active Voice, the Middle generally expresses one of three things:—

1. Action upon one’s self: the *reflexive* sense.
2. Action for one’s self: the *appropriative* sense.
3. Action, as caused or permitted: the *causative* sense.*

1. The reflexive sense of the Middle is comparatively rare; reflexive pronouns being generally employed with the Active.

Act. Matt. viii. 25: ἤγειραν αὐτόν, *they aroused him*.

Mid. Matt. xxvi. 46: ἐγείρεσθε, ἄγωμεν, *rise, let us be going*.

* Dr. Donaldson, § 432. (1) May be called the Accusative middle; (2) the Dative middle. (See 2.)

Act. 1 Pet. iii. 10 (LXX.): *παυσάτω τὴν γλῶσσαν ἀπὸ κακοῦ, let him refrain his tongue from evil.*

Mid. 1 Cor. xiii. 8: *εἴτε γλῶσσαι, παύσονται, whether (there be) tongues they shall cease.*

See also Matt. xxvii. 5; Mark vii. 4; Luke xiii. 29; 1 Pet. iv. 1.

In this sense the Active is transitive, the Middle intransitive.

2. As the reflexive sense is equivalent to the Active with the *immediate* (Acc.) pronominal Object, so the appropriative sense corresponds with the Active and the *remote* (Dat.) Object. Thus, Luke xvi. 9, *ποιήσατε ἑαυτοῖς* might have been fully expressed by the one word, *ποιήσασθε*.

Act. John xvi. 24: *αἰτέτε καὶ ἴψετε, ask, and ye shall receive.*

Mid. Matt. xx. 22: *οὐκ οἴδατε τί αἰτήσθε, ye know not what ye ask (for yourselves).*

Act. Acts xxii. 20: *φυλάσσω τὰ ἱμάτια, watching the clothes (of Stephen's murderers).*

Mid. 2 Tim. iv. 15: *ὃν καὶ σὺ φυλάσσου, of whom do thou also beware, i.e., watch him with a view to thy own safety.*

Act. and Mid. 2 Pet. i. 10: *σπουδάσατε βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιέσθαι· ταῦτα γὰρ ποιοῦντες, κ.τ.λ., give diligence to make your calling and election sure for yourselves; for if ye do these things, &c.*

For other instances of the Middle of *ποιέω*, see Luke v. 33, xiii. 22; Acts i. 1, xx. 24, xxv. 17, xxvii. 18; Rom. i. 9, xiii. 14, xv. 26; Eph. iv. 16; Phil. i. 4; Heb. i. 3, and a few other passages.

In this sense, the Middle is transitive, retaining the direct Object of the verb. Hence the difficulty of always distinguishing between the Active and the Middle signification; as *to perform an action*, and *to perform it for one's self*, are notions that may approach so as almost coincide. Compare, for instance, *παρεῖχε* (Acts xvi. 16) with *παρείχετο* (xix. 24). The same object, *ἐργασίαν, gain*, follows in both cases. Demetrius had undoubtedly a more direct interest in his gains than the damsel in hers.

It is doubtful whether the Middle is ever to be taken as simply conveying an *intensive* force. Compare John i. 5, *the darkness comprehended it not* (act., κατέλαβεν), with Eph. iii. 18, *that ye may comprehend* (mid., καταλαβέσθαι) *with all saints, what is the breadth, &c.* The appropriative sense is here very decided. The careful student may note the middle verbs in Matt. xxi. 16 (LXX.) ; John xiii. 10 (compared with the rest of the passage) ; Matt. vi. 17 ; Luke x. 42 ; Acts ii. 39, v. 2, ix. 39 (ἐπιδεικνύμεναι) ; Rom. iii. 25 ; Acts xx. 28 ; Gal. iv. 10 ; Eph. v. 16 ; Phil. i. 22 ; 2 Thess. iii. 14, and many other passages. In 1 Tim. iii. 13, the dative pronoun is redundant.

3. The *causative* Middle expresses the interest of the Subject in the result, and yet implies a mediate agency ; “to allow a thing to be done,” “to have it done,” “to provide for its being done.” Here the Middle partakes more nearly of the nature of the Passive.*

Luke ii. 5 : ἀπογράψασθαι σὺν Μαρίας, *to get enrolled with Mary.*

So Mid., 1 Cor. x. 2 : ἐβαπτίσαντο, *they got baptized.* Compare Mark vii. 4, and especially Acts xxii. 16.

Hence, too, in some words a change of signification ; both voices taking the accusative Object. ἀποδίδωμι, *to give off, or away* ; ἀποδίδομαι, mid., *to sell, i.e., give off or away for one's self, i.e., to get money by the act.* Compare Matt. xviii. 26–34 with Acts v. 8, vii. 9. δανείζω, *to borrow* ; δανείζομαι, *to lend*, Matt. v. 42 ; Luke vi. 34, 35.

The causative meaning in some cases becomes *reciprocal* : “to do ... and cause others to do.”

John ix. 22 : συνετέθειντο οἱ Ἰουδαῖοι, *the Jews had agreed amongst themselves.*

See also Matt. v. 40 and 1 Cor. vi. 1 : κρινέσθαι, *to contend at law*, Rom. iii. 4 : καὶ νικήσῃς ἐν τῷ κρινέσθαι σε, *and that thou mayest overcome when thou comest into trial, i.e., with the children of men* ; the image being that of two parties to a suit—not, *when thou judgest*, as E. V., Ps. li. 4, nor *when thou art judged*, as in the New Testament quotation.

For the special meanings of different verbs, the Vocabulary must be consulted. The threefold division now given covers most of the relations of the Middle with the Active.

* Lat. *curare* ; Germ., *sich lassen*. So Winer, xxxviii. 3.

THE PASSIVE VOICE.

356. As in other languages, the *direct* Object of the Active verb becomes the Subject of the Passive.

But in Greek, the *remoter* Object of the Active may also become the Subject of the Passive.

Genitive. Acts xxii. 30 : κατηγορείται παρὰ τῶν Ἰουδαίων, *he is accused by the Jews* (for the gen. with κατηγορέω, see § 250).

Dative. Rom. iii. 2 : ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ, *they were entrusted with the oracles of God*.

So 1 Cor. ix. 17 ; Gal. ii. 7 ; 1 Thess. ii. 4, &c.

Heb. xi. 2 : ἐμαρτυρήθησαν οἱ πρεσβύτεροι, *the elders obtained a good report* (lit., were attested to).

So Acts xvi. 2, xxii. 12, &c.

Heb. viii. 5 : καθὼς κεχηρμάτισται Μωσῆς, *according as Moses has been divinely commanded*.

For the dative after the Active of such verbs, see § 278.

Where the Active governs two Accusatives (person and thing), or a Dative of the person and an Accusative of the thing, the Passive may take also the Accusative of the thing. (See § 284.)

2 Thess. ii. 15 : κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε, *hold fast the traditions which ye were taught*.

See also Mark xvi. 5 ; Acts xviii. 25, &c., for verbs of the former class.

For verbs of the latter class, note Rom. iii. 2, quoted above, with the connected passages.

357. After Passive verbs, the agent is marked by ὑπό with the Genitive ; occasionally by other prepositions, as ἀπό, ἐκ, παρὰ, πρὸς ; sometimes by the Dative without a preposition. (See §§ 280, *e*, 304.)

358. As many forms of the Middle and Passive are alike, it is sometimes difficult to decide which is intended. In considering

this question, regard must chiefly be had to the usage of the particular verbs, and to the general construction of the sentence.

The following is a selection of instances :—

Matt. xi. 5 : *πτωχοὶ εὐαγγελίζονται*, *poor men preach the Gospel*, or *have the Gospel preached to them*. The verb may be middle or passive,* but the sense of the passage seems decisively for the latter.

Rom. iii. 9 : *τί οὖν ; προεχόμεθα ;* *What then, are we superior ?* (mid.), or, *are we surpassed ?* (pass.) The context requires the former meaning. Some, however (see Dr. Vaughan), prefer the passive, but render *are we preferred ?* a sense without authority elsewhere. For other suggested renderings, see Alford's note.

1 Cor. i. 2 : *σὺν πᾶσι τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ Κυρίου*, *with all who call upon the name of the Lord*, or *who are called by the name*. The usage of the word clearly pronounces for the former. Compare Acts vii. 59, ix. 14, 21 ; Rom. x. 13 (Acts ii. 21), compared with ver. 14 ; 1 Pet. i. 17, &c. Acts xv. 17 (from LXX., Amos ix. 12) is quite different.

2 Cor. ii. 10 : *καὶ γὰρ ἐγὼ ὁ κεχάρισμαι, εἴ τι κεχάρισμαι, δι' ὑμᾶς*. Some render the verb here, *I have been forgiven* ; but *χαρίζομαι* nowhere else means "to be forgiven," and the ordinary rendering gives a sense harmonious with the context.

Eph. vi. 10 : *ἐνδυναμοῦσθε ἐν Κυρίῳ*. This verb is always passive in the New Testament : "*be strengthened*." (See Ellicott.)

THE MOODS AND TENSES.

359. The Indicative Mood is objective, describing that which *is* ; the Subjunctive and Optative are subjective, describing that which is *conceived to be*. Hence the various uses of the three Moods in independent and subordinate sentences.

* For the middle, see Luke i. 19, ii. 10, iii. 18, iv. 18, 43, and many other passages ; for the passive (with a personal subject), Heb. iv. 2, 6. The passive is also found, Luke xvi. 16 ; Gal. i. 11 ; 1 Pet. i. 25, iv. 6, the subject being that which was preached.

THE INDICATIVE.

The Indicative Mood is used in *declaration*, whether affirmative or negative, and in *interrogation*.

360. As the force of the Tenses will be best seen in the first instance by their use in the Indicative, an account of them is here introduced.

See the Table of Tenses, § 65. Let it be remembered that Tense expresses both *time* and *state*. Time is present, past, and future; state is imperfect, perfect, and indefinite.

The Tenses to be considered are—

1. The present imperfect, or “Present.”
2. The past imperfect, or “Imperfect.”
3. The future indefinite, or “Future.”
4. The past indefinite, or “Aorist.”
5. The present perfect, or “Perfect.”
6. The past perfect, or “Pluperfect.”

The future imperfect, the present indefinite, and the future perfect, are expressed in other ways.

The three past tenses are termed “historical,” the others “principal.”

THE PRESENT TENSE.

361. *a.* The Present expresses a state or action as now existing; as λέγω ὑμῖν, *I say unto you.*

Matt. iii. 10 : ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται, *the axe is lying at the foot of the trees, i.e., it is already there.*

John iii. 36 : ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον, *he that believeth on the Son hath life eternal.*

Matt. xxv. 8 : αἱ λαμπάδες ἡμῶν σβέννυνται, *our lamps are going out; not “are gone out,” as E.V.*

Gal. i. 6 : θαυμάζω ὅτι οὕτω ταχέως μετατίθεσθε, *I marvel that ye are so soon changing.*

b. It is also used to denote an habitual or usual act.

Matt. vi. 2 : ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν, *as the hypocrites do.*

Matt. vii. 8 : πᾶς ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει, *every one who asks receives, and he who seeks finds.*

c. In vivid narration, the Present is employed of past time (the Historic Present).

Matt. iii. 1 : ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης, *and in those days cometh John.*

John i. 29 : τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ... καὶ λέγει, *on the next day he seeth Jesus, and saith.*

Sometimes the Historic Present is used with Aorists in the same narration.

Mark v. 14, 15 : ἔφυγον καὶ ἀπήγγειλαν ... καὶ ἦλθον ... καὶ ἔρχονται ... καὶ θεωροῦσι ... καὶ ἐφοβήθησαν, *they fled, and related ... and came ... and they come ... and behold ... and they feared.*

Variations may here be noted in the comparison of different evangelists in the same narrative. Thus, Matt. xxi. 23, xxii. 23, we read, προσῆλθον, *they came to him*; Mark xi. 27, xii. 18, ἔρχονται, *they come*.* Compare also Matt. xxiv. 40; Luke xvii. 34.

d. The Present is employed to express certain futurity, as when we say, "To-morrow is Sunday."

Matt. xxvi. 2 : μετὰ δύο ἡμέρας τὸ πάσχα γίνεται ... καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται, *after two days is the passover, and the Son of man is betrayed.*

Luke xix. 8 : τὰ ἡμίση μου τῶν ὑπαρχόντων κύριε τοῖς πτωχοῖς δίδωμι, *the half of my goods, Lord, I give to the poor*; not "I am in the habit of giving" now; but "I will give," immediately.

John xx. 17 : ἀναβαίνω, *I ascend.* Compare xvi. 16.

John xxi. 23 : ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει, *that that disciple dieth not, i.e., "is now and will be exempt from death."*

* As a rule, the narrations of Mark are more vivid than those of the other evangelists.

1 Cor. xv. 25 : ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος, *death the last enemy is destroyed*, or more lit., *is being destroyed*. In this case, and in some others, the notion of futurity is perhaps associated with that of the process now being conducted.

The verb ἔρχομαι, because of its meaning, carries with the present tense a future reference. So in English, "*I am coming*." (See Luke xii. 54; 1 Cor. xiii. 11.) So Matt. xvii. 11 : Ἠλίας ἔρχεται, *Elijah is coming*; and especially John xiv. 3 : πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς, *I am coming again, and will receive you*. 1 Cor. xvi. 5 : Μακεδονίαν διέρχομαι must be rendered, *I (am about to) pass through Macedonia*, not "*I am passing through*," which would be contrary to fact. The participle of this verb, ὁ ἐρχόμενος, *the Coming one*, is a frequent title of the Messiah (see § 210), and in the Revelation denotes the eternal self-existence of Deity, "*who wast, and art, and art to come*," lit., "*who comest*."

On the other hand, the verb ἤκω, in the present, has a perfect signification : *I am come*. Luke xv. 27 : ὁ ἀδελφός σου ἤκει, *thy brother is come!* John ii. 4; Heb. x. 9 (not simply "*Lo, I come*," but *Lo, I am come!*); 1 John v. 2.

THE IMPERFECT TENSE.

362. *a.* The Imperfect expresses what was in progress at a past time; as ἐκήρυσσε τὸ εὐαγγέλιον, *he was preaching the gospel*; βαπτίζοντο, *they were being baptized*.

b. Hence the Imperfect may refer to an action not continuous, but statedly repeated; also to anything customary.

Acts iii. 2 : ὃν ἐτίθουν καθ' ἡμέραν, *whom they used to lay day by day*.

Mark xv. 6 : κατὰ δὲ ἑορτὴν ἀπέλευεν αὐτοῖς ἓνα δέσμιον, *and at each passover he used to release to them one prisoner*.

See also 1 Cor. xiii. 11.

c. The Imperfect should carefully be distinguished from the Aorist, or simple Past, although our translators have generally rendered the two tenses alike.

So Luke xxiv. 32 : "*while he was talking with us by the way, and opening to us the Scriptures*."

Matt. ii. 4 : Herod *was enquiring* of the priests and scribes, not

once for all, but repeatedly; and when they had replied, he *ascertained* (Aorist, one act) of the Magi what they had seen.

Matt. ix. 35: Jesus *was traversing* all the cities and villages: and on one occasion, being touched, *he said* (ver. 36), the harvest is great, &c.

Luke vi. 19: the whole multitude *were seeking* to touch him, for power *was going* forth from him, and *was healing* all.

Luke xiv. 7: how they *were selecting* the chief seats.

John v. 16: the Jews *were persecuting* Jesus, and *were seeking* to kill him, because he *was doing* (used to do) these things.

Acts xvi. 4: as they *were going* through the cities they *were delivering* the decrees to the churches.

The above are but a few instances, and the reader should always note the special force of the tense. Probably the Imperfect is never really equivalent to the Aorist, or used for it; though, undoubtedly, the distinction is often slight. In such cases as the following, where both tenses are used, the difference is very marked. The Aorist, it will be seen, often marks a single occurrence; the Imperfect its continuous result.

Matt. iv. 11: ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ, *angels came and were ministering to him.*

Matt. xiii. 8: *other seed fell* (ἔπεσεν) *upon the good ground, and was yielding* (ἐδίδου) *fruit.*

Matt. xxv. 5: *they all fell asleep* (ἐνύσταξαν), *and were slumbering* (ἐκάθευδον).

Mark vii. 35: *his ears were opened* (διηνοίχθησαν), *and the bond of his tongue was loosed* (ἐλύθη), *and he was speaking* (ἐλάλει) *plainly.*

Luke viii. 23: *a whirlwind came down* (κατέβη), *and they were filling* (συνεπλήρουντο) *and were in danger* (ἐκινδύνευον).

1 Cor. iii. 6: *I planted, Apollos watered, God was giving the increase.* The transitory acts of human teachers are expressed by Aorists, the continual bestowal of Divine grace by the Imperfect. So 1 Pet. ii. 23, 24, we have three Imperfects to denote continual

and repeated acts ; but an Aorist to denote an act ("he bare our sins") once for all."*

See further, Matt. xxi. 8-11 ; Mark xi. 18 ; John vii. 14, xi. 13, xx. 3-5 ; Acts xi. 6 ; 1 Cor. x. 3, 4, xi. 23 (*the night on which he was being betrayed*) ; Gal. ii. 12 ; James ii. 22, and many other passages.

In parallel passages we occasionally find different tenses (compare Matt. xix. 13 and Mark x. 13). From the latter passage we might gather that the incident was a repeated one. In such cases, the conceptions of the two writers are slightly different : one regarding the action as momentary, the other as continuous.† But in narrative some common verbs, as λέγω, are generally used in the Imperfect rather than in the Aorist.

d. The Imperfect sometimes denotes an inchoative act, *i.e.*, one begun, but not carried out.

Matt. iii. 14 : διεκώλυεν αὐτόν, *he was hindering him, i.e.*, was doing so until checked by our Lord's words.

Luke i. 59 : καὶ ἐκάλουν αὐτὸ ... Ζαχαρίαν, *and they began to call him Zacharias.*

Luke v. 6 : διεβρόγγυον δὲ τὸ δίκτυον αὐτῶν, *and their net was breaking, began to give way.*

Luke xxiv. 27 : διηρμήνευεν, *began to interpret*, entered upon the explanation, rather than "expounded" all, as E.V.

Heb. xi. 17 : τὸν μονογενῆ προσέφερεν, *he was offering up his only begotten*, when the angel's voice arrested him.‡

e. A compound (or "resolved") Imperfect (imperf. of εἰμί, and pres. part. of the verb) throws emphasis on the continuity of the action.

Matt. vii. 29 : ἦν γὰρ διδάσκων αὐτούς, *for he was teaching them.*

Matt. xix. 22 ; Mark i. 39 ; Luke i. 10, 21, ii. 23 ; John iii. 23 ; Acts i. 10, x. 24 ; Gal. i. 23 ; Phil. ii. 26, &c. (See § 394, i. 1.)

For the Imperfect in conditional expressions, see § 383.

* Webster.

† See Jelf's "Kühner," § 401 ; Winer, xl. 3, d, note.

‡ Winer objects to the inchoative sense in this passage. The offering was already completed *in will*. But had this been meant, the Aorist would have been needed.

THE FUTURE TENSE.

363. *a.* The Future expresses, in general, indefinite futurity; as δώσω, *I will give*; and is employed in prophecies, promises, &c.

Matt. v. 5: αὐτοὶ παρακληθήσονται. So in all the Beatitudes, save vers. 3, 10.

Phil. iii. 21: ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, *who will transform the body of our humiliation.*

Rom. vi. 14: ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει, *for sin shall not have dominion over you.* Not a command, but a promise.

2 John 3: ἔσται μεθ' ὑμῶν χάρις, *grace shall be with you*, as marg., E. V.

In Matt. xxvii. 4, 24, Acts xviii. 15, the second person future has the force of a threat: "*you shall see to that.*" But compare next paragraph.

b. Commands are often expressed by the Future second person (by the third, if speaking of the person commanded).

Matt. i. 21: καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, *thou shalt call his name Jesus.* Luke i. 13, 31.

So Matt. v. 48, xxii. 37, 39 (and parallels, as Rom. xiii. 9; Gal. v. 14); 1 Cor. v. 13, rec. text; but Lachmann, Tischendorf, &c., read imperative.

In 1 Tim. vi. 8, the expression of a resolution as to the future is indirectly a command: τούτοις ἀρκεσθῆσόμεθα, *we will be content with these things.*

Especially in prohibitions (from Old Testament, but not only so).

Matt. vi. 5: οὐκ ἔσεσθε ὡσπερ οἱ ὑποκριταί, *ye shall not be as the hypocrites.*

So ch. iv. 7, v. 21, 27, 33; Acts xxiii. 5; Rom. vii. 7, &c.*

c. The Future sometimes denotes what is usual, and is employed in maxims, expressions of general truths, and the like ("ethical future").

* The difference between this and the classic idiom is, that in the latter the future, with οὐ, is the mildest form of prohibition. In Hebrew, and so in New Testament Greek, it is the special language of legislative authority. So Winer.

Eph. v. 31 : καταλείψει ἄνθρωπος πατέρα καὶ μητέρα, κ.τ.λ., *a man shall leave father and mother, &c.*

⁴ Gal. vi. 5 : ἕκαστος γὰρ ἰδίου φορτίον βαστάσει, *for each man shall bear his own load.*

So with a negative. Rom. iii. 20 : ἐξ ἔργων νόμου οὐ δικαιοθήσεται πᾶσα σὰρξ, *by works of law will no flesh be justified.*

d. A strong negative is expressed by the Future with the double negative οὐ μή. The Subjunctive, however, is more generally employed ; and the idiom will be found explained, § 377.

Instances with the Future are, Matt. xvi. 22 : *this shall never be !* Mark xiv. 31 : *I will never deny thee !* Luke x. 19 : *nothing shall ever harm you.*

e. A *Future imperfect* ("resolved future") is formed by the Future of the verb *to be* with the Present participle.

Luke i. 20 : ἔσθι σιωπῶν, *thou shalt be silent.*

So Matt. x. 22, xxiv. 9 ; Mark xiii. 25 ; Luke v. 10, xvii. 35 ; 1 Cor. xiv. 9. (See § 394, 1.)

The *Future Perfect* has been sufficiently explained, § 101, i.

f. Auxiliary Future Verbs are μέλλω, *to be about to* ; and θέλω, *to will*. The former, which is scarcely ever represented in the E.V., gives emphasis to the notion that the thing *is to* happen, and hence is often used of fixed and appointed purpose.* The reader may study the following passages in which μέλλω occurs—

Matt. ii. 13, xvii. 12, 22, xx. 22, xxiv. 6 ; Mark xiii. 4 ; Luke vii. 2 (*was at the point of death*), ix. 31, 44, x. 1 ; John vi. 6, xiv. 22, xviii. 32 ; Acts v. 35 (*what are we to do ?*), xvii. 31 ; Rom. viii. 13 (*you are sure to die*) ; 1 Thess. iii. 4 ; Heb. xi. 8 (*which he was to receive*), and many other passages. τὸ μέλλον, part. neut., is *the future*. Once the verb is used in the sense of delay, τί μέλλεις ; *why tarriest thou ?* Acts xxii. 16.

Still more important is it to mark the use of θέλω, as implying conscious volition. The English auxiliary, *will*, ought here to be read as emphatic.

* See Ellicott on 1 Thess. iii. 4.

Matt. v. 40 (*if any man wills to do so*), xi. 14, xvi. 24, 25: "*if any man wills to come after me ... for whosoever wills to save his life will (future) lose it ... but whosoever shall lose his life for my sake will find it (simple futurity)*. So exactly Mark viii. 34, 35; Luke ix. 23, 24; John v. 6, 40, vii. 17: *if any man wills to do his will, he shall know of the doctrine*; viii. 44: *the lusts of your father ye choose to do*; Acts xvii. 18: *what does this babbler want to say?* Rom. xiii. 3; 1 Cor. xiv. 35: *if they wish to*, or, as in other passages, *if they would learn anything*; 1 Tim. v. 11: *they want to marry*; James ii. 20: *willest thou to know?* 3 John 13, &c.

THE AORIST TENSES.

364. *a.* The Aorist denotes what is absolutely past, and answers to the English Preterite, as ἀνέβη εἰς τὸ ὄρος, *he went up into the mountain*.

The First and Second Aorists have precisely the same meaning, except in the few cases specified, §§ 100, 108, 3.

The distinction between the Aorist and the Imperfect is noted, § 362, *c*; between the Aorist and the Perfect, § 365, *b*.

When the *past* time is not strongly marked, the English idiom often includes a past act in a period reaching to the *present* time, and hence uses the Perfect, where in Greek the Aorist is the usual tense.

Luke i. 1: ἐπειδήπερ πολλοὶ ἐπεχείρησαν ... ἔδοξε καὶ μοι, *forasmuch as many undertook, it seemed good also to me* ("have undertaken," "it has seemed good").

Luke i. 19: ἀπεστάλην λαλῆσαι πρὸς σε, *I (Gabriel) was sent to speak unto thee* ("have been sent").

Luke ii. 48: τέκνον, τί ἐποίησας ἡμῖν οὕτως; *child, why didst thou thus deal with us?* ("hast thou dealt").

Matt. xxiii. 2: *the Scribes and the Pharisees seated themselves in the chair of Moses* (not "sit," simply). "They found the seat virtually empty, and occupied it."*

* T. S. Green.

1 John iv. 8: *he who loves not, never got a knowledge of (ἔγνω) God; experimentally, by having at any time known what love is.*”*

See also Luke xiv. 18, 19; John viii. 29, xvii. 4; Rom. iii. 23, *all sinned, and so are coming short, &c.*; 1 Cor. vi. 11.

2 Cor. v. 15: *εἰ εἰς ὑπὲρ πάντων ἀπέθανεν ἄρα οἱ πάντες ἀπέθανον, if one died for all, then they all died.* Compare 2 Tim. ii. 11.

Phil. iii. 8: *I suffered the loss of all things, i.e., at the crisis of his life, ver. 12.* James i. 11 (a vivid, descriptive delineation). So ver. 24 (a Perfect interposed).

2 Pet. i. 14: *knowing that I must shortly put off this my tabernacle, even as the Lord Jesus Christ showed unto me.* By the *hath* showed me (of E.V.) we lose altogether the special allusion to an historic moment in the Apostle's life, to John xxi. 18, 19, which would at once come out if ἐδήλωσέ μοι had been rendered “showed me.”†

b. In narration, an Aorist that starts from a time already past may be translated by the Pluperfect.

Matt. xxviii. 2: σεισμός ἐγένετο μέγας, *there had been a great earthquake.*

Luke ii. 39: ὡς ἐτέλειαν ἅπαντα, *when they had accomplished all things.*

See also Matt. xiv. 3; John vi. 22, xi. 30, xviii. 24, &c.

c. The Epistolary Aorist, so called (as ἔγραψα), takes the reader's point of view, in which the writing of the letter is viewed as past. Our idiom requires us to take the writer's point of view, “*I have written.*”

Rom. xv. 15; 1 Pet. v. 12 (referring to the whole letter); 1 Cor. ix. 15; 1 John ii. 21, and perhaps 1 Cor. v. 9, referring to a part of it.‡ Gal. vi. 11, referring either to the whole or to part, according to the interpretation adopted.

* Other passages in which ἔγνω has been regarded as standing for the Present may be explained in a similar way.

† Archbishop Trench on the Authorized Version of the New Testament, p. 146.

‡ See Ellicott on Gal. vi. 11.

But *ἔγραψα* has, in other cases, its ordinary Aorist force, referring to a former letter, "*I wrote*," 2 Cor. ii. 3, 4, 9, vii. 12; probably 3 John 9; and perhaps 1 Cor. v. 9.

The word *ἔπεμψα* also exemplifies the Epistolary Aorist, "*I have sent*," 1 Cor. iv. 17; 2 Cor. ix. 3; Eph. vi. 22; Rev. xxii. 16.

d. In classical Greek, the Aorist is frequently used to describe an act which has taken place in time past, and may take place at any time again. Here in English the Present is the usual tense. Accordingly, in the New Testament there are a few passages where the Aorist may best be translated by the Present.

Matt. iii. 17 : *ἐν ᾧ εὐδόκησα*, *in whom I am well pleased*, i.e., "*I was, and am*." So in parallel passages.

Rom. viii. 30 : *ἐκάλεσε ... ἐδικαίωσε ... ἐδόξασε*, *he calls ... justifies ... glorifies*; "*he did, and does*."*

e. The completeness of an act is occasionally marked by the Aorist.

John xiii. 31 : *νῦν ἡδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου*, *now is the Son of man glorified*; the whole series of events being brought to a crisis.

1 Cor. vii. 28 : *thou didst not, she did not commit a sin*.

So in several of the parables : *ὡμοιώθη*, *is likened* (Matt. xiii. 24, xviii. 23, xxii. 2), "*as if the mould had already received its shape, though the cast was yet to issue*."†

Compare Luke i. 51-53; John viii. 29.

THE PERFECT AND PLUPERFECT TENSES.

365. a. The Perfect denotes an action or event as now complete; its point of view is, therefore, in the present, as *ὁ γέγραφα*, *γέγραφα*, *what I have written, I have written*. It denotes also a past act whose consequences remain, as *γέγραπται*, "*it has been written, and abides*;" "*it is written*"‡

* Alford interprets differently. See his note.

† T. S. Green.

‡ Luther, *steht geschrieben*.

δ. The distinction between the Aorist and Perfect is thus very marked : *τεθνήκασι* (Matt. ii. 20), *they are dead*. *ἔθανον* (*ἀπέθανον*) would have been, *they died*. Compare Mark xv. 44. Even where either tense would be suitable, the proper force must be given to the one employed.

Matt. ix. 13 : *οὐ γὰρ ἦλθον καλέσαι δικαίους, for I came not to call righteous persons.*

Luke v. 32 : *οὐκ ἔλήλυθα καλέσαι δικαίους, I am not come, &c.*

In the following passages, among many others, the distinction of tenses is strikingly apparent :—

Mark iii. 26 : *εἰ ὁ Σατανᾶς ἀνέστη ἐφ' εαυτόν, καὶ μεμέρισται, for if Satan rose up against himself, and has become divided.*

Acts xxi. 28 : *he brought (εἰσήγαγεν) Greeks into the temple, and has profaned (κεκοίνωκε) this holy place ; the single act, the abiding result.*

1 Cor. xv. 4 : *καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται, and that he was buried, and that he is risen again.* So all through this chapter. The simple historical fact is announced by the aorist, *ἠγέρθη*, Matt. xxviii. 6, 7 ; Mark xvi. 6 ; Luke xxiv. 6, 34 (John xxi. 14) ; Rom. vi. 4, &c. For the perf. part., see 2 Tim. ii. 8, compared with the aor. part., 2 Cor. v. 15.

Col. i. 16 : *ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα... τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἐκτισται, because in him were all things created... all things have been created by him and for him.*

Col. iii. 3 : *ἀπεθάνετε γὰρ καὶ ἡ ζωὴ ὑμῶν κέκρυπται... for ye died, and your life remains hidden.*

Rev. v. 7 : *ἦλθε καὶ ἔληψε, he came, and he hath taken the book (which he still retains, as Lord of human destiny).*

See also Luke iv. 18 ; John viii. 40 ; Heb. ii. 14 ; 1 John i. 1.

366. The Pluperfect, or Past Perfect, is but rarely used in the New Testament. It denotes that which was completed at some

past time ; as, *τεθεμελίωτο ἐπὶ τὴν πέτραν*, *it had been founded on the rock*.

Acts xiv. 23 : *παρέθεντο αὐτοὺς τῷ Κυρίῳ εἰς ὃν πεπιστεύκεισαν*, *they commended them to the Lord, on whom they had believed*.

367. The Perfects of many verbs are used as Presents ; and correspondingly the Pluperfect takes a Past signification. This arises in each case from the simple meaning of the verb, as *coming into a state* ; Perf., *being in* (having come into) that state.

So *κτάομαι*, *to gain* ; *κέκτημαι*, *to possess*, which does not, however, occur in the New Testament. See Luke xviii. 12 : *πάντα ὅσα κτῶμαι*, *not of all that I possess, but of all that I gain*—the income, not the capital. So xxi. 19, “*win your souls*.”

For example, *καθίζω*, *κάθημαι*. Mark xi. 7 : *ἐκάθισεν*, *he mounted*. Luke xviii. 35, &c. : *ἐκάθητο*, *he was sitting*. *κοιμάομαι*, *I fall asleep* ; *κεκοίμημαι*, *I am asleep*. 1 Cor. xi. 30 : *κοιμῶνται ἱκανοί*, *many are falling asleep*. John xi. 11 : *Λάζαρος ... κεκοίμηται*, *Lazarus sleepeth*. *Οἶδα*, *I have seen* ; hence *I know*. (See § 103.)

“*Ἰστημι* and its compounds especially exhibit this “Present Perfect.” “*Ἰστηκα*, *I stand*, as Acts xxvi. 6. So *ἐνέστηκε*, *is imminent* 2 Thess. ii. 2 ; *ἀνθέστηκε* (trans.), *resisteth*, Rom. ix. 19, xiii. 2 ; *ἐφίστηκε*, *is at hand*, 2 Tim. iv. 6. From *ἔστηκα* comes a new Present (intrans.), *στήκω*, Rom. xiv. 4, &c.

For other words used in a similar sense, see Vocabulary.

Interrogative Forms.

368. The several tenses of the Indicative are employed interrogatively, each with its proper force. The interrogative may be indicated by the appropriate pronouns or particles, or simply by the order of the words, or the general sense of the passage.

a. With interrogative words—

Matt. xxv. 37 : *πότε σε εἶδομεν πεινῶντα* ; *when saw we thee hungry ?*

John i. 19 : *σὺ τίς εἶ* ; *who art thou ?*

John v. 47 : πῶς τοῖς ἐμοῖς ῥήμασι πιστεύετε ; *how will ye believe my words ?*

John xi. 34 : ποῦ τεθείκατε αὐτόν ; *where have ye laid him ?*

Acts viii. 30 : ἀρά γε γινώσκεις ἃ ἀναγινώσκεις, *understandest thou then what thou readest ?*

Luke xviii. 8 ; Gal. ii. 17.

b. Without interrogative words—

Matt. ix. 28 : πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι ; *believe ye that I am able to do this ?*

Rom. vii. 7 : ὁ νόμος ἁμαρτία ; *is the law sin ?*

So John xiii. 6 ; Acts xxi. 37 ; Rom. ii. 21–23.

Hence arises occasional ambiguity.

1 Cor. i. 13 : μεμέρισται ὁ Χριστός ; *is Christ divided ?* Lachmann reads this as an assertion : *Christ is divided*, i.e., by your dissensions, which rend asunder his body.

Rom. viii. 33, 34. Many critics read this as a series of questions, not question and answer, as E. V. “Who shall lay anything to the charge of God’s elect ? *Shall God who justifieth ?* Who is he that condemneth ? *Is it Christ who died ?*” &c. (See Alford’s note on the passage.)

An elliptic question is made by the use of the particle *εἰ*, *if*, some such phrase as, *Say*, or *Tell us*, being understood. In this case the sentence is really dependent. (See § 383.)

Matt. xii. 10 : εἰ ἔξεστι τοῖς σάββασι θεραπεύειν ; *is it lawful to heal upon the sabbath ?* (tell us if—).

Acts xix. 2 : εἰ Πνεῦμα Ἅγιον ἐλάβετε πιστεύσαντες ; *received ye the Holy Ghost when ye believed ?*

So Acts vii. 1 ; xxi. 37 ; xxii. 25.

369. An affirmative answer is given, in three passages, by the formula σὺ λέγεις, *thou sayest*, with or without addition : Matt. xxvii. 11 ; Luke xxii. 70 ; John xviii. 37. σὺ εἶπας, *thou didst say*, is similarly used, Matt. xxvi. 25, 64.

370. Negative questions are framed according to the answer expected.

a. οὐ presumes an affirmative reply.

Matt. vii. 22 : οὐ τῷ σὺ ὀνόματι προεφητεύσαμεν ; *did we not prophesy in thy name ?*

1 Cor. ix. 1 : οὐκ εἰμι ἐλεύθερος ; οὐκ εἰμι ἀπόστολος ; κ.τ.λ., *am I not free ? am I not an apostle ? &c.*

Acts xiii. 10 : οὐ παύσῃ διαστρέφων ; *wilt thou not cease from perverting ?* the affirmative answer being intimated as that which ought to be given. So Mark xiv. 60 : *dost thou not answer anything ?*

Once οὐκοῦν is found. John xviii. 37 : *thou art not then a king, art thou ?*

b. μή expects a negative answer.

Matt. vii. 9 : μή λίθον ἐπιδώσει αὐτῷ, *will he give him a stone ?*

Rom. ix. 14 : μή ἀδικία παρὰ τῷ Θεῷ, *is there unrighteousness with God ?*

c. μήτι suggests an emphatic negative.

Matt. vii. 16 : μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὰς, ἢ ἀπὸ τριβόλων σῦκα ; *men do not gather grape-clusters of thorns, or figs of thistles, do they ?*

Matt. xxvi. 22, 25 : μήτι ἐγὼ εἰμι, κύριε ; (from the disciples), μήτι ἐγὼ εἰμι, ῥαββί ; (from Judas), *it is not I, is it, Lord ?—is it, Rabbi ?*

See also Mark iv. 21 ; John xviii. 35 (" *I a Jew !*")

It would sometimes appear as though dawning conviction would fortify resistance by a strong negative. So Matt. xii. 23 may be understood : μήτι οὗτός ἐστιν ὁ υἱὸς Δαβὶδ ; *This is never the Son of David ?*

THE IMPERATIVE MOOD.

371. The Imperative is used for command or entreaty.

Matt. v. 44 : ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, *love your enemies.*

Matt. viii. 25 : Κύριε σῶσον, ἀπολλύμεθα, *save, Lord, we perish !*

The negative with imperative forms is always μή.

John vi. 20 : ἐγὼ εἰμι· μή φοβείσθε, *it is I, be not afraid.*

372. The form of command is sometimes employed where simple permission is intended.*

Matt. xxvi. 45 : καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε, *sleep on now, and take your rest.*†

See also 1 Cor. vii. 15, xiv. 38. "Rev. xxii. 11 is a summons (*Aufforderung*) : 'the fate of all is as good as already determined.' "†

373. Of the Imperative *tenses*, the Present expresses a command generally, or implies continuance or repetition.

The Aorist implies that the action is instantaneous, or complete.

The Perfect (very rare) refers to an action complete in itself, yet continuous in its effect. Its meaning coincides with that of the Present in verbs where the Perfect indicative has a Present meaning.

a. The Present.

Matt. vii. 1 : μὴ κρίνετε, *judge not.*

1 Cor. ix. 24 : οὕτω τρέχετε ἵνα καταλάβητε, *so run that ye may obtain.*

1 Thess. v. 16–22 : πάντοτε χαίρετε, ἀδιαλείπτως προσεύχεσθε, ἐν παντὶ εὐχαριστεῖτε, κ.τ.λ., *rejoice evermore ; pray without ceasing ; in everything give thanks, &c.*

b. The Aorist.

Matt. vi. 6 : εἰσελθε εἰς τὸ ταμιεῖόν σου καὶ ... πρόσευξαι, *enter into thy chamber ... and pray.*

Matt. vi. 9–11 : in the Lord's prayer, ἀγιασθήτω ... γενηθήτω ... δός ... ἄφες.

John xi. 44 : λύσατε αὐτόν, καὶ ἄφετε αὐτόν ὑπάγειν, *loose him, and let him go.*

c. The Perfect.

Mark iv. 39 : σιώπα ! πεφίμωσο ! *peace ! be still !*

* Winer, xliii. 1.

† Bengel. "Sleep, if you feel at liberty to do so ;" not in irony, not (as some) a question.

The contrasted force of the Present and Aorist is shown where both are used in the same passage.

John v. 8 : ἄρον τὸν κράββατόν σου καὶ περιπάτει, *take up thy bed and walk.*

Rom. vi. 13 : μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ, ἀλλὰ παραστήσατε ἑαυτοὺς τῷ Θεῷ, *yield not your members (as the habit of your lives) as instruments of unrighteousness, unto sin, but yield yourselves (a single act, once for all) unto God.*

For the employment of the Future Indicative in commands and prohibitions, see § 363, *b*.

For the similar use of the Subjunctive, especially in prohibitions, see § 375.

The Infinitive may also be employed. (See § 392.)

In many instances, the force of the Aorist and that of the Present seem nearly identical. The former is the more vigorous expression, "set about it at once."

Matt. v. 16 : οὕτως λαμψάτω τὸ φῶς ὑμῶν, κ.τ.λ. Here the Present might have been employed :—"let your light beam continuously." The Aorist means, *let your light shine forth at once.*

John xiv. 15 : ἐὰν ἀγαπάτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε, *if ye love me, keep my commandments* : adopt this as the law of your lives.

Romans xv. 11 : αἰνεῖτε τὸν Κύριον πάντα τὰ ἔθνη καὶ ἐπαινεσάτωσαν αὐτὸν πάντες οἱ λαοί, *praise the Lord, all the nations* : and let all the peoples burst into a song of praise to him.

See also John ii. 8, 16 ; 1 Cor. xv. 34.

The consideration of such examples will bring to light many subtle beauties of expression, which no translation, perhaps, could accurately represent.

THE SUBJUNCTIVE MOOD.

374. The Subjunctive, strictly speaking, cannot stand in an independent sentence. Where it appears to do so, there is in reality an ellipsis. Thus ἴωμεν, *let us go*, is really a final clause (ἵνα understood) dependent on some implied verb or phrase. In

such cases as the following, however, this distinction may be disregarded, and the sentences taken as to all intents and purposes independent.

The tenses in the Subjunctive and Optative are distinguished as in § 373. Compare also § 386. The Present implies *continuity*, the Aorist *completion*.

375. The Subjunctive is used as a hortatory Imperative of the first person.

John xix. 24 : *μὴ σχίσωμεν αὐτὸν, ἀλλὰ λάχωμεν*, *let us not rend it, but let us cast lots*.

Rom. v. 1 (according to many) : * *εἰρήνην ἔχωμεν πρὸς τὸν Θεόν*, *let us have peace with God*; and ver. 2, 3 : *καυχώμεθα*, *let us glory*.

So 1 Cor. xv. 32; 1 Thess. v. 6.

The Subjunctive Aorist is used instead of the Imperative in prohibitions.†

Matt. i. 20 : *μὴ φοβήθης*, *fear not*.

Matt. v. 17 : *μὴ νομίσητε*, *think not*.

Matt. vi. 2 : *μὴ σαλπίζης*, *sound not a trumpet*.

This usage also depends upon the ellipsis of some phrase like "see," "take heed," &c., with *ἵνα*. In a few instances, a positive command is expressed by *ἵνα* with the subjunctive (Mark v. 23; 2 Cor. viii. 7;

* The MS. evidence for this reading is very strong; indeed, in any ordinary case would be overwhelming. On internal grounds, however, Tischendorf and others prefer the rec. text, *we have peace*. In such a case, even the testimony of MSS. must be taken with great caution; as it seems to have been a practice with some ancient transcribers to make Scripture, as they thought, more emphatic by turning a declaration or a promise into an exhortation. It could easily be done, as nothing more was needed than to change the *ο* of the indicative into the *ω* of the subjunctive. So John iv. 42, "let us believe;" Rom. v. 10, "let us be saved;" Rom. vi. 8, "let us believe;" 1 Cor. xiv. 15, "let me pray;" 1 Cor. xv. 49, "let us bear the image of the heavenly" (so Lachmann); Heb. vi. 3, "this let us do;" James iv. 13, "let us go," &c., and many similar passages. (See Alford's note on Rom. v. 1.) Mr. Westcott adopts the reading, *ἔχωμεν*.

† This is the regular classical idiom.

Eph. v. 33). For the complete phrase, see 1 Cor. xvi. 10; and with ellipsis of *ἵνα*, Matt. viii. 4.

But the third person of the Aor. Imp. may be used with *μή* (Matt. vi. 3; Mark xiii. 16).

376. The Subjunctive is used in questions expressive of deliberation or doubt; thus, *τί ποιῶμεν*; (John vi. 28) *what are we to do?* but *τί ποιοῦμεν*; (John xi. 47) *what are we doing?* “*what are we about?*” and *τί ποιήσει*; (Matt. xxi. 40) *what will he do?*

Mark xii. 14: *δῶμεν ἢ μή δῶμεν*; *are we to give, or not to give?*

Matt. xxvi. 54: *πῶς οὖν πληρωθῶσιν αἱ γραφαί*, *how then should the Scriptures be fulfilled?*

1 Cor. xi. 22: *τί εἶπω ὑμῖν*; *ἐπαινέσω ὑμᾶς*; *what am I to say to you? Am I to praise you?*

The second of these verbs might be the fut. indic., the connexion only showing it to be aor. subj. As the two tenses are alike in the first pers. sing., it is often doubtful which is meant. So in the pres. of contracted verbs, *τί ποιῶ*;

377. A strong denial is expressed by the Subjunctive Aorist with *οὐ μή*, as *οὐ μή σε ἀνῶ, οὐδ' οὐ μή σε ἐγκαταλίπω* (Heb. xiii. 5), *I will assuredly not leave thee, nor will I at all forsake thee.*

This idiom arises from a combination of two phrases: *μή*, with the subjunctive elliptical, “*fear lest*” (see § 384); preceded by *οὐ*, with the word (understood) on which *μή* depends. “*There is not any fear or possibility lest I should.*”

Matt. v. 18: *ἰῶτα ἐν ἡ μία κεραία οὐ μή παρέλθῃ*, *one iota* (the smallest letter of the alphabet), *or one tittle* (the fragment of a letter*) *shall by no means pass.*

Matt. v. 20: *οὐ μή εἰσέλθῃτε*, *ye shall in no wise enter.*

Mark xiv. 25: *οὐκέτι οὐ μή πῶ*, *never will I drink at all.*†

See also Matt. xxiv. 2, xxvi. 35; Mark ix. 41; Luke vi. 37 (twice), xviii. 17, xxii. 67, 68; John vi. 37, viii. 51, x. 28, xiii. 8; Acts

* As, for instance, that which distinguishes Α from Λ, or in Hebrew, נ from ן.

† The additional negative adds strength to the negation.

xxviii. 26 (twice, from the LXX. ; so elsewhere) ; 1 Cor. viii. 13 ; 1 Thess. iv. 15 (*shall by no means precede*), v. 3 ; Heb. viii. 11, 12 (LXX.) ; 2 Pet. i. 10 ; Rev. xviii. 21-23 ; with many other passages. The study of these emphatic negatives of Scripture is fraught with interest.

In the following passages only (in the best MSS. and edd.), the future is found (see § 363, *d*) :—Matt. xvi. 22, xxvi. 35 ; Mark xiv. 31 ; Luke x. 19 ; John iv. 14, x. 5, xx. 25 (qy ?)*

For the Aorist Subjunctive in a Future-perfect sense, see § 383, *β*.

THE OPTATIVE MOOD.

378. *a*. The Optative is used in independent sentences to express a wish, as 2 Pet. i. 2 : χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη, *grace and peace be multiplied unto you !*

As stated with regard to the Subjunctive (§ 374), the independence of the sentence is seeming only, a verbal notion on which the Optative depends being implied, as *desire, pray*. The Optative is in fact only another form of the Subjective mood, “the Subjunctive of the historical tenses.” But this characteristic is almost lost in the New Testament, where the Optative is comparatively rare.

Rom. xv. 5 : ὁ δὲ Θεὸς ... δόξῃ ὑμῖν, *now may God grant unto you !*

Philemon 20 : ναὶ, ἀδελφὲ, ἐγὼ σου ὀναίμην ἐν Κυρίῳ, *yea, brother, let me have joy of thee in the Lord !*

So Acts viii. 20 ; 1 Thess. iii. 11, 12 ; 2 Thess. iii. 5, &c.

So with the negative, μή.

Mark xi. 14 : μηκέτι ἐκ σοῦ ... μηδεὶς καρπὸν φάγοι, *let no one ever eat fruit of thee.*

2 Tim. iv. 16 : μὴ αὐτοῖς λογισθείη, *may it not be laid to their charge !*

The formula μὴ γένοιτο ! *may it not come to pass !* rendered in E.V. “God forbid !” illustrates the same usage. Luke xx. 16 ; Rom. vi. 2, 15, vii. 13, &c.

* The future indic. with οὐ μὴ has no perceptible difference of meaning from that of the aor. subj.—*Madvig*, § 124, *a*, 3.

But a wish respecting something past is sometimes expressed by *ἔφελον* (really representing an old Second Aorist of a verb, *I ought*, and in classic Greek followed by an infinitive) used in the New Testament as a particle with the Indicative. 1 Cor. iv. 8; 2 Cor. xi. 1; Gal. v. 12; Rev. iii. 15.

b. The particle *ἄν* gives a potential sense to the Optative, both in affirmations and in questions.

Acts xxvi. 29 : *εὐξαίμην ἄν τῷ Θεῷ, I could wish to God.*

Acts viii. 31 : *πῶς γὰρ ἄν δυνάμην; nay, for how could I?*

The Moods in Dependent Clauses.

379. A Compound Sentence (see § 187) consists of co-ordinate clauses, or of a principal clause with subordinate ones.

Subordinate clauses may be infinitive or participial, or they may be connected with the principal sentence by relatives or conjunctions.

For the Infinitive and Participle, see §§ 385–397. For the Relative, see §§ 343–349. For the Conjunctions uniting *co-ordinate* clauses, see §§ 403–407.

380. As a general rule, the moods and tenses in subordinate clauses are used as in principal ones.

It must be especially noted that relatives or conjunctions, with *ἄν* (*ἐάν*), the hypothetical particle, generally take the Subjunctive.

Matt. v. 19 : *ὃς ἂν οὖν λύσῃ, whosoever therefore shall break.*

Matt. v. 20 : *ἐάν (εἰ ἂν) μὴ περισσεύσῃ, if it shall not surpass.*

Matt. vi. 2 : *ὅταν (ὅτε ἂν) ποιῇς ἐλεημοσύνην, when thou doest alms.*
For *ὅτε* with Indicative, see ch. vii. 28.

Matt. xvi. 28 : *ἕως ἂν ἴδωσι, until they shall have seen.*

So with many other passages.

But the Imperfect Indicative is occasionally found when a matter of fact is spoken of. Mark vi. 56; Acts ii. 45, iv. 35. 1 Cor. xii. 2.

The use of the moods in *object-sentences*, in *conditional expressions*, and in *intentional clauses*, demands separate consideration.

Object-Sentences.

381. When the dependent clause expresses the object of any of the senses, or the matter of knowledge, thought, belief, &c.,* it is often introduced by *ὅτι* with the Indicative; although the Infinitive is more usual.

Luke xvii. 15 : *ἰδὼν ὅτι ἰάθη, seeing that he was healed.*

Matt. ix. 28 : *πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; believe ye that I am able to do this?*

Mark v. 29 : *ἔγνω ... ὅτι ἔλαται, she perceived that she is healed.*
So John xi. 13, xx. 14.

When the verb in the principal clause is in *past* time, the subordinate verb is either put in *present* time (*Indicative*), or else in the *Optative*.

382. *a.* In the New Testament, *quotation* is generally direct, and is introduced without any conjunctive particle.

Matt. viii. 3 : *ἤψατο αὐτοῦ, λέγων Θέλω, καθαρῶσθαι, he touched him, saying, "I will, be thou clean."*

The particle *ὅτι*, however, is often used to introduce the quoted words, and is not to be translated, as it answers exactly to our inverted commas (" ").

Matt. vii. 23 : *ὁμολογήσω αὐτοῖς, ὅτι οὐδέποτε ἔγνων ὑμᾶς, I will avow unto them, "I never knew you."*

Luke viii. 49 : *ἔρχεται τις παρὰ τοῦ ἀρχισυναγώγου ... λέγων αὐτῷ, ὅτι τέθυγκεν ἡ θυγάτηρ σου, μὴ σκύλλε τὸν διδάσκαλον, then cometh one from the house of the ruler of the synagogue, saying unto him, "Thy daughter is dead, trouble not the Master."*

b. In *indirect quotation* (*oratio obliqua*) the substance of the speech is given, not the words. Here, also, the Indicative is generally employed.

Mark iii. 21 : *ἔλεγον γὰρ ὅτι ἑέστη, for they said that he was beside himself.* It is, however, possible that the verb here is a direct quotation (Aorist, see § 364), as E.V., they said, "he is mad."

* "Verba sentiendi et declarandi."

Of the Optative in the *oratio obliqua*, so common in Greek classics, there is no example in the New Testament except in indirect interrogatives, as in the following paragraph, c, γ.

c. Indirect *interrogations*, another form of the *oratio obliqua*, may be connected with the principal clause by interrogative pronouns or adverbs, or by the particle *εἰ*, *if, whether*.

In such clauses, (α) the *Indicative* shows that the inquiry concerns matter of fact; (β) the *Subjunctive* expresses objective possibility—what may or should take place—and always has respect to present or to future time; (γ) the *Optative* denotes subjective possibility—that which may be conceived to exist—and refers especially to the past.

α. Mark xv. 44 : ἐθαύμασεν εἰ ἤδη τέθνηκε, *he wondered whether he were already dead*.

Acts xii. 18 : ἦν ταραχος οὐκ ὀλίγος ἐν τοῖς στρατιώταις τί ἄρα ὁ Πέτρος ἐγένετο, *there was no small stir among the soldiers—whatever had become of Peter*.

Acts x. 18 (Pres. after Imperf.) : ἐπυνθάνοντο εἰ Σίμων ... ἐνθάδε ξενίζεται, *they were asking whether Simon ... lodges here*.

Luke xxiii. 6 (Pres. after Aor.) : ἐπερώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστι, *he asked if the man is a Galilean*.

For the Future in the dependent clause, see Mark iii. 2; 1 Cor. vii. 16; Phil. i. 22.

β. Matt. vi. 25 : μὴ μεριμνᾶτε ... τί φάγητε καὶ τί πίνητε, *be not anxious ... what you are to eat and what you are to drink*. Compare Luke xii. 22.

Luke xix. 48 : οὐχ εὑρισκον τὸ τί ποιήσωσιν, *they found not what they should do*. Compare Mark xv. 24.

In Rom. viii. 26, the reading varies between προσευξόμεθα (rec., Lachmann) and προσευξόμεθα (Tischendorf).

γ. Luke i. 29 : διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος, *she was discussing with herself of what kind this salutation might be*.

Acts xvii. 11 : ἀνακρίνοντας τὰς γραφάς, εἰ ἔχοι ταῦτα οὕτως, *searching the Scriptures if these things were so.*

Acts xvii. 27 : ζητεῖν τὸν Θεόν, εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὑροῖεν, *to seek God,* if by any chance they might feel after him and find him.*

The Indicative and Optative constructions are combined in Acts xxi. 33 : ἐπύνθανετο τίς ἂν εἴη καὶ τί ἐστὶ πεποιηκώς, *he asked who he might be, and what he had done.* He must have done something, this was clear ; but who he was seemed altogether uncertain.

d. After verbs of perceiving, knowing, declaring, and the like, both an object and an objective sentence are often found.

Luke xix. 3 : ἐξίτηι ἰδεῖν τὸν Ἰησοῦν, τίς ἐστι, *he was seeking to see Jesus, who he was (is).*

1 Cor. iii. 20 : Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν ὅτι εἰσὶ μάταιοι (LXX.), *Jehovah knoweth the reasonings of the wise, that they are vain.*

See also Mark xi. 32, xii. 34 ; John iv. 35, v. 42, vii. 27 ; Acts iii. 10, xv. 36 ; 2 Cor. xii. 3, 4, xiii. 5 ; 1 Thess. ii. 1, &c. Compare 1 Cor. xv. 12.

A similar construction is occasionally found with “intentional” clauses, as Col. iv. 17 ; Gal. iv. 11.

Conditional Sentences.

383. A conditional or “hypothetical” sentence contains two clauses, often called “protasis,” or *condition*, and “apodosis,” or *consequence*. The former expresses the condition ; the latter, the thing conditioned. Of these two the protasis is really the dependent sentence, though the apodosis contains the dependent fact.

PROTASIS (*condition*).

ΑΠΟΔΟΣΙΣ (*consequence*).

- | | |
|------------------------|------------------------|
| α. If he speaks, | I always listen. |
| β. If he speak, | I will listen. |
| γ. If he should speak, | I should listen. |
| δ. { If he spoke, | I would listen. |
| { If he had spoken, | I would have listened. |

* Unquestionably the true reading, not τὸν Κύριον, as rec.

These four sentences illustrate four kinds of hypothesis—

- | | |
|----|-------------------------------|
| a. | The supposition of a fact. |
| β. | „ „ of a possibility. |
| γ. | „ „ of uncertainty. |
| δ. | „ „ of something unfulfilled. |

Hence arise four distinct forms—

a. The conditional particle *εἰ*, *if*, with the Indicative, in the protasis, assumes the hypothesis as a fact. The apodosis may have the Indicative or Imperative. [So the Subjunctive with *οὐ μή*, equivalent to future Indicative; or in exhortations, equivalent to Imperative.]

Matt. iv. 3 : *εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπε, κ.τ.λ., if thou art the Son of God, command, &c., i.e., assuming that thou art.*

Acts xix. 39 : *εἰ δὲ περαιτέρω ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται, but if ye enquire further, it shall be determined in the legal assembly.*

1 Cor. xv. 16 : *εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται, for if the dead arise not, neither has Christ arisen.*

Romans iv. 2 : *εἰ Ἀβραὰμ ἐξ ἔργων ἰδικαιώθη ἔχει καύχημα, if Abraham was justified by works (assuming that he was so), he hath a ground of boasting.*

See also many other passages, *e.g.*, Matt. xix. 17; John vii. 4 (present, *condition*; imperative, *consequence*); Rom. viii. 25; 1 Cor. vi. 2 (pres. pres.); John v. 47 (pres. fut.); 2 Pet. ii. 20 (pres. perf.): Matt. xii. 26 (pres. aor.); Matt. xxvi. 33 (fut. fut.); Acts xvi. 15 (perf. imperf.); 2 Cor. v. 16 (perf. pres.); John xi. 12; Rom. vi. 5 (perf. fut.); 2 Cor. ii. 5 (perf. perf.), vii. 14 (perf. aor.); Rom. xi. 17, 18 (aor. imper.); 1 John iv. 11 (aor. pres.); John xv. 20 (aor. fut.); Rom. v. 15 (aor. aor.) [1 Cor. viii. 13, has pres. and aor. subj. with *οὐ μή*; Gal. v. 25, pres. ind., pres. subj.]

β. Possibility, or uncertainty with the prospect of decision, is expressed by *ἐάν* = *εἰ ἂν* (very rarely by *εἰ* alone*) with the Sub-

* See 1 Cor. xiv. 5; Phil. iii. 12 (Luke ix. 13), and a few var. readings, as Rev. xi. 5.

junctive in the conditional clause, and the Indicative or Imperative in the apodosis.

The condition hence refers to future time. The Subj. Aor., with *ἐάν*, may be rendered in most cases by the Future Perfect.

Matt. xvii. 20 : *ἐάν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε, κ.τ.λ., if ye have faith as a grain of mustard-seed, ye shall say, &c.*

John iii. 3, 5 : *ἐάν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ, excepting one shall have been born from above, he cannot see the kingdom of God.*

2 Tim. ii. 5 : *ἐάν δὲ καὶ ἀθλῇ τις, οὐ στεφανοῦται ἐὰν μὴ νομίμως ἀθλήσῃ, and if any one strive in a contest, he is not crowned except he shall have striven according to the rules of the game.*

γ. The Optative in a conditional sentence expresses entire uncertainty—a supposed case. Here the particle *εἰ* is always used.

1 Cor. xiv. 10 : *εἰ τύχοι, if it should chance.* So xv. 37.

1 Pet. iii. 14 : *εἰ καὶ πάσχετε διὰ δικαιοσύνην, μακάριοι, if ye even should suffer for righteousness' sake, happy (are ye).* See ver. 17.

Acts xxiv. 19, xxvii. 39 : *εἰ δύναιτο, if (by any possibility) they could.*

δ. When the condition is spoken of as *unfulfilled*, the Indicative is used in both clauses, with the particle *εἰ* in the protasis, and *ἂν* in the apodosis.

1. The Imperfect (in the apodosis) with *ἂν* points to *present* time, “If this were so now” (which it is not).

2. The Aorist with *ἂν* points to the *past*, “If this had been so then” (which it was not). Sometimes the Pluperfect is used, more emphatically, in the same sense.

1. Luke vii. 39 : *οὗτος, εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνή, this man, if he were a prophet, would know who and what the woman is.*

John v. 46 : *εἰ γὰρ ἐπιστεύετε Μωσῇ, ἐπιστεύετε ἂν ἐμοί, for if ye believed Moses, ye would believe me.*

Heb. iv. 8 : *εἰ γὰρ αὐτοῦς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει*, *for if Joshua had given them rest, he would not speak of another day.*

So (with Impf. in the protasis) John viii. 42, ix. 41 ; Acts xviii. 14 ; 1 Cor. xi. 31 ; Heb. xi. 15 (with Aor. in the protasis) ; Gal. iii. 21, &c. Sometimes ἂν is omitted. See John ix. 33, xv. 22, &c.

2. John xiv. 28 : *εἰ ἠγαπᾷτέ με, ἐχάρητε ἂν*, *if ye loved me, ye would have rejoiced.* "Ye would rejoice" would have been expressed by *ἐχαίρετε*.

So with the Impf. in protasis : Luke xii. 39 ; John xviii. 30 ; Acts xviii. 14.

1 Cor. ii. 8 : *εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν Κύριον τῆς δόξης ἐσταύρωσαν*, *for had they known, they would not have crucified the Lord of glory.*

So with the Aor. in protasis : Matt. xi. 21 ; Mark xiii. 20 ; Romans ix. 29 (Matt. xii. 7 has plup.)

John xi. 21 : *Κύριε, εἰ ἦς ὧδε, οὐκ ἂν ὁ ἀδελφός μου ἐτεθῆκει*, *Lord, if thou hadst been here, my brother would not have been dead.* Mary, ver. 32, uses the Aorist.

See 1 John ii. 19.

John xiv. 7 : *εἰ ἐγνώκετέ με, καὶ τὸν πατέρα μου ἐγνώκετε ἂν*, *if ye had known me, ye would have known my Father also.*

Intentional Clauses.

384. Intentional clauses are those which express a purpose or design, following the particles *ἵνα*, *to the end that* (with emphasis on result) ; *ὅπως*, *in order that* (emphasis on method) ; *μή*, (*that*) *not* or *lest*.

a. (1) In intentional clauses, the Subjunctive is employed in its general meaning, to signify objective possibility or intention.

Matt. xix. 13 : *προσηνέχθησαν ... ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς καὶ προσεύξηται*, *they were brought ... that he might put his hands upon them and pray.*

Luke vi. 34 : δανείζουσιν ἵνα ἀπολάβωσιν, *they lend that they may receive back.*

Matt. ii. 8 : ἀπαγγεῖλατέ μοι, ὅπως καὶ γὰρ ἔλθων προσκυνήσω, *bring me back word, that I also may come and worship.*

Matt. vi. 16 : ἀφανίζουσι ... ὅπως φανῶσι, *they disfigure ... that they may appear.*

So in a great number of passages.

The final intentional clause with a particle of design must be distinguished from the objective clause with *ὅτι*. So λέγω ὑμῖν *ὅτι*, *I say to you that*, introduces the *matter* of the communication; but εἶπε ἵνα (Matt. iv. 3), *say that*, specifies the *purpose* of what is said, and therefore implies *command*. Now, after verbs expressive of desire, prayer, and the like, where the matter is coincident with the purpose, the final and the objective particles seem equally appropriate. As a matter of fact, however, it will be found that while hope has *ὅτι*, prayer has *ἵνα*, *ὅπως*. Ἐλπίζω *ὅτι*, *I hope that*, i.e., "such is the object presented to my hope;" εὔχομαι ἵνα, *I pray that*, i.e., "such is the purpose to be secured by my prayer" (2 Cor. i. 13; Philemon 22; Phil. i. 9; 2 Thess. iii. 1, &c.) In 2 Thess. i. 11, 12, *ἵνα* marks the primary, and *ὅπως* the secondary result. In 1 Cor. xiv. 13, it is not meant that the disciple is to pray for the power to interpret, but that his gift of prayer is to be so exercised as to involve the power of interpretation. Again, 2 Cor. xiii. 7, the matter of the prayer is expressed by an infinitive clause; the intention by two clauses with *ἵνα*.

The Evangelist John often (with, occasionally, others of the New Testament writers) seems to employ *ἵνα* simply as explanatory. Thus, ch. xvii. 3: "this is life eternal, that they should know thee," &c. So xv. 8; 1 John iv. 17, v. 3, &c. (often epexegetic of οὗτος); but in other passages the usual meaning of the particle may be taken, as 1 John iii. 1.

Compare Matt. x. 25; Luke xvii. 2; even Phil. ii. 2. ("Fill up my joy by being of the same mind."—*T. S. Green.*)

(2) It has been a question with grammarians whether *ἵνα* ever means merely *so that*, expressing *event* without any reference to *purpose*. The former presumed use of the particle has been called its eventual (or ecclatic) sense, the latter its final (or telic*). Most, however, now agree that the final significance is generally,

* ἵνα ἐκβατικόν (from ἐκβαίνω, *to issue from*); ἵνα τελικόν (from τέλος, *end*).

if not always, discernible. Mr. Webster quotes 1 Thess. v. 4, as a passage in which "the notion of finality seems lost in the eventual sense:" *Ye are not in darkness, that the day should overtake you as a thief.* But it would seem appropriate enough to represent it as the intention of darkness that those surrounded with it should be suddenly surprised. Again, in John xii. 23, xvi. 2, 32, Meyer justly remarks, "that which shall happen in the *ἔπα* is regarded as the object of its coming." On Galatians v. 17, Professor Lightfoot says, "*ὥνα* here seems to denote simply the result, whereas in classical writers it always expresses the purpose." But surely this is unnecessary. Bishop Ellicott renders, "'to the end that ye may not,' not 'so that ye cannot,' Auth.; but with the usual and proper telic force of *ὥνα*. The object and end of the *τὸ ἀντικείμεθα* (the antagonism) on the part of each principle is to prevent a man doing what the other principle would lead him to."

For other passages in which the final sense has been questioned, but where Winer and most modern critics maintain it, see Luke ix. 45 (purposely hidden, as a part of the Divine plan); John iv. 36, vii. 23, ix. 2, xi. 15; Romans ix. 11, xi. 31; 2 Cor. i. 9, v. 4; Eph. ii. 9, iii. 10. In these, and in many similar texts, sound criticism seems to require the meaning, not *so that it was*, but *in order that it might be*.*

The importance of the discussion is chiefly seen, in relation to the passages which speak of a Divine purpose, in prophecy or otherwise. For instance, the words of Old Testament prediction, Isa. vi. 10, are quoted, Matt. xiii. 14; Mark iv. 12; Luke viii. 10; John xii. 40; Acts xxviii. 27 (Matt. and Acts have from the LXX. *μήποτε*, the rest, *ὥνα ... μή*). Is the passage to be read, *in order that seeing they may not see*, &c., or, *so that seeing they see not*, or even, *because seeing they see not*? We believe that the former interpretation is the only one admissible. The blindness was judicial—a punishment inflicted by God on disobedience and hardness of heart.

Again, in the phrase, *ὥνα (ὅπως) πληρώθῃ*, *that it* (the Old

* Undoubtedly in the later forms of the language the *ecbatic* sense became established. Thus, in modern Greek the Infinitive itself has become superseded by a form of the verb with the particle *νά* for *ὥνα*.

Testament prophecy) *might be fulfilled* (Matt. i. 22, ii. 15, 23, iv. 14, viii. 17, xii. 17, xiii. 35, xxi. 4, xxvi. 56; Mark xiv. 49; John xiii. 18, xv. 25, xvii. 12, xviii. 9, xix. 24, 36), are we to understand the statement to be that *so the words were fulfilled*, sometimes, as it would seem, by an accommodation of their meaning, or that the occurrence took place *in order that they might be fulfilled*? To answer this question fully, would lead into a discussion of the whole scope and meaning of prophecy. But, as a point of grammar, there seems every reason why the usual meaning of the telic particles should be retained. It is the expositor's business to translate in order to interpret; not to interpret in order to translate. In some cases, at least, the words quoted could not *primarily* have had the meaning attached to them in the New Testament; but in their original acceptation they fell into the line of the "increasing purpose" which runs through the ages, and so revealed their highest significance in Messiah's day. The true key to the passage is not to be found in a perverted use of the *particle*, but in an accurate comprehension of the *verb*.*

See, especially, the transaction recorded John xix. 28-30.

Acts iii. 19: μετανοήσατε οὖν καὶ ἐπιστρέψατε, εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας, ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως, κ.τ.λ., can only be translated, *repent then, and be converted, that your sins may be blotted out, in order that seasons of refreshment may come, &c.* The meaning *when*, as E.V., cannot be sustained. Whatever be the special reference of καιροὶ ἀναψύξεως, they are set forth as the purposed result of the people's repentance, and denote in some way the blessings of Messiah's kingdom.

(3) As a negative final particle, standing alone after verbs expressing fear, caution, anxiety, μή has the force of ἵνα μή, ὅπως μή.

Matt. xviii. 10: ὁρᾶτε μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων, *see that ye do not despise one of these little ones.*

So 2 Cor. viii. 20; Gal. vi. 1; Heb. xii. 15, 16.

* See Olshausen on Matt. i. 22. Grotius, and those who have followed his criticisms, attach to the verb some such meaning as *consummated*.

After verbs of fearing, μή may be translated *lest*, or *that*.

2 Cor. xii. 20, 21 : φοβεῖμαι γὰρ, μή πως ἔλθων οὐχ οἷους θέλω εὕρω ὑμᾶς, κ.τ.λ.; *for I fear that when I come I shall not find you such as I desire, &c.*

Acts xxiii. 10, xxvii. 17.

δ. A particle of intention may be followed by an Indicative Future (never with ὅπως. In Mark v. 23, read ζήση).

The instances of this idiom are few, and most of them are contested readings. The Future, where admitted, must be taken as conveying the idea of duration more vividly than the Aorist Subjunctive.

Gal. ii. 4 : ἵνα ὑμᾶς καταδουλώσουσιν, *that they should enslave us.*

Rev. xxii. 14 : μακάριοι οἱ πλύνοντες τὰς στολὰς αὐτῶν, ἵνα ἔσται ἡ ἐξουσία αὐτῶν, κ.τ.λ., *blessed are they who wash their robes,* that theirs may be the access, &c.* John xvii. 2; 1 Cor. xiii. 3; 1 Pet. iii. 1; Rev. iii. 9, xiv. 13. In all these cases the received text has Subjunctive Aorist.

μή (ποτε) is found with the Indicative Future, Heb. iii. 12 : βλέπετε, ἀδελφοί, μή ποτε ἔσται ἐν τινι ὑμῶν καρδιά πονηρὰ ἀπιστίας, *take heed, brethren, lest there should (shall) be in any one of you an evil heart of unbelief.*

Col. ii. 8.

The Indicative present or perfect after μή shows the ellipsis, not of ἵνα, but of ὅτι; i.e., the sentence is not *intentional*, but *objective*. Luke xi. 35: "lest the light is darkness." Gal. iv. 11: "lest I have laboured."

There are three passages in which the Indicative present seems to be used in intentional clauses:—

1 Cor. iv. 6 : ἵνα μὴ εἰς ὑπὲρ ἑνὸς φυσιοῦσθε κατὰ τοῦ ἐτέρου, *that ye be not puffed up one for another against yet another.*

Col. iv. 17 : ἵνα αὐτὴν πληροῖς, *that thou fulfil it (the ministry).*

Gal. iv. 17 : ἵνα αὐτοὺς ζηλοῦτε, *in order that ye may zealously affect them.*

It will, however, be noted that all these verbs are of the contracted conjugation in -όω; and it is easier to suppose them examples of an irregularly formed Subjunctive than of a syntax so anomalous as an Indicative would be.

* Note here the various reading, accepted by the best critics.

THE INFINITIVE.

385. a. The Infinitive Mood is a Verbal Substantive, and expresses the abstract notion of the verb.

Like the *verb* in other moods, it admits the modifications of tense and voice. It may have a subject, or may govern an object, near or remote ; and it is qualified by adverbs. Like a *substantive*, it may be the subject or object of a verb ; it is often defined by the article, and is employed in the different cases.

b. The Negative Adverb with the Infinitive may be οὐ or μή.

Since οὐ denies as matter of fact, μή as matter of thought, and since the Infinitive generally depends on some verb or clause implying thought, will, design, the latter will generally be the appropriate particle.

Matt. ii. 12 : χρηματισθέντες ... μή ἀνακάμψαι πρὸς Ἡρώδην, *being divinely warned not to return to Herod.*

Matt. v. 34 : λέγω ὑμῖν μὴ ὀμόσαι ὅλως, *I enjoin you not to swear at all.*

So viii. 28, and many other passages. Where οὐ is found, it may generally be connected with the principal verb. (See John xxi. 25.)

c. The Infinitive governs the same case as the other parts of the verb.

Matt. vii. 11 : οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, *ye know how to give good gifts unto your children.*

Luke xx. 35 : οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν, καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν, *they who are deemed worthy to obtain that life and the resurrection from the dead.*

Compare the rules on the use of the cases after verbs.

386. The distinction between the Tenses of the Infinitive is analogous to that in the Imperative and Subjunctive. The Present marks *continuity* ; the Aorist, *a single act* ; the Future (very rare in the New Testament), *intention or futurity* ; and the Perfect, *a completed act*.

Matt. xiv. 22: ἠνάγκασε τοὺς μαθητὰς ἐμβῆναι ... καὶ προάγειν αὐτόν, *he made the disciples embark (a single act), and go before him (continuous).*

Acts xxvii. 10: μέλλειν ἔσεσθαι τὸν πλοῦν, *that the voyage is going to be.*

Acts xxvi. 32: ἀπολελίσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος, *this man could have been set at liberty.*

The Present Infinitive might more properly be called the Imperfect, referring, like the Perfect, to *state* rather than to *time*. The time is fixed by the principal verb.

387. The Subject of the Infinitive, when expressed, is always in the Accusative case.

For the explanation of this rule, with examples, see § 285.

But the Subject of the Infinitive, when the same with that of the preceding verb, is generally omitted, words agreeing with it being in the nominative.

Rom. xv. 24: ἐλπίζω διαπορευόμενος θεάσασθαι ὑμᾶς, *I hope to see you (in) passing through.*

2 Cor. x. 2: δέομαι δέ, τὸ μὴ παρὼν, *but I pray that I may not (when) present be bold.*

388. The Infinitive, with or without the Article, may form the Subject of a sentence.

Rom. vii. 18: τὸ γὰρ θελεῖν παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐ, *for to will is present with me, but to accomplish the good is not.*

Gal. vi. 14: ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι, *but far be it from me to glory!*

Eph. v. 12: αἰσχρὸν ἐστὶ καὶ λέγειν, *even to mention ... is disgraceful.*

A peculiar kind of extended subject is formed by the Infinitive with ἐγένετο, *it came to pass that...* Thus, Acts ix. 3: ἐγένετο αὐτὸν ἐγγίξιν τῇ Δαμασκῷ, *it came to pass that he was approaching Damascus*, lit., “His

approach to Damascus occurred." So Mark ii. 23; Luke vi. 1, 6; Acts iv. 5, xvi. 16, &c. Acts xxii. 17 has a combination of construction: *It happened to me when I had returned (μοι ὑποστρέψαντι) to Jerusalem, and as I was praying (προσευχομένου μου, gen. abs.) in the temple that I was (γενέσθαι με) in an ecstasy, &c.*

The Subject Infinitive may have its own Accusative Subject.

Matt. xvii. 4: καλόν ἐστιν ἡμᾶς ὧδε εἶναι, *it is good for us to be here.*

1 Cor. xi. 13: πρέπον ἐστὶ γυναῖκα ἀκατακάλυπτον τῷ Θεῷ προσεύχεσθαι, *it is becoming for a woman to pray to God uncovered.*

Matt. xviii. 8: καλόν σοί ἐστιν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ κυλλόν, *it is good for thee to enter into life halt or maimed*, the pronoun σέ being understood from σοι before εἰσελθεῖν.

389. *a.* The Infinitive regularly stands as the Object of verbs denoting a mental faculty, impression, or act—such as *to be able, to hear, see, believe, know, wish, hope, endeavour, &c.*; and an assertion of thought or will, as *to say, announce, proclaim, command, forbid, &c.**

In this connection also the Infinitive may have its own Subject, and may take or omit the Article.

Matt. vi. 24: οὐδεὶς δύναται δυσὶ κυρίοις δουλεῖν, *no man is able to serve two masters.*

Rom. i. 22: φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν, *professing to be wise they became fools.*

Phil. ii. 6: οὐχ ἄρπαγμόν ἡγήσατο τὸ εἶναι ἴσα Θεῷ, *he esteemed not his being on an equality with God a prize to be seized on.*

Here the object Infinitive is defined by the article; ἴσα Θεῷ is the predicate of the Infinitive in apposition with the subject (ἴσα is adverbial); and ἄρπαγμόν is in predicative apposition with the Infinitive itself.

b. The Infinitive may be employed, for the expression of intention or result, as an adjunct (1) to a verbal predicate.

Matt. ii. 2: ἤλθομεν προσκυνῆσαι αὐτῷ, *we came to worship him.*

Matt. xx. 28; 1 Cor. i. 17; Rev. xvi. 9, &c.

* "Verba sentiendi vāi declarandi," &c.

(2) An Infinitive in this sense may depend upon a Substantive, as in the frequent phrase ὁ ἔχων ὦτα ἀκούειν, *he that hath ears to hear*. So Acts xiv. 5; Heb. xi. 15, &c.

(3) It may depend upon an Adjective, as Luke xv. 19: οὐκέτι εἰμι ἄξιος κληθῆναι υἱός σου, *I am no longer worthy to be called thy son*.

So with δυνατός, Acts ii. 24; 2 Tim. i. 12; ἰκανός, Mark i. 7; ἐλεύθερος, 1 Cor. vii. 39; ἔτοιμος, Luke xxii. 33, &c. Once with ἄδικος, Heb. vi. 10, "*God is not unjust to forget.*"

390. The Infinitive with the oblique cases of the Article (substantivized, §§ 201, 204) is employed as follows:—

a. Genitive.

1. Dependent upon nouns—

Luke x. 19: δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν, κ.τ.λ., *I give to you the power of treading, &c.*

Acts xx. 3: ἐγένετο γνώμη τοῦ ὑποστρέφειν, *he had an intention of returning*.

Acts xxvii. 20: πᾶσα ἐλπίς τοῦ σώζεσθαι ἡμᾶς, *all hope of our being saved*.

Acts xiv. 9; 2 Cor. viii. 11; Phil. iii. 21, &c. So with words signifying time (time *for*), Luke i. 57, ii. 6, 21, xxi. 22; 1 Pet. iv. 17; Rev. xiv. 15.

2. Dependent upon verbs that usually take a genitive—

Luke i. 9: ἔλαχε τοῦ θυμιάσαι, *he had obtained the lot of sacrificing*.

2 Cor. i. 8: ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν, *so that we despaired even of life*.

1 Pet. iii. 10 (LXX.) So after adjectives, Luke xxiv. 25; Acts xxiii. 15. Especially, with verbs signifying hindrance, Luke iv. 42; Rom. xv. 22.

3. Expressive of design, like ἵνα with Subjunctive, or ἐνεκα with Genitive—

Matt. ii. 13 : μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό,
for Herod will seek the young child to destroy it.

So Matt. iii. 13, xxi. 32, xxiv. 45 ; Luke xxiv. 29 ; Acts xiii. 47 (LXX.) ; Heb. x. 7 (LXX.), &c.

But sometimes the notion of design seems almost or entirely lost in that of result. See also under *ἵνα* (§ 384).

Acts vii. 19 : οὗτος ... ἐκάκωσεν τοὺς πατέρας ἡμῶν τοῦ ποιεῖν τὰ βρέφη ἔκθετα αὐτῶν, *this man ... ill-treated our fathers, so that they caused their babes to be exposed.*

Compare Acts iii. 12 ; Rom. i. 24, vii. 3.

b. Dative.

The Dative of Cause. (See § 280 c.)

2 Cor. ii. 13 : οὐκ ἔσχηκα ἀνεσιν ... τῷ μὴ εὑρεῖν με Τίτον τὸν ἀδελφόν μου, *I had no rest through my not having found Titus my brother.*

In 1 Thess. iii. 3, τῷ, rec., should be τό. The above instance is the only one.

c. The Genitive, Dative, or Accusative, with Prepositions.

A few illustrations of this usage will be sufficient, as the prepositions are taken in their ordinary meaning. (See §§ 288–307).

διὰ, with Genitive, “through.”

Heb. ii. 15 : διὰ παντὸς τοῦ ζῆν, *through all their lifetime.*

διὰ, with Accusative, “on account of.”

Matt. xiii. 5 : διὰ τὸ μὴ ἔχειν βάθος ... διὰ τὸ μὴ ἔχειν ῥίζαν, *on account of its having no depth ... on account of its having no root.*

So, with acc. subject, Matt. xxiv. 12 ; Mark v. 4 ; Luke ii. 4, xi. 8, &c.

εἰς, “to the end that.”

Matt. xx. 19 : εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι, *to mock and scourge and crucify.*

So Mark xiv. 55 ; Luke v. 17, with subject, &c. Both εἰς and πρὸς express purpose, but πρὸς the more emphatically.

ἐν, “in, during,” especially of time.

Matt. xiii. 25 : ἐν δὲ καθεύδειν τοὺς ἀνθρώπους, *and while men slept.*

So also Matt. xxvii. 12 ; Mark ii. 15 ; Luke i. 21, &c.

μετά, with Accusative, “after.”

Matt. xxvi. 32 : μετὰ δὲ τὸ ἐγερθῆναί με, *but after I have risen.*

So Luke xii. 5, xxii. 20 ; Acts i. 3, &c.

πρό, “before,” opposed to μετά.

Matt. vi. 8 : πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν, *before ye ask him.*

So Luke ii. 21, xxii. 15 ; John i. 49, &c.

πρός, with Accusative, “in order to.”

Matt. vi. 1 : πρὸς τὸ θεαθῆναι αὐτοῖς, *in order to be gazed at by them.*

So Matt. xiii. 30, xxvi. 12 ; Mark xiii. 22, &c. Once, in reference to, Luke xviii. 1.

Once ἀντί is found, James iv. 15, *instead of your saying* ; and ἕνεκα, 2 Cor. vii. 12, *for the sake of your zeal being made manifest.* Ἔως, “until,” occurs with Gen. inf., Acts viii. 40, *until he came.*

391. To express result, the particle ὥστε is often prefixed to the Infinitive. It should be noted that ὥστε is properly *ecbatic*, as distinguished from *telic* particles. Compare § 384.

Matt. viii. 24 : σεισμός μέγας ἐγένετο ... ὥστε τὸ πλοῖον καλύπτεσθαι, *there arose a great storm, so that the vessel was being covered.*

Matt. xiii. 32 : ὥστε ἔλθειν τὰ πετεινά, *so that the birds came.*

Luke viii. 52 : ὥστε ἐτοιμάσαι αὐτῷ, *so as to make ready for him.*

Acts xvi. 26 : ὥστε σαλευθῆναι τὰ θεμέλια, *so that the foundations were shaken.*

So in a great number of passages. Twice only ὥστε is found in this meaning with the Indicative.

John iii. 16 : οὕτως γὰρ ἡγάπησεν ὁ Θεὸς τὸν κόσμον ὥστε τὸν υἱόν

αὐτοῦ τὸν μονογενῆ ἔδωκεν, κ.τ.λ., *God so loved the world that he gave his only-begotten Son, &c.*

So also Gal. ii. 13.

The proper distinction between the Infinitive and Indicative in this connection is, that the former expresses the result as the natural and logical consequence of what has been previously enunciated the latter states it simply as a fact which occurs or has occurred.*

392. In Phil. iii. 16, we find the Infinitive employed for the Imperative: εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν, *whereto we have attained, in the same direction walk ye onward.*†

The use of χαίρειν in salutation is similar, "greeting," Acts xv. 23, xxiii. 26; James i. 1 (2 John 10, 11, suggests an ellipsis here). This habitual phrase reappears as a more decided Imperative. Rom. xii. 15, with an antithetic verb: χαίρειν μετὰ χαιρόντων, κλαίειν μετὰ κλαιόντων, *rejoice with the rejoicing, weep with the weeping.*

PARTICIPLES.

393. The Participles "partake" the nature of Verbs and of Adjectives.

Like *verbs*, they have the modifications of Voice and Tense; and may have an object, immediate or remote. Like *adjectives*, they agree with substantives, expressed or understood; and are subject to the exceptional constructions of *Synesis*, or "rational concord."

On these points, therefore, nothing need be added to the rules already given.

The tenses of the Participle conform in meaning to those of the Indicative. Their various use will be seen in the examples given under the following sections.

The negatives used with Participles follow the general law. Thus, οὐκ εἰδότες, "not knowing," as a *matter of fact*; μὴ εἰδότες, "not knowing," as a *matter of supposition*, such ignorance being presumed as the ground of any further assertion respecting them.

* See Bishop Ellicott on Gal. ii. 13. He adds, "The distinction is not always observed."

† Ellicott. The rest of the verse (rec.) is omitted by the best critics.

Compare Gal. iv. 8, with 1 Thess. iv. 5; 2 Thess. i. 8. As, however, the Participle is generally expressive of some condition, the negative employed is in most cases μή.

When a Participle has a Subject of its own in a separate clause, the construction is the Genitive Absolute, for which see § 275. The following rules give the use of Participles referring to the Subject or Object of another verb.

394. Participles are *predicative* or *attributive*. Their predicative uses may be classified as follows:—

1. After the forms of the substantive verb, a Participle may be used as a simple or “primary” predicate.

This construction is confined to the present and perfect Participles. With the latter, certain parts of the verb *to be* make regular compound tense-forms, as the third person plur., perf. and plup. Passive. (See Paradigms.) The usage is extended, however, to the singular number and to other persons. Luke iv. 16: οὗ ἦν τεθραμμένος, *where he had been brought up*. John iii. 28: ἀπεσταλμένος εἰμί, *I have been sent*. With the present Participle, the substantive verb gives a *continuous* sense, forming what are called the “resolved tenses.” (See §§ 362, e, 363, e.)

The resolved tense must be distinguished from the use of the Participle as secondary predicate. For example, 2 Cor. v. 19 is not to be read, *God was reconciling the world in Christ*, but as E. V., *God was in Christ reconciling*, &c.

Luke xxiv. 32: οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν; *was not our heart burning within us?*

Sometimes this construction appears very nearly equivalent to the simple verb, as Mark xiii. 25 (compare Matt. xxiv. 29.) So Acts ii. 2; James i. 17, iii. 15. In other cases, there is a greater stress upon the notion of state or duration: Pres., Acts xxv. 10; Rev. i. 18; Matt. x. 26; Luke vi. 43; 2 Cor. ix. 12; Gal. iv. 24 (not “which things are an allegory,” but *are allegorized*, i.e., susceptible of allegorical application; ἀτινα being used, not ἀ, see § 349.); Col. ii. 23; 1 Cor. xv. 19; 2 Cor. ii. 17; Impf., Matt. vii. 29, xix. 22; Mark i. 39; Luke i. 22, xv. 1, xxiii. 8; Acts xxi. 3; Gal. i. 22, 23; Fut., Matt. x. 22; Luke i. 20, v. 10, xxi. 24.

In Luke iii. 23, αὐτὸς ἦν ὃ Ἰησοῦς ὥσει ἐτῶν τριάκοντα ἀρχόμενος, we must understand, *Jesus himself was commencing* (his ministry) *at about the age of thirty* (for gen., see § 266), not “began to be about thirty.”

2. Certain verbs, expressive of perception, or the conditions of an action, are complemented by a Participle, instead of an Infinitive.

If the verb is neuter or passive, the Participle agrees with the Subject; if active, with the Object.

Such verbs in the New Testament are (1) neuter; *παύομαι, τελέω* (*διαλείπω, ἐγκακέω*), all variously signifying desistence from a thing; *φαίνομαι, to be manifest*, and *λανθάνω, to be secret*, in doing anything (2) active; *ἀκούω, γινώσκω, ὁράω, βλέπω, &c.*

Luke v. 4 : *ὡς ἐπαύσατο λαλῶν, when he ceased speaking.*

Acts v. 42, vi. 13, xiii. 10, xx. 31, xxi. 32; Eph. i. 16; Col. i. 9; Heb. x. 2.

Matt vi. 18 : *μὴ φανῇς τοῖς ἀνθρώποις νηστεύων, that thou appear not to men as fasting*; ver. 16.

Matt. xi. 1 : *ὅτε ἐτέλεσεν ... διατάσσων, when he made an end of commanding.*

Luke vii. 45; Gal. vi. 9; Matt. i. 18 (pass.)

Heb. xiii. 2 : *ἑλαθὼν τινες ξενίσαντες ἀγγέλους, some unawares entertained* (were secret in entertaining) *angels.**

Luke iv. 23 : *ὅσα ἠκούσαμεν γενόμενα ἐν τῇ Καπερναούμ, whatever things we heard of as done in Capernaum.*

Mark xiv. 58; Acts ii. 11, vii. 12; 2 Thess. iii. 11, &c.

Heb. xiii. 23 : *γινώσκετε τὸν ἀδελφὸν Τιμόθεον ἀπολελύμενον, know that our brother Timothy has been liberated.*

Acts viii. 23; Heb. x. 25.

Some of these verbs may also be followed by an inf. or by a finite verb with *ἔτι*. Thus compare 2 Thess. iii. 11, with John xii. 18 and 34.

When the predicative Participle is used, the real Object of the verb is in the noun. In the infinitive construction, the Infinitive contains the Object, and *ἔτι* reduces the thing heard to the form of a proposition.

* A very common classic idiom.

So 3 John 4 : ἀκούω τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περιπατοῦντα is *I hear of my children, that they walk in truth.*

περιπατεῖν would have been, "I hear of the *conduct* of my children, that they walk," &c.

ὅτι περιπατοῦσιν would have meant, *The tidings brought to me are these, that, &c.*

Again : 1 John iv. 2 : ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλύθота, *confesses Jesus Christ come in the flesh* (not *who came*, which would have required τὸν ἐλ...). ἐληλυθέναι would have signified, *that Jesus Christ has come.* (Comp. 2 John 7.)

So with neuter verbs : ὥπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες, *that they may appear unto men fasting, i.e., the fasting was real.* νηστεύειν would have implied that the fasting was only *apparent.* On the contrary, ἐπατεῖν αἰσχύνομαι, Luke xvi. 3, means *I am ashamed to beg* ; ἐπατεῶν would have meant, *I am ashamed of begging.**

3. A Participle without the Article, and in grammatical concord with the Subject of the verb, may stand as adjunct to the verbal Predicate.

These adjuncts may be of various kinds, as—

a. Modal, setting forth the manner in which the given action was performed.

Matt. v. 2 : ἐδίδασκεν αὐτοὺς λέγων, *he taught them, saying.*

Matt. xix. 22 : ἀπῆλθε λυπούμενος, *he went away sorrowful.*

Matt. xi. 25, &c. : ἀποκριθεὶς εἶπεν, *he said, having addressed himself to reply, "he answered and said."*

Matt. xxviii. 19 ; Acts iii. 8, xiii. 45 ; 1 Tim. i. 13. For the aor. Part. marking the commencement of the action, see Acts i. 24 ; Rom. iv. 20.

b. Temporal, denoting (i) a contemporaneous, (ii) preceding, or (iii) consequent fact.

(i) Pres. Acts v. 4 : οὐχὶ μένον σοὶ ἔμμεν ; *while it remained did it not remain thine ?*

Matt. vi. 7 ; Acts xxi. 28 ; 1 Tim. i. 3, *when I was on my way ; †*

* See Rev. T. S. Green's "Greek Testament Grammar," p. 183.

† There is here a strong argument for an apostolic journey after Paul's Roman imprisonment, as no part of the history in the Acts corresponds with this mission of Timothy.

Heb. xi. 21 ; Rom. xv. 25 (*ministering* ; he had already entered on his errand of ministry) ; 1 Pet. i. 8, 9 (*while ye see not ... yet believe ... while (also) ye receive*).

(ii) Aor. Acts ix. 39 : ἀναστὰς δὲ Πέτρος συνῆλθεν αὐτοῖς, *and Peter having arisen went with them, i.e., "arose and went with them,"* as E.V.

This use of the Aor. Part. is one of the most common idioms in the New Testament, and may be continually represented in translation by two verbs—the action of the one (the Participle) preceding that of the other. Or we may render by some such preposition as *after, upon*, with the verbal noun ; or by a temporal clause with *when*.

Acts iii. 3 : ὃς ἰδὼν ... ἤρώτα, *who saw ... and asked ; or, on seeing ... asked ; or, when he saw ... asked*.

So ver. 4, 7, 12, iv. 7, 8, 13 (*while beholding* (pres.) and *having ascertained*), 15, 18, 19, 21, 23, 36, 37, &c. In fact, there is scarcely any usage more common in the New Testament.

(iii) Fut. Acts viii. 27 : ὃς ἐληλύθει προσκυνήσων εἰς Ἱερουσαλὴμ, *who had come to Jerusalem to worship*.

This idiom (the Fut. Part. to express a purpose) is rare in the New Testament. (See Acts xxiv. 11.)

c. A Participle often expresses some relation of cause, condition, &c., to the principal verb. This relation the general sense of the passage will show.

Causal. Acts iv. 21 : ἀπέλυσαν αὐτοὺς, μηδὲν εὐρίσκοντες, κ.τ.λ., *they released them, as they found nothing, &c.*

Concessive. Rom. i. 32 : οἵτινες τὸ δικαίωμα τοῦ Θεοῦ ἐπίγνοντες ... αὐτὰ ποιοῦσιν, κ.τ.λ., *who, though made aware of the righteous decree of God ... do these things, &c.*

Conditional. Rom. ii. 27 : καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία τὸν νόμον τελοῦσα, κ.τ.λ., *and (shall not) that which naturally is uncircumcision, if it fulfil the law, judge thee, &c.*

Matt. vi. 27 (*by anxious care*) ; Rom. viii. 23 ; 2 Cor. v. 2 (*because we desire*).

d. *Intensive*, a Hebraism. (Compare § 280, b.) Like the cognate dative noun, a Participle of the same verb may be employed.

Heb. vi. 14 : εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ σε, *blessing I will bless thee, and multiplying I will multiply thee.* (LXX. ; Gen. xxii. 17.)

So Matt. xiii. 14 ; Acts vii. 34.

A predicative Participle may be qualified by ὥς, *as, as if*, declaring the alleged ground of an assertion.

Luke xvi. 1 : διεβλήθη ... ὥς διασκορπίζων, κ.τ.λ., *he was accused, as though wasting, &c.*

Luke xxiii. 14 : προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον ὥς ἀποστρέφοντα τὸν λαόν, *ye brought before me this man on the charge of perverting the people.*

1 Cor. vii. 25.

In like manner, the particles καίπερ, καίτοι, *although*, may be employed.

Heb. v. 8 : καίπερ ὢν υἱός, *although he was a son.*

So Heb. iv. 3, with gen. abs. ; vii. 5, ἐξεληλυθότας, in apposition with obj. ; 2 Pet. i. 12.

395. Participles as epithets are used like adjectives.

Acts xxi. 26 : τῇ ἐχομένῃ ἡμέρᾳ, *on the next day.*

1 Tim. i. 10 : εἴ τι ἕτερον τῇ ὑγιαίνουσῃ διδασκαλίᾳ ἀντίκειται, *if anything else is opposed to the healthful teaching (of the faith).* For other instances of this participle, see vi. 3 ; 2 Tim. i. 13, iv. 3 ; Titus i. 9, ii. 1.

396. With the Article, the Participle is equivalent to the relative with the finite verb.

It may thus stand in apposition with a noun in any relation to the sentence, or may be used alone, the substantive being understood.

Matt. i. 16 : Ἰησοῦς ὁ λεγόμενος Χριστός, *Jesus who is called Christ.*

Mark vi. 2 : ἡ σοφία ἣ δοθείσα αὐτῷ, *the wisdom which is given unto him.*

Luke xxi. 37 : τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, *to the mount that is called "of Olives."*

1 Cor. ii. 7 : λαλοῦμεν Θεοῦ σοφίαν ... τὴν ἀποκεκρυμμένην, *we speak the wisdom of God ... that hath been hidden.*

1 Thess. iii. 15 : τῶν καὶ τὸν Κύριον ἀποκτεινάντων ... καὶ ἡμᾶς ἐκδιωγάντων καὶ Θεῷ μὴ ἀρεσκόντων, (of the Jews) *who both slew the Lord ... and drove us out, and do not please God.*

By a comparison of examples, the distinction between the use of the Participle with and without the Article will be clearly seen. ὁ διδάσκων is *he who teaches*; ὁ διδάξας, *he who taught*; whereas διδάσκων alone would mean *while he was teaching*, and διδάξας, *when he had taught*.

The Participle and Article often form a substantive phrase. See §§ 200, 204 : ὁ σπείρων, *he who sows, a sower.*

In some cases the substantivized participle appears to have lost all temporal reference.

Eph. iv. 28 : ὁ κλέπτων μηκέτι κλεπτέτω, *let him that stealeth, steal no more.* Here ὁ κλέψας, *he who stole* (once), would be too weak in meaning, while ὁ κλέπτῃς would be too strong.*

So Heb. xi. 28. With an Object we find the same construction.

Gal. i. 23 : ὁ διώκων ἡμᾶς ποτέ, *our former persecutor.*

1 Thess. i. 10 : Ἰησοῦν τὸν βυόμενον ἡμᾶς, *Jesus our deliverer.*

Winer quotes also Matt. xxvii. 40; John xii. 20; Acts iii. 2; Gal. ii. 2; Romans v. 17; 1 Thess. v. 24; 1 Pet. i. 17. But in some of these passages there may well be a special reference to the time then present. So John xiii. 11 : He knew τὸν παραδίδοντα αὐτόν, *the man then betraying him, i.e., who was then at work for that purpose.*

The Present may occasionally be explained according to § 361 (*d*). Matt. xxvi. 28 : τοῦτό ἐστι τὸ αἷμά μου ... τὸ περὶ πολλῶν ἐκχυνόμενον, *this is my blood which is being shed (i.e., to be shed) for many.* So διδόμενον, *being given*, Luke xxii. 19; κλάμενον, 1 Cor. xi. 24.

In other cases, the ordinary meaning of the Present is to be taken. Acts ii. 47 : "the Lord was adding daily to the church," τοὺς σωζομένους, *those who were being saved, i.e., in the course or*

* Stier, Ellicott, Alford.

way of salvation. 2 Cor. ii. 15: "we are of Christ a sweet savour unto God, *in those who are being saved, and in the perishing*" (τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις). 2 Cor. iii. 13: "so that the children of Israel could not look to the end of *that which was vanishing away*" (τοῦ καταργουμένου), viz., the glory on the countenance of Moses.

397. In some cases, a participle seems to stand alone, the verb to which it is an adjunct being at a distance from it, or the construction of the sentence being broken.*

Rom. v. 11: *καυχώμενοι* must be connected with *σωθησόμεθα*, ver. 9, *we shall be saved*—and not only that, but *saved with joyful consciousness of the blessing*.

1 Pet. ii. 18–iii. 7: *ὑποτασσόμενοι, ὑποτασσόμεναι, ἀγαθοποιῶσαι, μὴ φοβούμεναι, συνοικούντες*, are not for imperatives, as has been supposed, but are adjuncts to *τιμήσατε*, ii. 17: *render due honour to all ... ye servants by subjection ... ye wives by subjection, well-doing, fearlessness, ye husbands by dwelling with them, &c.*

2 Pet. i. 20: *γινώσκοντες* continues the thought of *προσέχοντες*, dependent on *καλῶς ποιείτε*, ver. 19, *ye do well in taking heed, knowing this first*. So ch. iii. 3; read with *μνησθῆναι*, ver. 2.

Instances of broken structure (anacolouthon) may be found in Acts xxiv. 5: *having found this man, &c., who also endeavoured to profane the temple, whom also we laid hold of*, instead of "we laid hold of him." 2 Cor. v. 6, 8: *being confident—yea, we are confident and well pleased*; the sentence, but for the parenthesis of ver. 7, being evidently intended as "we, being confident, are well pleased." 2 Cor. vii. 5: where *θλιβόμενοι* is really in apposition with the *ἡμεῖς* implied in *ἡ σὰρξ ἡμῶν*. Heb. viii. 10, where *καὶ* interrupts the structure of the sentence: Eph. iv. 1–3; Col. iii. 16, &c.

* See Winer's collection and explanation of instances, § 45, 6.

CHAPTER VII.—ADVERBS.

398. Adverbs qualify verbs and adjectives as in other languages.

The rules for the formation of derivative Adverbs, with lists of the Adverbs most in use, are given, §§ 126-134.

The use of Adverbs with the Article is shown, § 198.

399. Adverbial phrases are very frequent in the New Testament, and are of various kinds.

a. A substantive, with or without a preposition, may be adverbially used. (Compare § 126) The modal dative is adverbial (§ 280, *a*). So sometimes the accusative, as τὴν ἀρχήν, John viii. 25, *essentially* (Alford). Many phrases with κατὰ are adverbial (see § 300, 6). Special adverbial combinations are: ἀπὸ μέρους, *partially*, Rom. xi. 25; 2 Cor. i. 14, ii. 5. ἐκ μέρους, *individually*, 1 Cor. xii. 27; *partially*, 1 Cor. xiii. 9, 10, 12. κατὰ μέρος, *particularly*, Heb. ix. 5. ἀπὸ μιᾶς (γνώμης), “with one consent,” *unanimously*, Luke xiv. 18. εἰς τὸ παντέλες, “in any wise,” Luke xiii. 11; “to the uttermost,” Heb. vii. 25; *utterly*. ἐν ἀληθείᾳ, “in truth,” *truly*, Matt. xxii. 16, &c. ἐν δικαιοσύνῃ, *righteously*, Acts xvii. 31. ἐν ἐκτενείᾳ, *instantly*, “in earnestness,” Acts xxvi. 7. ἐπ’ ἀληθείας, “of a truth,” *truly*, Luke xxii. 59.

For the force of these and similar phrases, see under the respective prepositions.

James iv. 5: Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατῴκισεν (Lachmann) ἐν ἡμῖν. This difficult passage should probably be rendered, *Jealously does the Spirit which he placed in us desire* (us for his own, Alford). This adverbial force of the substantive with πρὸς is common in classical Greek, though elsewhere without parallel in the New Testament.

b. For the *adjective* used adverbially, see § 319.

c. For adverbial notions conveyed by means of *participles*, see § 394, 3.

d. An adverbial phrase is sometimes formed by a combination of *two verbs*. So in the Old Testament often, "He added and spake," or, "He added to speak," for "He spake again," an idiom copied by the LXX. from the Hebrew.

Luke xx. 11, 12: προσέθετο πέμψαι, *he added to send*; where Mark xii. 4, reads πάλιν ἀπέστειλε, *he sent again*. Acts xii. 3: προσέθετο συλλαβεῖν, *he proceeded to apprehend*, or, "further apprehended." But Luke xix. 11, προσθεὶς εἶπεν is the participial construction, *he added and spake*.

Some expositors have unnecessarily interpreted other verbal combinations as adverbial; e. g., Luke vi. 48: ἔσκαψε καὶ ἐβάθυνε, "he digged deep," E. V., but rather, *he dug and deepened*, the second verb being an advance upon the first. So Rom. x. 20: *Isaiah is very bold, and saith*, not "very boldly saith"; Col. ii. 5: *rejoicing (over you) and seeing*, not "seeing with joy" (comp. Ellicott's note); James iv. 2: *ye murder and envy*, not "envy murderously," or "murder enviously" (see Alford). So in many other passages.

400. For a list of the Adverbs used as *prepositions* governing cases, see § 133. These may enter into combination with other adverbs, as Matt. xi. 12: ἕως ἄρτι, *until now*. So John ii. 10; v. 17, &c. Matt. xvii. 17: ἕως πότε; *how long?* lit., "until when?" So Mark ix. 19; Luke ix. 41; John x. 24: *how long dost thou keep our minds in suspense?* (Alford). Matt. xviii. 21, 22: ἕως ἑπτάκις, κ.τ.λ., *until seven times*, &c. See also Matt. xxiv. 21 (art.), xxvii. 8 (art.) Mark xiv. 54: ἕως ἔσω. Luke xxiii. 5: ἕως ὧδε. Acts xxi. 5: ἕως ἔξω, &c. So Rom. i. 13: ἄχρι τοῦ δεῦρο, *until now*, lit., "until the (time) hitherto," viii. 22; 1 Cor. iii. 14; Phil. i. 5.

The use of the Article with the latter Adverb, however, renders it simply equivalent to a Substantive.

401. Repeated reference has already been made to the distinction between the negative Adverbs οὐ and μή. Generally speaking,

οὐ denies as matter of fact, μή as matter of thought, supposition, &c. The former, therefore, is the *usual* negative with the Indicative mood, the latter the *usual* negative with the other parts of the verb. Deviations from this rule are to be explained by the primary sense of the two adverbs. Thus, John iii. 18 : ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται, *he that believeth on him is not condemned* (the statement of a fact) ; ὁ δὲ μή πιστεύων, *but he that believeth not* (whoever he may be) *has already been condemned* ; ὅτι μή πεπιστεύκεν, κ.τ.λ., *because he hath not believed* (according to the supposition made).

The same distinction applies to the compounds of οὐ and μή, as οὐδε, μήδε, οὐκέτι, μηκέτι, &c.

Two, or even three, negatives in the same clause do not contradict one another,* but serve to strengthen the negation.

Luke iv. 2 : οὐκ ἔφαγεν οὐδέν, *he ate not anything*.

Luke xxiii. 53 : οὐ οὐκ ἦν οὐδέως οὐπω κείμενος, *where no one at all had yet ever lain*.

For special forms of strengthened negation, see §§ 363, 377. For the use of negatives in interrogations, see § 369.

When one of two contrasted statements is intended to *qualify* the other, it is sometimes forcibly expressed as an actual *denial*.

Thus, in Hosea vi. 6, the Hebrew reads, "I will have mercy *and not* sacrifice." The LXX. translates ἔλεος θέλω ἢ θυσίαν, "I will have mercy *rather than* sacrifice," so conveying the general meaning. Matt. ix. 13, in quoting the passage, returns to the Hebrew expression, καὶ οὐ θυσίαν. Compare Jeremiah vii. 22.

In this idiom, the negated thought, though not absolutely contradicted, is excluded from view, that its antithesis may make its full impression. Compare Matt. x. 20 ; Mark ix. 37 ; Luke x. 20 (omit μάλλον) ; John vii. 16, † xii. 44 ; Acts v. 4 ; 1 Thess. iv. 8, &c.

* The usage is thus directly opposed to the English and Latin, where "two negatives make an affirmative."

† Winer holds, as it would appear without sufficient reason, that this passage and Matt. ix. 13 above intend absolute contradiction.

Only the context in such cases will show whether the negative is absolute or comparative. In some instances, where an exposition similar to the above has been adopted, the meaning of particular words has been mistaken. Thus, in John vi. 27, ἐργάζεσθε μὴ τὴν βρωσιν τὴν ἀπολλυμένην, κ.τ.λ., "labour not for the meat that perisheth," &c., the verb ἐργ. does not mean "labour" generally, but *busy yourselves*, referring to the present excitement of the people. 1 Tim. v. 23: μηκέτι ὕδροπότει is not "drink no longer water," but *be no longer a water-drinker*, the verb not being precisely equal to ὕδωρ πίνει, but pointing to the regular habit.*

* Ellicott.

CHAPTER VIII.—CONJUNCTIONS.

402. For a classified list of the Conjunctions, see ETYMOLOGY, § 136.

Conjunctions are, with respect to their place in the sentence, either *prepositive*, i.e., placed at the beginning of the clause, as *καί*, *ἀλλά*, *ὅτι*, or *postpositive*, i.e., placed after some other word or words, as *δέ*, *γάρ*.

Words connected by Conjunctions are in the same grammatical regimen.

A clause connected with another by a Conjunction is either coordinate or subordinate. The rules for the chief kinds of subordinate clauses have been given, §§ 379–384. The following rules, therefore, imply Co-ordination.

CONJUNCTIONS OF ANNEXATION, *καί*, *τε*.

403. The proper copulative Conjunction, employed as in other languages, is *καί*, *and*.

Of the special uses of the Conjunction, the following may be enumerated.

a. Sometimes it appears to convey a kind of rhetorical emphasis.

Matt. iii. 14 : *καί* σὺ ἔρχῃ πρὸς με ; *and comest thou unto me ?*

Matt. vi. 26 : *καί* ὁ πατήρ ὑμῶν, κ.τ.λ., *and (yet) your heavenly Father feedeth them !*

John i. 10 : *καί* ὁ κόσμος αὐτὸν οὐκ ἔγνω, *and (yet) the world knew him not.*

See Bruder's Concordance, p. 453, for an interesting collection of instances. The logical connection of the clauses being strongly apparent in their signification, it is sufficient to place the simple copulative between them, the reader's mind supplying the additional links.

b. In the enumeration of particulars, *both ... and* may be expressed by *καί ... καί*, by the postpositive *τέ* with *καί*, or (rarely) by *τε ... τε*.

Acts ii. 29 : *καί ἐτελεύτησε καί ἐτάφη, he both died and was buried.*

Matt. xxii. 10 : *πονήγαγον ... πονηρούς τε καί ἀγαθούς, they collected ... both bad and good.*

Acts i. 1 : *ὧν ἤρξατο Ἰησοῦς ποιεῖν τε καί διδάσκειν, which Jesus began both to do and to teach.*

Acts xvii. 4 : *τῶν τε σεβομένων Ἑλλήνων πλῆθος πόλυ γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι, both a great multitude of the devout Greeks, and not a few of the chief women.*

John iv. 11 : *οὔτε ἀντλημα ἔχεις καί τὸ φρέαρ ἐστὶ βαθύ, thou both hast nothing to draw with, and the well is deep.* So 3 John 10.

The difference* between *καί* and *τε* is that *καί* unites things strictly co-ordinate; *τε* annexes, often with implied relation or distinction. Hence it may sometimes be read as implying "and this as well as the other," with *ascensive* force, although generally it adds a less important particular.

c. The points of transition in a narrative are frequently marked by *καί*, rendered into English, for rhetorical variety, by *then, now, &c.*

Luke x. 29 : *and who is my neighbour?* Luke xviii. 26 : *and who can be saved?* John ix. 36 (Tischendorf) : *and who is he, Lord, that I should believe?* *Καί* dramatically connects the question with what has just been said.

Matt. viii. 8. (See Mark iii. 13–26, viii. 10–18, and many other passages.)

d. This conjunction has also an explanatory or "epexegetic" use, repeating (in thought, or by the aid of a pronoun) something that has been said, in order to introduce some additional particular.

Luke viii. 41 (pronoun and verb in the epexegetic clause), xxiii. 41; John i. 16 (neither verb nor pronoun); 1 Cor. i. 2, ii. 2, vi. 8 (read *τοῦτο*).

Eph. ii. 8 : *τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ τῆς πίστεως καὶ τοῦτο οὐκ ἐξ ὑμῶν, Θεοῦ τὸ δῶρον, for by grace ye are saved through faith,*

* Winer. "*Καί* conjungit, *τε* adjungit."—Hermann.

and this not of yourselves, it (i.e., your being saved, is) the gift of God. "You must not suppose, because your salvation was conditioned by your faith, that therefore you saved yourselves." *

e. Without *direct* connective force, *καί* often takes the meaning of *also, even*.

Matt. v. 39 : στρέψον αὐτῷ καὶ τὴν ἄλλην, *turn to him also the other cheek*.

Mark i. 27 : καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, *he lays his command even upon the unclean spirits*.

It is evident that the emphasis in such passages arises from the tacit connection and comparison with other objects of thought. The conjunction, therefore, is virtually still copulative.

This use of *καί* is frequent in comparisons.

Matt. vi. 10 : γενηθῆτω τὸ θελημα σου ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς, *thy will be done as in heaven so also upon earth*.

John vi. 57 : καθὼς ἀπέστειλέ με ὁ ζῶν πατήρ, κ.τ.λ., *as the living Father sent me, &c.* There are two following clauses with *καί*, either of which might supply the second member of comparison : "so I live ... and," or (as E.V.) "and I live ... so."

Gal. i. 9 : ὡς προειρήκαμεν καὶ ἄρτι πάλιν λέγω, *as we have said before, so now also I say again*.

Hence the use of *καί* to introduce the apodosis after hypothetical and temporal clauses. Luke ii. 21 : *then also his name was called Jesus*; 2 Cor. ii. 2 : *for if I grieve you, then who is he that gladdens me?* often with ἰδοὺ, *then behold!* as Matt. xxviii. 9; Acts i. 10, &c.

In the rising climax, οὐ μόνον is generally found in the former clause, ἀλλὰ καὶ in the latter.

Acts xxi. 13 : ἐγὼ γὰρ οὐ μόνον δεθῆναι ἀλλὰ καὶ ἀποθανεῖν ... ἐτοιμῶς ἔχω, *for I am ready not only to be bound, but also to die*.

Rom. xiii. 5 : οὐ μόνον διὰ τὴν ὀργὴν ἀλλὰ καὶ διὰ τὴν συνείδησιν, *not only on account of the wrath, but also on account of conscience*.

For the combination *καὶ γάρ*, see § 407, d.

* Some still refer *τοῦτο* to *πίστεως* (quite allowable on the score of gender, by *synesis*); but this seems against the Apostle's argument. (See Ellicott, Eadie, Alford.)

CONJUNCTIONS OF ANTITHESIS, ἀλλά, δέ.

404. i. Ἀλλά, *but* (emphatic as contrasted with δέ), is used to mark *opposition, interruption, transition*.

a. Opposition, simply. John xvi. 20 : ὑμεῖς δὲ λυπήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται, *ye shall grieve, but your grief shall be turned into joy*.

Frequently after negatives—

Matt. v. 17 : οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι, *I came not to destroy, but to fulfil*.

Rom. iii. 31 : μὴ γένοιτο · ἀλλὰ νόμον ἰστώμεν, *assuredly not ; but we establish law*.

b. Interruption. When a train of thought is broken, by some limitation, modification, correction.

John xii. 27 : Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης · ἀλλὰ διὰ τοῦτο, κ.τ.λ., *Father, save me from this hour ! but for this cause came I unto this hour*.

Often in such connections the conjunction carries with it the force of *May*, especially after questions (Matt. xi. 8, 9 ; Luke vii. 25).

c. Transition : the point of contrast being that the succeeding phrase is a new subject, or the same in a different aspect ; like our *Well, then ; Moreover ;* Luke vi. 27, xi. 42 ; Gal. ii. 14, &c.

Special uses of this conjunction are (1) to throw emphasis on the following clause.

John xvi. 2 : ἀποσυναγώγουσιν ὑμᾶς · ἀλλ' ἔρχεται ὥρα, κ.τ.λ., *they shall cast you out of the synagogues—yea, the hour cometh, &c*.

So with a negative—

Luke xxiii. 15 : οὐδὲν εὑρον ἐν τῷ ἀνθρώπῳ ... ἀλλ' οὐδὲ Ἡρώδης, *I found no blame in the man ... no, nor yet Herod*.

(2) In a conditional sentence, ἀλλά may stand in the apodosis with the meaning, *yet, nevertheless*.

1 Cor. ix. 2 : εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλὰ γε ὑμῖν εἰμὶ, *if I am not an apostle to others, yet at least I am so to you.* So Rom. vi. 5, &c.

(3) After the interrogative, ἀλλ' ἢ means *other than, except.*

1 Cor. iii. 5 : τίς οὖν ἐστὶ Παῦλος, τίς δὲ Ἀπολλῶς, ἀλλ' ἢ διάκονοι, κ.τ.λ., *who then is Paul, and who Apollos, but ministers, &c.*

In 2 Cor. i. 13 we find the combination, ἀλλὰ ... ἀλλ' ἢ, *other things,—than.*

ii. Δέ (postpositive) is also most properly *adversative*, though less emphatic than ἀλλά. It is to be carefully distinguished, on the other hand, from the copulatives καί, τε, with the latter of which it is, however, often interchanged in MSS.

Thus, the frequent phrase, ἐγὼ δὲ λέγω ὑμῖν, marks either a contrast with what has been said before, or an addition to it; the antithesis lying in the thought, “the foregoing is not all, *but* I add,” &c.

It is generally difficult to exhibit the exact adversative force of this conjunction, and in translation it is often taken as a mere adjunctive. Thus, in the English version it is very frequently rendered *and*, or *then* (Matt. xix. 23), *now* (xxi. 18), *so* (xx. 8), or left entirely untranslated (xxviii. 1). The “δέ resumptive” is especially, perhaps unavoidably, so treated.

A close attention to this particle in the innumerable instances of its occurrence will repay the student, who will often by its means mark an otherwise concealed antithesis. The following illustrations are from Winer :—

Matt. xxi. 3 : *but he will straightway send them, i.e., not cavil or hesitate, but—*

Acts xxiv. 17 : *but I pass on to another part of my history.*

1 Cor. xiv. 1 : *yet desire spiritual gifts, notwithstanding the supremacy of love.*

2 Cor. ii. 12 : *but when I came to Troas; δέ resumptive, from ver. 4.*

1 Cor. xi. 2 : *but I praise you, even while I exhort, as ver. 1.*

Rom. iv. 3 : *but Abraham believed God, so far was he from being justified by works (James ii. 23).*

Καὶ ... δέ, together imply *yea ... moreover*, assuming what has been said, and passing on to something more.*

Matt. x. 18, xvi. 18 (*and not only so, but I say unto thee*); John vi. 51, viii. 16, 17, xv. 27; Acts iii. 24, xxii. 29; 2 Pet. i. 5; 1 John i. 3.

The full form of antithesis with **μέν** and **δέ** is frequent in the New Testament.† Compare § 136, *b*, 4.

Matt. ix. 37 : **ὁ μὲν** θερισμὸς πολὺς, **οἱ δὲ** ἐργάται ὀλίγοι, *the harvest is plenteous, but the labourers are few*.

Matt. xvi. 3, xx. 23, xxii. 8, xxiii. 27, 28, xxvi. 41, &c.

Sometimes **μέν** is followed by the emphatic adversative **ἀλλά** : Mark ix. 12; Acts iv. 16; Rom. xiv. 20; also **πλήν**, Luke xxii. 22; **καί**, Acts xxvi. 4, &c.

In several passages **μέν** is found without any antithetic particle. This is to be explained by an interrupted construction of the sentence, or by virtual antithesis. According to Winer, these cases may be classed in a threefold way :—

1. The suppressed parallel member of the antithesis is implied in the clause with **μέν**. Rom. x. 1; Col. ii. 23.

2. It is plainly indicated under another turn of expression. Rom. xi. 13.

3. The construction is entirely broken, and the parallel clause is to be supplied by the general sense of the sequel. Acts i. 1; Rom. i. 8, iii. 2, vii. 12; 1 Cor. xi. 18, &c.

THE DISJUNCTIVES.

405. The disjunctives are **ἢ**, *or* (after a comparative, *than*); **ἢ ... ἢ**, *either ... or*; **εἴτε ... εἴτε**, *whether ... whether*. Once **ἢτοι ... ἢ**, *whether ... or* (there being no other alternative), Rom. vi. 16.

Matt. v. 17 : **μὴ νομίσητε ὅτι** ἦλθον καταλῦσαι τὸν νόμον **ἢ** τοὺς προφῆτας, *think not that I came to destroy the law or the prophets*.

* See Alford, Matt. x. 18.

† Far less frequent, however, than in classic Greek.

Matt. xii. 33 : ἡ ποιήσατε τὸ δένδρον καλὸν ... ἡ ποιήσατε τὸ δένδρον σαπρὸν, κ.τ.λ., *either make the tree good ... or make the tree corrupt, &c.*

Luke xx. 2 : ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστὶν ὁ δοὺς σοι τὴν ἐξουσίαν ταύτην ; *in what authority doest thou these things, or who is he that gave thee this authority ?* Matt. xxi. 23, has καί. Either conjunction evidently gives equally good sense.

1 Cor. xi. 27 : ὅς ἂν ἐσθίῃ τὸν ἄρτον ἢ πίνη τὸ ποτήριον τοῦ Κυρίου, *whoever shall eat the bread or drink the cup of the Lord* (whichever he does, not by any means implying that he is not to do both). The previous verse has καί, which is also a var. read. here.

1 Cor. x. 31 : εἴτε οὖν ἐσθίετε εἴτε πίνετε εἴτε τι ποιεῖτε, *whether then ye are eating or drinking, or doing anything* (at all).

The combination ἢ καί, *or even*, occurs Luke xviii. 11 ; Rom. ii. 15 ; 2 Cor. i. 13.

The "interrogative" ἢ, so called, is no more than the disjunctive with the former clause understood.*

Rom. iii. 29 : ἢ Ἰουδαίων ὁ Θεὸς μόνον, οὐχὶ καὶ ἐθνῶν ; *or is he the God of Jews only, not of Gentiles also ?* Such, the Apostle suggests, is the alternative of denying the statement made, ver. 28.

See Rom. vi. 3, vii. 1, &c. In 1 Cor. xiv. 36, the former ἢ is not correlative with the latter, but refers to the previous train of thought : *Or, was it that the word of God, &c., as must be supposed if you deny my authority in these matters.* Dean Stanley renders, *What ! went the word ? &c.*

INFERENTIAL CONJUNCTIONS.

406. The chief particles of inference are οὖν, *therefore*, post-positive, and ἄρα, *accordingly*, postpositive, or, with emphasis, prepositive.

οὖν is properly the particle of formal inference, kindred to the participle of εἶμι, ὦν, ὅν (*quæ cum ita sint*). ἄρα, cognate with ἄρω, to fit, marks a correspondence in point of fact (*ergo*).

* See Viger's "Greek Idioms," and Hartung, Partikellehre, *sub voc. ἢ*.

Matt. iii. 8 : ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας, *yield, therefore, fruit worthy of your repentance.*

Gal. ii. 21 : εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν, *for if righteousness is by law, then Christ died in vain.*

Both these particles, however, are often used with slighter meaning, as in our use of the words *Then, Well then*, in the continuance of narrative or speech. Ἄραγε (Matt. vii. 20, xvii. 26 ; Acts xi. 18 ; xvii. 27) is emphatic. The combination, ἄρα οὖν, is found repeatedly in the Epistles of St. Paul, as Rom. v. 18 : *So, therefore*, the οὖν marking the logical inference, and the ἄρα intimating the harmony between premises and conclusion.

For ἄρα interrogative, see 137, *b*.

Other inferential particles occasionally found are μενοῦνγε, *yes, indeed, but*, Luke xi. 28 ; Rom. ix. 20, x. 18 ; τοιγαροῦν, *wherefore then*, 1 Thess. iv. 8 ; Heb. xii. 1 ; τοῦνυν (surely now), *therefore*, Luke xx. 25 ; 1 Cor ix. 26 ; Heb. xiii. 13.

CAUSAL CONJUNCTIONS, ESPECIALLY γάρ.

407. *a.* The causal conjunctions are *demonstrative* and *relative*. Of these the latter occur in subordinate clauses, the rules of which have already been given.

The relative causal particles are ὅτι, *because* ; διότι, *because* (not in the Evv. or Rev.) Similarly used is ἐπεὶ (properly temporal, *when*), *since*, with its emphatic compounds ἐπειδή, *since now* ; ἐπεὶπερ (once, Rom. iii. 30), *since indeed* ; and ἐπειδήπερ (only Luke i. 1), *forasmuch as*. (See § 137, *a*.)

For the relative phrases, with prepositions, used as conjunctions—*e.g.*, ἐφ' ᾧ, ἀνθ' ὧν—see under the Prepositions, §§ 305, 291.

b. The demonstrative causal conjunction, γάρ, always postpositive, is a contraction of γὰρ ἄρα, “*verily then* ;” hence, *in fact*, and, when the fact is given as a reason or explanation, *for*.

Matt. i. 21 ; ii. 2, 5, 6, 13, 20 ; iii. 2, 3, 9, 15, &c.

Generally, the explanation introduced by γάρ is also a direct reason. But this need not be always the case. See Matt. i. 18 :

"Mary, *as the fact was*, being betrothed." Mark v. 42: "She arose and walked, *for she was twelve years old*;" xvi. 4: "They saw that the stone was rolled away, *for it was very great*" (an explanation, not of the *fact* that it was rolled away, but of the *necessity* for this being done). Compare Ps. xxv. 11: "For thy name's sake, O Lord, pardon mine iniquity, *for it is great* (the reason, not why pardon is to be *bestowed*, but why it is *sought*).

The student must beware of translating γάρ by such words as *but*, *although*, *yet peradventure*, &c.* Romans v. 7 reads, *for scarcely on behalf of a righteous man will one die; for on behalf of the good man one even dares to die*. "The second *for*," says Alford, "is *exceptive*, and answers to 'I do not press this without exception,' understood." The good man and the righteous are not contrasted as *different* classes of persons, but the "good" (as the article also shows) are *classed under* the "righteous."

c. In questions and answers especially, γάρ is often used in reference to the words or thought of the other party.

Matt. xxvii. 23: τί γὰρ κακὸν ἐποίησε; *Why, what evil hath he done?*

John vii. 41; Acts viii. 31, xix. 35 (*Be calm! for what man is there? &c.*)

John ix. 30: ἐν τούτῳ γὰρ θαυμαστόν ἐστιν! *Why, herein is a wonderful thing!* In 1 Thess. ii. 20, the Apostle thus answers his own question: "*Yes, ye are our glory and our joy.*"

d. In the combination, καὶ γάρ, the true connective is generally καί, which resumes in thought the topic of the previous clause; while γάρ appends the explanation or the reason (*etenim*).

Matt. viii. 9: καὶ γὰρ ἐγὼ ἀνθρώπος εἰμι, κ.τ.λ., *and (this I say) for I am a man under authority, &c.*

So Matt. xxvi. 73; Mark x. 45; Luke vi. 32, 34; John iv. 23 (*and (that,) because the Father, &c.*); Acts xix. 40 (*and (this advice I press,) seeing that, &c.*); 1 Cor. v. 7, xii. 13, 14; 2 Cor. v. 4, xiii. 4; 1 Thess. iv. 10; 2 Thess. iii. 10; Heb. v. 12, x. 34, &c. In these cases, καὶ γάρ must generally be rendered simply *for* (or *for, indeed*), except when it is desired by paraphrase to bring out its full meaning.

* See Winer, § 53, 10, 3.

But sometimes γάρ is the connective, and καί belongs to the second clause, with the sense of *also, even* (γάρ, of course, being placed after it as a postpositive conjunction.) (See Ellicott's note on 2 Thess. iii. 10).

Rom. xi. 1 : καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμι, *for I also am an Israelite.*

Rom. xv. 3 : καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρεσεν, *for even Christ pleased not himself.*

So perhaps Heb. xii. 29 : καὶ γὰρ ὁ Θεὸς ἡμῶν πῦρ καταναλίσκον, *for even our God is a consuming fire.*

ASYNDETON.

408. The omission of conjunctions, or *asyndeton*,* often heightens the effect of a paragraph.

a. The *copulative* may be omitted, as Gal. v. 22 : ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν ἀγάπη, χαρά, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, πραότης, ἐγκράτεια, *But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faith, meekness, self-control.*

b. Καὶ *epexegetic* is sometimes dropped. Col. i. 14 : ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν, τὴν ἄφεσιν τῶν ἁμαρτιῶν, *in whom we have the redemption, the remission of our sins.*

c. The omission of the *antithetic* may be marked in passages like 1 Cor. xv. 43, 44 :—

σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ.

σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ.

σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει.

σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν.

d. The *causal particle* is occasionally dropped. Rev. xxii. 10 : μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ὁ καιρὸς ἐγγύς ἐστιν, *Seal not the words of the prophecy of this book; the time is near.* (The rec. text supplies *δοτε*.)

* Ἀσύνδετον, from ἀ, *not*, and συνδέω, *to bind together*.

CHAPTER IX.—ON SOME PECULIARITIES IN THE STRUCTURE OF SENTENCES.

409. *a.* The *Arrangement* of words in a sentence indicates the order of thought. Hence naturally, the Subject with the words connected takes the leading place, then the Predicate with its adjuncts. Words connected in sense are mostly kept together. The Object usually follows the governing verb; a Genitive or Dative, the word on which it depends; and an Adjective, the substantive with which it agrees.

The opposite constructions are emphatic, as (1) when the Predicate stands first. See the Beatitudes, Matt. v. 3-11; also Matt. vii. 13-15; John i. 1, iv. 19, 24, vi. 60; Rom. viii. 18, *unworthy are the sufferings!* 2 Tim. ii. 11; (2) the Object before the verb. Luke xvi. 11, *the true riches who will entrust to you?* John ix. 31; Rom. xiv. 1, &c.; (3) an oblique case before the governing noun. Rom. xi. 13, *of Gentiles an apostle*; Rom. xii. 19 (Heb. x. 30); 1 Cor. iii. 9; Heb. vi. 16; 1 Pet. iii. 21, &c.; (4) an Adjective before its noun. Matt. vii. 13, *through the strait gate* (the emphasis being on the narrowness); 1 Tim. vi. 12, 14, where *good* (καλός) is repeatedly and strikingly emphatic; James iii. 5.

The usual arrangement of Adverbs, Prepositions, and the Particles generally, has already been sufficiently illustrated.

b. Since, in an inflected language like the Greek, it is unnecessary to indicate the grammatical dependence of words by their order, the arrangement of a sentence may be indefinitely varied for purposes of emphasis; and there is, perhaps, not a paragraph in the New Testament in which the collocation of words does not indicate some subtle meaning or shade of thought, scarcely to be reproduced in the most accurate translation.

Generally speaking, the emphatic positions are at the *beginning* and the *end* of a clause, especially the former.

c. Constructions that apparently violate the simplicity of speech may generally also suggest some special emphasis.

1 Cor. xiii. 1 : *If with the tongues of men I speak ... and of the angels.*

Heb. vii. 4 : *to whom also Abraham gave tithe of the spoils ... the patriarch, i.e., though he bore that sacred character.*

1 Pet. ii. 7 : *for you, then, is the preciousness ... who believe, i.e., on the condition that you are believers.*

See also Heb. ii. 9.

The displacement of a word or phrase, as in the above instances, for the sake of greater effect, is sometimes termed *Hyperbaton*, from *ὑπερβαίνω*.

410. *Elliptical* constructions are not infrequent. Many have already been noticed in their place ; as the ellipsis of the Copula, § 166 ; of the Subject, § 169 ; of Substantives, §§ 256, 316. Two important elliptical forms of expression are the following :—

(1) *Aposiopesis*, or expressive pause : some look or gesture, or the mind of the hearer, being supposed to supply the rest.

Luke xiii. 9 : *καὶ μὲν ποιήσῃ καρπὸν ... εἰ δὲ μήγε, κ.τ.λ., and if it bear fruit ... but if not, &c.*

Acts xxiii. 9 : *εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἡ ἄγγελος ..., but if a spirit spoke to him, or an angel ...* (The following words, *let us not fight against God*, are regarded by the best editors as an interpolation.)

See also Luke xix. 42, xxii. 42 ; John vi. 62.

(2) *Zeugma* : a construction in which a verb is joined to two or more different objects, though only applicable in strictness to one.

1 Cor. iii. 2 : *γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα, I gave you milk to drink, not meat.*

See also Luke i. 64 ; Acts iv. 28 ; 1 Tim. iv. 3 (where the antithetic verb must be understood).

b. In accordance with the primitive simplicity of language, the links between different clauses are sometimes omitted, being left to the reader to supply in thought.

Thus, Rom. vi. 17: *Thanks be to God that ye were the servants of sin, but ye obeyed, &c., i.e., "that although ye were once the servants of sin, ye have now obeyed."*

So 1 Tim. i. 13, 14: *I obtained mercy, because I did it ignorantly in unbelief, but the grace of our Lord was exceeding abundant, i.e., "I obtained mercy, because (while I acted thus) the grace of the Lord abounded."*

Compare also Matt. xi. 25 · John iii. 19.

411. *a.* Some forms of expression are apparently *redundant*. In these cases, a special emphasis may generally be marked.

Instead, therefore, of assuming pleonasm, the careful student will note the emphatic meaning. Frequent cases are the following:—
(1) Simple *repetition* of a phrase. Rom. viii. 15: "ye *received* not the *spirit* of bondage, but ye *received* the *spirit* of adoption;" Col. i. 28: "warning *every man*, and teaching *every man* in all wisdom, that we may present *every man* perfect in Christ Jesus;" Heb. ii. 16: "he *taketh* not hold of angels, but he *taketh* hold of the seed of Abraham."
(2) Repetition in a *contrasted* form. John i. 20: "he *confessed*, and *denied not*;" Acts xviii. 9: "*Speak*, and *be not silent*;" Rom. ix. 1 (1 Tim. ii. 7): "I *speak the truth* in Christ, I *lie not*."
(3) The mention of *accompanying circumstances*, as Matt. v. 2: "he *opened his mouth*, and said" (comp. Acts viii. 35); John xxi. 13: "Jesus *cometh*, and *taketh* the bread, and *giveth* to them;" where "every separate act of the wonderful occurrence is designedly specified, and, as it were, placed before the eye."* The verbs, *come, arise, take, stretch forth* (the hand), are frequently found in such connection.

b. An idiom to be especially noticed is that in which an Accusative object and an Object-sentence are both appended to the verb.

In this case also the double expression conveys an emphasis; the attention being first called to the Object, and then to that which is said about it. For examples of this idiom, see § 382, *d.* Other instances are John xi. 31; Acts iv. 13, ix. 20, xvi. 3; 1 Cor. xvi. 15; Gal. vi. 1.

412. *Anacolouthon* (ἀνακόλουθον) is literally a breach in the continuity of a sentence, and is a term applied to those numerous

* Winer.

instances in which the construction is changed in the course of the same period.

Many so-called *anacoloutha* are, however, to be explained by laws of construction already laid down. The deviations from strict grammatical construction, excepting in the book of Revelation, are *comparatively* few, and are generally to be paralleled from classic authors.

The most frequent cases of *anacolouthon* may be classed as follows :—

a. The transition from the indirect to the direct form of speech—

Luke v. 14 : *he charged him to tell no man* (μηδενὶ εἰπεῖν), *but go and show thyself*, &c. (ἀπελθὼν δείξον, κ.τ.λ.)

See also Mark vi. 9, xi. 32 ; Acts i. 4, xvii. 3.

b. The transition from a participial construction to a finite verb—

Eph. i. 20 : ἐγείρας αὐτὸν ... καὶ ἐκάθισεν, *having raised him ... and he set him*.

See also John v. 44 ; 1 Cor. vii. 37 ; 2 Cor. v. 6, 8 ; Col. i. 6, 26 ; 2 John 2.

c. The use of nominative participles in reference to substantives of any case, standing at a distance in the sentence—

Phil. i. 29, 30 : ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ ... πάσχειν, τὸν αὐτὸν ἀγῶνα ἔχοντες, *to you it was granted to suffer for Christ, having the same conflict*.

Compare § 397.

d. A change of structure in the course of the sentence—

Luke xi. 11 : τίνα ἐξ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτόν ; *lit., from which of you, the father, shall his son ask bread ... will he give him a stone ?*

Compare Mark ix. 20 ; John vi. 22–24 ; Acts xix. 34.

e. The non-completion of a compound sentence ; the second member of a comparison, for instance, being omitted, or only suggested by the general sense of the passage—

1 Tim. i. 3 : *καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ*, as *I exhorted thee to abide in Ephesus* (where the E.V. supplies *so do* at the end of ver. 4, without anything corresponding in the original.)

Rom. v. 12 : *As by one man sin entered into the world*. The antithesis, Winer thinks, is completed in sense, though not in form, in ver. 15. Others suppose a long parenthesis from ver. 13-17, inclusive; the parallel being resumed and completed in ver. 18.

See also 2 Pet. ii. 4.

To this head may be referred the frequent occurrence of μέν without the corresponding δέ. (See § 404.)

413. An attention to *sound* and *rhythm* in the structure of sentences is sometimes observable.

a. Paronomasia, or alliteration, was a common ornament of speech with Oriental writers. Hence its employment in the New Testament.

Luke xxi. 11 : *λιμοὶ καὶ λοιμοὶ ἔσονται*.

Acts xvii. 25 : *ζωὴν καὶ πνοήν*.

Heb. v. 8 : *ἔμαθεν ἀφ' ὧν ἔπαθε*.

Rom. i. 29 : *μεστοὺς φθόνου, φόνου*.

These are instances of alliteration proper, there being no connection between the words in meaning. Where such a connection exists, the effect of the sentence is rather in the sense than in the sound.

Matt. xvi. 18 : *σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ, κ.τ.λ.*

Acts viii. 30 : *ἀρά γε γινώσκεις ἃ ἀναγινώσκεις* ;

Rom. xii. 3 : *μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν*.

1 Tim. i. 8 : *καλὸς ὁ νόμος, εἰάν τις αὐτῷ νομίμως χρῆται*.

In the Epistle to Philemon there are probably allusions to the name of Onesimus, *ὀνήσιμος, profitable*. (See ver. 11, and *ὀναίμην*, ver. 20.)

b. As the characteristic of *Hebrew poetry* is to run in parallel clauses, it might naturally be expected that in passages of strong

and sustained feeling, the same peculiarity would be found in the New Testament.* There are some decided instances, as 1 Tim. iii. 16 :

ἐφανερώθη ἐν σαρκί ... ἐδικαιώθη ἐν πνεύματι.
 ὤφθη ἀγγέλοις ... ἐκηρύχθη ἐν ἔθνεσιν.
 ἐπιστεύθη ἐν κόσμῳ ... ἀνελήφθη ἐν δόξῃ.

This passage was probably part of a rhythmical creed of the early Church, or of a primitive Christian hymn. For true hymns, see also Luke i. 46-55, 68-79, ii. 29-32; Eph. v. 14; Jude 24, 25; Rev. v. 12-14, &c.

Rom. ix. 2: λύπη μοι ἐστὶ μεγάλη,
 καὶ ἀδιάλειπτος ὁδύνη τῇ καρδίᾳ μου.

Here we have the tone of strong emotion.

For similar rhythmic constructions, see John xiv. 27; Rom. xi. 33; 1 Cor. xv. 54-57; Col. i. 10-12, and many other passages. The parallel clauses often contain strong contrasts, as John iii. 20, 21; Rom. ii. 6-10, where a long series occurs.

Sometimes the construction is more elaborate; a second series of clauses corresponding with the first, but in reverse order. This is called "reverted parallelism," or *chiasmus*,† or *epanodos* (ἐπάνοδος). See a simple illustration, § 312, 1. Simpler still is Matt. xii. 22: "the blind and dumb, both spake and saw." Compare Matt. vii. 6.

So Phil. iii. 10: "TO KNOW HIM,
 and the power of his resurrection,
 and the fellowship of his sufferings,
 being made conformable unto his death,
 if by any means I might attain to the resurrection
 (ἐξανάστασιν) of the dead."

Other more elaborate harmonies of the kind might easily be traced. The whole subject connects itself with the study of the influence of the Old Testament upon the New—an important field of enquiry, as yet only very partially explored.

* See Jebb's "Sacred Literature," and especially the versions of the Epistle to the Romans by the Rev. J. H. Hinton, A.M., and by the Rev. Dr. Forbes.

† From the letter *chi*, Χ.

c. (1) Three quotations of *Greek poetry* have been found in the New Testament, all by the Apostle Paul.

Acts xvii. 28 : τοῦ γὰρ καὶ γένος ἐσμέν· (the former half of a hexameter), by Aratus, a native of Tarsus, B.C. 270 ; found also with a little variation (ἐκ σοῦ γάρ) in Cleanthes, a poet of Troas, B.C. 300.

1 Cor. xv. 33 : φθείρουσιν ἡθὴ χρησθ' ὁμιλίας κακαί, from Menander, an Athenian comic poet, about B.C. 320. (The measure is iambic trimeter.)

Titus i. 12 : Κρητὲς αἰὲ ψεύσται, κακὰ θηρία, γαστέρες ἀργαί (a complete hexameter), by Epimenides, the Cretan bard (see ver. 5), about B.C. 600.

(2) There are also apparently unconscious verses, such as will sometimes occur in prose style.

Compare the anapæstic line—

“To preach the acceptable year of the Lord.”

And the English hexameter—

“Husbands, love your wives, and be not bitter against them.”

Also the iambic couplet —

“Her ways are ways of pleasantness,
And all her paths are peace.”

The following have been traced :—

Hexameters—

Heb. xii. 13 : καὶ τροχίαις ὀρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν.

James i. 17 : πάντα δόσεις ἀγάθῃ καὶ πᾶν δῶρημα τέλειον.

Iambic measure—

Acts xxiii. 5 : ἄρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς.

This last is a quotation from the LXX. (Exod. xxii. 28). It is possible that the others may be citations also from some unknown poetic source.

ANALYTICAL EXERCISE ON THE SECOND EPISTLE TO THE THESSALONIANS.

The following Exercise illustrates the application of many of the foregoing rules to an extended portion of the New Testament. The figures refer to the Sections, which the student is recommended to consult.

Verbal analysis is not given, as being unnecessary at the present stage. No word, however, should be left without its stem, declension, conjugation, &c., being accurately known. The verbs of the Epistle have already been taken as material for an Exercise (Ex. 15, p. 137).

The Epistle is given as in the Received Text, important corrections being subjoined in the Notes. No interpretation of difficult passages is attempted. The first duty of the New Testament student is to ascertain the plain grammatical meaning of the text: the way to its explanation will then be open.

ANALYTICAL EXERCISE.

CHAPTER I.

ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν Θεῷ πατρὶ ἡμῶν καὶ Κυρίῳ Ἰησοῦ Χριστῷ · ² χάρις

Ver. 1. Paul, and Silvanus, and Timotheus, nominatives; the compound subject of the sentence of salutation, some such predicate as "send greeting," being understood, involved in χάρις, ver. 2. (For the proper names, see 159, c, d.) to the church, dat. of transmission, 278; secondary obj. of the implied verb. of Thessalonians, extension of secondary obj.; gen. of material (or origin, 248); article omitted, 233, because only some in Thessalonica belonged to the church. in God our Father,

ὕμῶν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

³ Εὐχαριστεῖν ὀφείλομεν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί, καθὼς ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν, καὶ πλεονάζει ἡ ἀγάπη ἐνὸς ἐκάστου πάντων ὑμῶν εἰς ἀλλήλους. ⁴ ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν καυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ Θεοῦ, ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως ἐν πᾶσι τοῖς διωγμοῖς ὑμῶν καὶ ταῖς

further extension of ἐκκλησία; for ἐν, see 295, 4; πατρί, dat. by apposition, 177; ἡμῶν, unemphatic possessive, 333. and the Lord Jesus Christ, Κυρίῳ under the same regimen with Θεῷ, without the article, intimating that the union is one and the same with both. See 232, and compare 217, *a*, *b* (3), *e*, note.

Ver. 2. Grace unto you, and peace (the Eastern and Western modes of salutation), subj. of omitted verb, εἴη; comp. 166. from God our Father, extension of subj.; for ἀπό, see 292, 2 (John, in a similar connection, uses παρά, 2 Ep. ver. 3; ἐκ is more usual). and the Lord Jesus Christ, prep. not repeated, 314, to show that the source is one.

Ver. 3. We are bound, ὁφ. plur., as referring to the three in ver. 1 (some, less probably, understand the Apostle as speaking of himself, see 239); to thank God, εὐχ., inf. in its ordinary use, 385; tense as 386; for dat. Θεῷ, see 278, *d*. always, adv. qualifying εὐχ. concerning you, for περί, see 302, *a*. brethren, voc., as is meet, ἄξιόν, neuter, as referring to the substantivized clause. because your faith greatly increases (ᾧτι causal, 407), explanation of the clause immediately preceding. For ὑπὲρ in composition, see 147, *a*; the verb is nowhere else found in the New Testament. and the love of every one of you all to one another abounds, ἐνὸς ἐκάστου, possess. gen., 254 (comp. 269); παντ. ὑμ., partitive gen., 261; present tenses as 361, *a*. For εἰς (dependent upon ἀγάπη), see 298, 3.

Ver. 4. So that we ourselves boast in you, ὥστε, 391; ἡμ. αὐτ. (emphatic), subj. of inf., 285, 387; ἐν, 235, 4; Lachmann and Tischendorf read ἐγκαυχᾶσθαι. among the churches of God, for ἐν, see 295, 2; for the art. with Θεοῦ, 217, *a*. for your endurance and faith, ὑπέρ, 303, *a*, 3. For the one article with the two nouns, see 232, *a*; the endurance and faith combine to form one character. in all your persecutions, and the afflictions, the article repeated, 232, *b*. which ye endure, αἷς, dat. by attraction (for ᾧν, as the verb governs a gen. in the New Testament, 2 Cor. xi. 1; 2 Tim. iv. 3), 346, *b*; ἀνέχ., only middle in the New Testament, act., "to hold up;" so mid., "to hold one's self up against,"

θλίψουσιν αἷς ἀνέχεσθε, ⁵ ἔνδειγμα τῆς δικαίας κρίσεως τοῦ Θεοῦ, εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ Θεοῦ, ⁶ ὑπὲρ ἧς καὶ πάσχετε· εἵπερ δίκαιον παρὰ Θεῷ ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλίψιν, ⁷ καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν μεθ' ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ, ⁸ ἐν πυρὶ φλογός, διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσι Θεόν, καὶ τοῖς μὴ ὑπακούουσι τῷ εὐαγγελίῳ τοῦ Κυρίου ἡμῶν Ἰησοῦ

Ver. 5. (Which is) **a token**, nom. (pred. to an implied relative clause, *ὃ ἐστίν*); the token being the endurance and faith of the Thessalonians. **of the righteous judgment of God**, genitives of origin or source, 248; article again employed. **in order that ye may be counted worthy**, for inf., see 390, c; tense, 386; *ὑμᾶς*, 285. The clause expresses the intent of God's righteous judgment; and hence its result, in proving the fitness of the faithful for God's kingdom. **of the kingdom of God**, βασ. gen. after compound of *ἔξις*, 272.

Ver. 6. **For the sake of which ye also suffer**, for *ὑπὲρ*, see 303, 2. The *καὶ* combines into one the thought of the suffering and the being counted worthy. **if truly it is righteous** (as it is, implied by *-περ*), copula omitted; *δικ.* neut., because referring to inf. **with God**, for *παρὰ* (dat.), see 306, β, 2. **to repay to those who afflict you, affliction**, in the verb, *ἀπό* marks the debt, *ἀντί* the return; for the aorist, see 386. (This verb is used both in a good and a bad sense in the New Testament: to "repay" or to "retaliate," Rom. xii. 19.) **For the art. and participle**, see 395; dat. secondary object, and acc. primary object after the verb, 278.

Ver. 7. **And to you, the afflicted**, *θλιβ.* is passive (not middle). **rest with us**, *μετά*, as 301, α, 1; *ἡμῶν*, referring to the three, ch. i. 1. **at (ἐν, 295, 7) the revelation of the Lord Jesus from heaven**, the time when the recompense shall take place, referred to *ἀνταπ.*, ver. 6; *ἀπό*, 292, 1; *οὐρανοῦ*, singular, 240, α, note, and without article, 218. **with the angels of his power**, compare 258. The angels are the ministers of his power. The art. is unnecessary before *ἄγγ.*, as the following gen. defines it, 208.

Ver. 8. **In a fire of flame**, ἐν of investiture, dependent upon K. *Ἰησ.*, 295, 3 (Lachm. and others read ἐν φλογὶ πυρός, *in a flame of fire*); rec. reading, *φλογός*; gen. of quality or attribute, 257. **allotting vengeance**, *διδόντος* refers to Ἰησοῦ. (The verb in this connection is unusual.) **to those who know not God**, dat., 278; art. and part., 395; *μή*, the subjective negative, see 393. **and to those who obey not**, for the repeated article, see 232, b. **the gospel**, dat., 278, d. **of our Lord Jesus**, see 270, note. **Christ**. (Modern editors generally omit *Χριστοῦ*.)

Χριστοῦ · ⁹ οἵτινες δίκην τίσουσιν, ὄλεθρον αἰώνιον ἀπὸ προσώπου τοῦ Κυρίου, καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, ¹⁰ ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ, καὶ θαυμασθῆναι ἐν πᾶσι τοῖς πιστεύουσιν, ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς, ἐν τῇ ἡμέρᾳ ἐκείνῃ. ¹¹ εἰς δὲ καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ Θεὸς ἡμῶν, καὶ πληρώσῃ πᾶσαν

Ver. 9. **Who**, the compound relative, denoting character and suggesting the reason, 349. **shall pay (the) penalty, eternal destruction**, acc. in apposition with δίκην, 177. (away) **from the presence of the Lord**, art. omitted before προσώπου, 219. The meaning of ἀπό is doubtful. It may either refer to the source of the punishment, 292, 3, "inflicted by the presence of the Lord," or to the fact of separation, 292, 1, this being itself the doom. Probably the latter meaning is to be adopted. **and from the glory of his might**, the preposition repeated, to indicate a distinct conception; ἰσχύος is the gen. of origin, 248. The glory is that of God's manifested might, and exclusion from this beatific vision shall be destruction.

Ver. 10. **When he shall have come**, ὅταν with subj., 379; fut. perf. force of subj. aor., 383, β (ὅταν as ἐάν). **to be glorified**, inf. of design, 390, 3, note; for tense, 386. **in (or among, 295, 2) his saints, and to be admired in (or among) all who believe** (read πιστεύσασιν, aor. part., "already believers," compare 364, e); probably ἐν here is to be taken, not as among simply, but as showing the sphere (295, 4) in which the glory will be displayed, and from which the admiration will spring. **because our testimony to you was believed**, parenthetical expansion of πιστεύσασιν, and the one aor. helps to explain the other: then, belief will have become a fact of the past. ἡμῶν is gen. of origin. For ἐπί, dependent on μαρτύριον, see 305, γ, 4. **in that day**, clause dependent on ἐνδοξ. καὶ θαυμ., thrown somewhat out of order, compare 409, c. For ἐν, see 295, 7; ἐκείνῃ, the emphatic demonstrative, 340, note.

Ver. 11. **Whereto we also pray**, εἰς denoting direction, 298, 4; δ, rel. pron., acc. neut., antecedent in the entire previous sentence, 344; καὶ, with reference to the general sentiment of the preceding, "we not only indulge the hope, but also express it in prayer." **always concerning you**, 313, 2. **that (384, note) our God may count you worthy of the calling**, gen., as 272, and for art., see 210. The meaning of ἀξιῶσῃ is doubtful: *make worthy* would appear best to suit the context, but this sense of the verb in the New Testament is unexampled. **and fulfil every good pleasure (see 224, α; 214, c) of goodness, i.e., every voluntary purpose that can spring from (gen. orig.) goodness; not God's goodness, for which ἀγαλῶσύνῃ is never used, but goodness as an element of Christian**

εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει · ¹² ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ Θεοῦ ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

CHAPTER II.

ἘΡΩΤΩΜΕΝ δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτὸν, ² εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοὸς, μήτε θροεῖσθαι, μήτε διὰ πνεύματος μήτε διὰ λόγου μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς

character, so corresponding with the next clause. **and work** (also qualified by *pāsan*, see 318) **of faith** (248) **in power** (295, 6), qualifying *πληρώσῃ*, "powerfully fulfil."

Ver. 12. **In order that the name of our Lord Jesus (Christ),** *ὅπως*, as distinguished from *ἵνα*, seems to denote the *how* as contrasted with the *where*; but the line cannot be very clearly drawn. *Χριστοῦ* is omitted by most edd. **may be glorified** (384, *a*, 1; tense, 374, note) **in you** (see on ver. 10), **and you** (understand *ἐνδοξασθῆτε*) **in him** (or *in it*, i.e., *the name*, but less probably. See Alford, and 295, 4, note), **according to**, for *κατά*, see 300, *β*, 5. **the grace of our God and Lord Jesus Christ** (or *of our God and the Lord Jesus Christ*), see 232, *a*, note on Titus ii. 13, where, however, the phrases are different. *Κύριος* is so often properly anarthrous (217, *b*) that the former of the above renderings is at least doubtful. (See Ellicott here).

Ver. 1. **But** (δέ transitional, 404; the writer's mind passing from his own prayers to the duty of his readers) **we entreat you, brethren, in reference to**, 303, *a*, 3 (not *by*, as if in adjuration. See Alf.) **the coming of our Lord Jesus Christ, and our** (gen. obj., 268) **gathering together unto him**, for *ἐπὶ*, see 305, *γ*, 3 (Mark v. 21), not *up to*, although the reference is to the final gathering.

Ver. 2. **That ye be not** (lit., *in order that ye should not be*) **soon shaken**, for *εἰς*, see 298, 4. The purpose of the entreaty was to prevent their being shaken. For *τό*, substantivizing the inf., see 390; for *μή*, 385; for *ὑμᾶς*, 285, and note. **from your mind** (or conviction), *ἀπό*, as 292, 1; the article as an unemphatic possessive, 215. **nor yet be troubled**, for *μηδέ* disjunctive (not *μήτε*, as rec.), see 405; *θροεῖσθαι*, pres. inf., denoting an enduring state, the aor., *σαλευθ.*, referring to a single effect, 386. **neither by spirit nor by word nor by letter, as by us,**

ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ Χριστοῦ. ³ Μὴ τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον· ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἁμαρτίας, ὁ υἱὸς τῆς ἀπωλείας, ⁴ ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον Θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ ὡς Θεὸν καθίσαι, ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶ Θεός. ⁵ οὐ μνημονεύετε ὅτι ἔτι ὦν

the repeated *μήτε* here breaks up the negation into three parts, and connects them. For *διά*, see 299, α, 2. (*Spirit* no doubt refers to a pretended prophecy; *word*, to a pretended saying on inspired authority; *letter*, therefore, according to the parallel, should mean a pretended epistle. That the reference is not to the First Epistle, the *ὡς* seems further to indicate). **as that** (2 Cor. v. 19 shows that the *ὡς* does not in itself imply deceit, but only that the thing was *so represented*—"to the effect that"). **the day of the Christ** (or *Lord*; *Κυρίου* is the accepted reading, instead of *Χριστοῦ*) **is already come** (or, *is imminent*, immediately), not simply *is at hand*, for the verb always refers to the present; the part. *ἐνεστώς* expressly signifying the present in distinction from the future (Rom. viii. 38; 1 Cor. iii. 22.)

Ver. 3. **Let no one deceive you**, *ἐξαπ.*, subj. in imper. sense, 375; aor., 373, *b*. **in** (*κατά*, 300, β, 5) **any way**, the two negatives strengthen the denial, 401. **because, unless the apostasy**, definite, 213. **shall first have come** (383, β, note), **and the man of sin** (*the sin*, 214, *b*) **shall have been revealed**,—the Apostle does not conclude the sentence, see 412, *e*, but passes on to describe the characteristics of the "man of sin." **the son of perdition** (genitives of quality).

Ver. 4. **He that withstands, and exalts himself** (middle, 355, 1). Obs., the single article shows that the two participles refer to the same subject. But *ἀντικείμενος* cannot take *ἐπὶ* following; an object must, therefore, be understood, *Christ*. On the tense, see 395. **above** (305, γ, 2) **every one called God**, observe *πάντα*, masc. or an object of worship, *Θεόν* and *σέβασμα*, accus., in apposition with *πάντα* after copulative verb. **so that he sits**, for *ὥστε*, see 391; *καθίσαι*, intrans. aor., "he took his seat," and so now is seated *in*—literally, *into*—i.e., "entered into and sits in," *constructio prægnans*, 298, 8. **exhibiting himself that he is God**, *ἀποδεικ.*, acc. by *αὐτόν* preced., present, as expressing his habit. For the object and object-sentence, see 411, *b*. *ἐστὶ* is emphatic.

Ver 5. **Remember ye not**, interrog., 369, *b*. **that**, introducing object-sentence, 380. **when yet with you**, *ὦν*, part. in apposition with subj. of *εἰλεγον*; for *πρός*, see 307, γ, 2. **I used to tell you these things**, for imperf., see 362, *b*; *ὑμῖν*, 278, *b*.

πρὸς ὑμᾶς ταῦτα ἔλεγον ὑμῖν; ⁶ καὶ νῦν τὸ κατέχων οἶδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ. ⁷ τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας, μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται. ⁸ καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ Κύριος ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ. ⁹ οὗ ἐστιν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ

Ver. 6. **And now ye know what hinders**, νῦν temporal (as *when with you* I gave you the information, so *now* ye know), or logical, without reference to time (Ellicott); τὸ κατέχων, part., substantivized. **in order that he should be revealed in his own time**, for εἰς, see 390, c. The hindrance is "in order to" the revelation being made *at the right time*, as a barrier might be said to be for the proper admission of a multitude. For ἐν, see 295, 7; for the position of ἑαυτοῦ, reflex. pron., 229.

Ver. 7. **For**, 407, explanatory of the hindrance. **the mystery of the lawlessness** (or iniquity) **is already at work**, ἀνομίας, definite, gen. either of apposition, 259, "the mystery which is the iniquity;" or of quality, 257, "the mystery characterized by (the) iniquity;" ἤδη, adv. of time, ἐνεργ., middle present, 361, a. **only**, μόνον, adv. **he who hinders**, change from neut. to masc. **at present, until he shall have been taken out of the way** (*midst*). This clause may either be read, by a slight inversion of words, as dependent upon the former—"is at work only until he who at present hinders be taken out of the way," the objection to which is the unnatural position of ἕως—or by supposing an ellipsis of a predicate, "only he who hinders (is working, ἐνεργεῖται) as yet, until," &c. In this case, the thought which γὰρ introduces is in the latter, not the former clause of the verse. Compare the examples in 410, b. (*For, although the mystery is even now working, there is as yet a "hinderer."*) For ἐκ μέσου, see 219.

Ver. 8. **And then, i.e., when the restraining power or person is taken out of the way**, τότε emphatic. **shall the lawless one be revealed**, 210. **whom the Lord** (*Jesus* added, as in best MSS.) **will consume by the breath** (*Spirit*), 280, d. **of his mouth**, 248. **and will destroy by the manifestation of his coming**, 258.

Ver. 9. **Whose coming is**, οὗ, correspondent with ὃν, ver. 8, relative to ἄνομος. **according to the working of Satan**, κατὰ as 300, 5; ἐνεργ., anarthrous, "such working, in general, as Satan would perform." For the gen., Σατ., see 20, a. **in** (of investiture or accompaniment, 295, 3) **all power and signs and wonders**, πάσῃ in sense belongs to all three nouns, 318, and denotes "every kind of," 224, a. **of falsehood**, prob.

τέρασι ψεύδους, ¹⁰ καὶ ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας ἐν τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτοὺς. ¹¹ καὶ διὰ τοῦτο πέμψει αὐτοῖς ὁ Θεὸς ἐνέργειαν πλάνης, εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει. ¹² ἵνα κριθῶσι πάντες οἱ μὴ πιστεῦσαντες τῇ ἀληθείᾳ, ἀλλ' εὐδοκήσαντες ἐν τῇ ἀδικίᾳ. ¹³ Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἡγάπημένοι ὑπὸ Κυρίου, ὅτι εἴλετο ὑμᾶς ὁ Θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν ἀγιασμῷ Πνεύματος καὶ πίστει ἀληθείας,

gen. of origin, 248 (these things being severally born of falsehood), or perhaps gen. of quality, as E. V.

Ver. 10. **And in all** (*every kind of*, as ver. 9) **deceit**, parallel to the former prepositional clause with ἐν, the two together explanatory of κατ. ἐνεργ. Σαρ. of **iniquity** (the article should be omitted), gen. of quality. **among** (or **for**) **the perishing** (omit ἐν, with all the best modern edd.), dat. incommodi, 279. For the force of the participle, see 200 (note), and 396. **because**, for ἀνθ' ὧν, see 291, note. **they received not**, aorist, viewing their lifetime as past. **the love of the truth**, gen. obj., 268. **in order that they might be saved**, const. as vers. 2, 6.

Ver. 11. **And on this account**, 299, *b*, i.e., because they received not, &c. **God will send** (or, *is sending*; πέμπει, not πέμψει, is the approved reading), explanatory of the ἀπολλυμένοις. **to them** (dat. of transmission) **a working of delusion**, parallel to ἐνέργειαν above, gen. of characteristic quality, 257. **so that they should believe** (the intent, and so the result, of the *delusion*, 390, *c*) **the falsehood**, dative, 278, *d*; article of "renewed mention," 212.

Ver. 12. **That they might all be judged**, a second intentional clause, 384, growing out of the preced. **who believed not the truth**, 395, *b*; for negative, see 393. **but took pleasure**, the conduct viewed as past from the point of view of their condemnation. **in the iniquity**, art. as 212.

Ver. 13. **But we**, emphatic pron., 169. **are bound to give thanks to God always concerning you**, see on ch. i. 3. **brethren beloved by the Lord** (i.e., by Christ, see 217, *b*), because God (for art., see 217, *a*) **chose you** (var. read., εἴλατο, see 97, *b*, note), causal sentence; compare the ὅτι in ch. i. 3. **from the beginning**, 219. **unto salvation**, dependent upon εἴλ.; for εἰς, see 298, 4. **in sanctification of the Spirit**, ἐν denoting the sphere (295, 4) in which the salvation is realized. Πνευμ. is gen. of the author, 248; for omitted article, see 217, *f*. **and belief of truth** (or, *the truth*), πίστει without the art., like ἀγιασμῷ, under the common regimen of ἐν, 314; see also 208. Truth is abstract, 214,

¹⁴ εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ¹⁵ ἄρα οὖν, ἀδελφοί, στήκετε, καὶ κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε, εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν. ¹⁶ αὐτὸς δὲ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς, καὶ ὁ Θεὸς καὶ πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς καὶ δοὺς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι, ¹⁷ παρακαλέσαι ὑμῶν τὰς καρδίας, καὶ στηρίζαι ὑμᾶς ἐν παντὶ λόγῳ καὶ ἔργῳ ἀγαθῷ.

and is used in the utmost generality ; not so much the specific truth of the Gospel, but the Gospel considered as truth ; the disposition given being that of harmony with truth in itself, whatever it might be.

Ver. 14. **Unto which** (state of salvation), the neuter relative referring to the whole object of thought ; compare 344. **he called you**, aor., as before, of specific time. **by means of**, 299, a, 2. **our gospel**, i.e., the Gospel as preached by us, see 270, note. **for the attainment of the glory**, εἰς, connected with and explanatory of εἰς σωτ. ; δοξ., gen. obj., 268. (The glory of Christ is regarded as in a sense the heritage of Christians ; compare John xvii. 24.) **of our Lord Jesus Christ**, possess. gen., 254.

Ver. 15. **Accordingly therefore**, for the inferential conjunction, see 406. **brethren, stand fast** (derivative of ἔστηκα, see 106, 4), and **hold fast the instructions**, acc. obj. of κρατ., compare 264. **which ye were taught**, ἃς, secondary object, with pass. ἐδιδάχ., see 284, note, and 356. **whether by word**, 299, a, 2. **or by our** (248) **epistle**. For εἴτε, see 405.

Ver 16. **But may our Lord himself**, δέ, as usual, adversative, 404 ; αὐτός, very emphatic, 335. **Jesus Christ, and (may) our God and Father** (or, *God and our Father*, see Ellicott on Gal. i. 4). **For our God**, see ch. i. 11. **who loved us**, referring to the last antecedent, *God the Father* (aor., as referring to a single and complete act). **and gave eternal consolation and good hope**, abstract, ἀνάρθρους ; better rendered without indef. art. **in grace**, connected with δοῦς, 295, 6 and 4.

Ver. 17. **Comfort**, for opt., see 378 : sing., indicative of the close union between the Father and the Son ; so the following. **your hearts**, plur., see 237. **and establish you**, ὑμᾶς omitted in chief MSS. **in every good work and word** (such being the order of the best authorities), ἐν denotes again the element ; that in which the confirmation is given.

CHAPTER III.

ΤΟ λοιπὸν, προσεύχεσθε, ἀδελφοὶ, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ Κυρίου τρέχῃ καὶ δοξάζηται, καθὼς καὶ πρὸς ὑμᾶς, ² καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις. ³ πιστὸς δέ ἐστιν ὁ Κύριος, ὃς στηρίζει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ πονηροῦ. ⁴ πεποιθάμεν δὲ ἐν Κυρίῳ ἐφ' ὑμᾶς, ὅτι ἂ παραγγέλλομεν ὑμῖν, καὶ ποιεῖτε καὶ ποιήσετε.

Ver. 1. **For the rest** (as to what remains to be said), neut. adj., acc. of time (comp. 286, b, 2; see also 266, and Ellicott on Gal. vi. 17). **pray, brethren, for us**, for περὶ, see on i. 11; also for ἵνα. **that the word of the Lord may have free course** (*run*) and be glorified, passive, not (as some) middle. **even as also** (*it is*) with you, καὶ adds in thought the Thessalonian Church to the other places where the word achieved success. For πρὸς, see 307, γ, 2.

Ver. 2. **And that we may be delivered**, aor. subj., showing that a specific deliverance is desired, 374, note; the pres. subj., ver. 1, suggesting continuous success, 374, note. **from the perverse and wicked men**, the article denoting a class, as the *hypocrites*, Matt. vi. 2, probably specifying the Jewish party in Corinth, whence this Ep. was written. **for the faith**, the Christian faith, see 213 (not faith in general, which in this connection would hardly have been definite. **does not belong to all**, lit., “(is) not of all,” i.e., is not their possession, see 267, note.

Ver. 3. **But** (although the faith is denied by so many) **faithful is the Lord**, a paronomasia with the preceding clause, 413, α, 2. **who will establish you**, ref. to στηρίξαι, ii. 17. **and guard (you) from evil**, or less appropriately (yet see Ellicott), *the Evil One*. Comp. the quotations in 316, p. 292. The neuter sense is sustained by the close connection through στηρίξ. with ἔργῳ in ii. 17. For ἀπό, see 292, 1.

Ver. 4. **But we trust**, the adversative δέ bringing the future just expressed into antithesis with the present (so Ellicott). **in the Lord**, 295, 4 (not simply “in the Lord, who will bring this about by his goodness,” but *being* in Him, as the element of our life and hope, we trust); for πέποιθα, see 99, c, note, also 367. **in reference to you**, for ἐπί, see 305, γ, 4. **that what we command (you) now**, as the verb. is pres.; ὑμῖν (dat. by 278. b) is doubtful. **ye both are doing, and will do**, for καὶ... καί, see 403. The whole clause from ὅτι depends on πεποιθ. as an object-sentence, 380.

⁵ ὁ δὲ Κύριος κατευθύναί ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ Θεοῦ, καὶ εἰς ὑπομονὴν τοῦ Χριστοῦ.

⁶ Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος, καὶ μὴ κατὰ τὴν παράδοσιν ἣν παρέλαβε παρ' ἡμῶν. ⁷ αὐτοὶ γὰρ οἶδατε πῶς δεῖ μιμεῖσθαι ἡμᾶς· ὅτι οὐκ ἡτακτήσαμεν ἐν ὑμῖν, ⁸ οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρά τινος,

Ver. 5. **But**, again slightly adversative, "though this is the case, yet as a further blessing." **may the Lord**, i.e., Jesus Christ himself, 217, b. (As Christ is separately mentioned at the close of the verse, some refer K. here to the Holy Spirit, quoting 2 Cor. iii. 18; but the argument is very doubtful.) **direct your hearts**, opt., as in ii. 17; ὑμῶν slightly emphatic from position. **into the love of God**, for εἰς, see 298, 1; Θεοῦ objective, 269. **and into the patience of Christ**, prep. repeated, as of a separate object of thought, 314. Before ὑπ., the art. τὴν should undoubtedly be inserted. Χρ. is probably gen. of possession, 254, "such patience as Christ exhibited;" or it may be gen. of author, "the patience that Christ imparts." The objective sense given in E.V., "*patient waiting for*," is not supported by the meaning of ὑπομονή.

¹ Ver. 6. **Now**, δέ, transitional (404, ii.) to the preceptive part. **we command you, brethren**, for παραγ., see ver. 4. **in the name of (our or the) Lord Jesus Christ** (ἡμῶν, doubtful), ἐν ὀνόμ., dependent upon παρ., 295, 5. **that ye withdraw yourselves**, object. inf., with acc. subject, 285; στέλλ., only mid. in the New Testament; active, *to put together*; mid., *to draw one's self together*, 355, 1; hence to shrink from, with acc., as in 2 Cor. viii. 20, or with ἀπό, as here. **from every brother walking disorderly, and not**, subjective neg. **according to**, 300, 5. **the instruction** (see ii. 15) **which he (or they) received**, ἣν, obj. of παρέλαβ., 343. The reading here is doubtful; most modern critics preferring *they received* (παρέλαβον) in reference to the implicit plural in παντός, by synesis, 175. **from us**, for παρά, see 306, a.

Ver. 7. **For yourselves know**, emphatic pron. subj.; γάρ suggests an implied thought: "I need not enter into details, for." **how ye ought to imitate us** (for the impersonal verbs, see 101), "a brachylogy" (Ellicott), implying περιπατεῖν, from preced., "how ye ought to walk—in fact, to imitate us." **because we were not disorderly**, ὅτι gives the reason for μιμεῖσθαι, "we propose our conduct for imitation, because." **among you**, 295, 2,

Ver. 8. **Nor**, slightly ascensive, "nay, and we did not," 404. **did we eat bread**, 306, a, 350 (to eat bread is a quasi-proverbial phrase for "to

ἀλλ' ἐν κόπῳ καὶ μόχθῳ, νύκτα καὶ ἡμέραν ἐργαζόμενοι, πρὸς τοὺς ἑαυτοὺς ἐπιβαρῆσαι τινα ὑμῶν. ⁹ οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τύπον δώμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς. ¹⁰ καὶ γὰρ ὅτε ἡμεν πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν, ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθιέτω. ¹¹ ἀκούομεν γάρ τινες περιπατοῦντας ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους. ¹² τοῖς δὲ τοιούτοις παραγγέλλομεν καὶ παρακαλοῦμεν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι

make a living"). for nought, *δωρεάν*, an old acc. as adv., 126, *a*; compare its use in Matt. x. 8, "without an equivalent;" so in other passages. from any one, 306, *a*. but in (accompaniment, 295, 3) toil and travail (we did so) labouring night and day, 286, *b*, 2. Both these clauses depend on *ἐφάγομεν*, implied. in order not to be burdensome, for *πρὸς* with inf., see 390, *c*. to any of you, for acc., compare 281, *a*; *ὑμῶν*, partitive gen., 262.

Ver. 9. Not that, a frequent elliptical formula, correcting a possible misapprehension, "do not suppose me to say that" (see Ellicott on Phil. iii. 12). we have not a right (to maintenance), but (we do so) in order that we may present ourselves, *δῶμεν*, aor. of one definite determination; for *ἑαυτοὺς*, see 335, 2, *b*. an example, secondary predicate, in apposition with *ἑαυτ.* to you, to the end that, *εἰς* as in ii. 11, &c. (ye) should imitate us.

Ver. 10. For even, see 407, note. when we were among you, for *πρὸς*, compare ii. 5. we used to enjoin this upon you, impf., 362, *b*; for *παρηγγέλλω* and its regimen, see ver. 4, 6. that, introducing objective sentence explanatory of *τοῦτο*, but thrown into a quotation form, 382, *a*; hence *ἐσθ.* imper. "if any one wills not to work," for *εἰ*, see 383, *a*; for *θέλει*, 363, *f*. "neither let him eat," neg., 371.

Ver. 11. For, introducing the reason of the command. we hear that some are walking, predicative participle, 394. among you, *ἐν* as ver. 7. disorderly, doing no work, but being busybodies, participles in apposition with *περιπ.*; for the paronomasia, see 413, *a*, 2. The verb *περιεργ.* does not again occur in the New Testament, although the subst. *περίεργος* is found, 1 Tim. v. 13.

Ver. 12. But to such as these, pron. definite, 220. we command and exhort, the dat. obj. belongs grammatically to *παργ.*, as in ver 4, &c.; *παρακαλ.* takes the acc. by (or *in*, the rec. *διδ* is less fully supported than *ἐν*; see Ellicott) the Lord Jesus Christ that, working with quietness, for *μετὰ*, see 301, *a*, 2. they eat, subj. by *ἵνα*; tense, 374. Obs. *παργ.* with the inf., ver. 6; with object and obj. clause, *ὅτι*, ver. 10

τὸν ἑαυτῶν ἄρτον ἐσθίωσιν. ¹³ ὑμεῖς δὲ, ἀδελφοί, μὴ ἐκκακήσητε καλοποιοῦντες. ¹⁴ εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειοῦσθε· καὶ μὴ συναναμίγνυσθε αὐτῷ, ἵνα ἐντραπή. ¹⁵ καὶ μὴ ὡς ἐχθρὸν ἡγείσθε, ἀλλὰ νουθετεῖτε ὡς ἀδελφόν. ¹⁶ αὐτὸς δὲ ὁ Κύριος τῆς εἰρήνης δώη ὑμῖν τὴν εἰρήνην διὰ παντὸς ἐν παντὶ τρόπῳ. ὁ Κύριος μετὰ πάντων ὑμῶν.

¹⁷ Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὃ ἐστι σημεῖον ἐν πάσῃ

here with the intentional particle. The command is given *in order that* the result may follow. **their own bread**, emphatically, not that of others.

Ver. 13. **But ye**, emphatic, by way of contrast to those just mentioned. **brethren, be not weary**, subj., with imper. force, 375. The reading varies between ἐκκ. and ἐγκ.; the latter (from ἐν) being to grow weary or cowardly *in* any enterprise; the former, to go *out of* it through weariness or cowardice. But ἐκκ. is altogether doubtful. **in well-doing**, pres. part., adjunct to pred., 394, 3, b, "whilst well-doing" being implied; or causal, as c.

Ver. 14. **But if any one obeys not**, 383, a. **our word**, 278, d. **through**, conveyed by, 299, a, 2. **the epistle**, i.e., this epistle. **note this man**, for σημ., middle, see 355, 2, "mark for yourselves." **and keep no company with him**, dat. of association, 277, a. The pres. imper. in both cases enjoins the conduct as habitual. **that he be ashamed**, the purpose, again, not simply the result.

Ver. 15. **And**, not adversative, but simply conjunctive; another particular of the conduct to be observed. **esteem (him) not as an enemy**, ὡς, a particle of apposition connecting ἐχθρ. with τοῦτον, understood from preced. **but admonish (him) as a brother**.

Ver. 16. **But** (the antithesis being between the persons addressed by the Apostle and those just specified, "as for you," "to return to you") **may the Lord of (the) peace**, gen. of quality. **himself**, emphatic pron. **give (the) peace to you**, δέξῃ, opt. in the usual sense and the ordinary const. of the verb. The article before εἰρ. both times is emphatic, recognising peace as the peculiar and well-understood Christian blessing. **always**, χρόνῳ understood with παντός, an adverbial adjunct to δέξῃ. **in every way**, Lachmann reads τόπῳ, place. **The Lord be**, εἴη as i. 2. **with**, 301, a, 1. **you all**.

Ver. 17. **The salutation**, nominative, in apposition with ver. 18, as a kind of title: "This is the salutation." **of me, Paul, with my own hand**, for const., see 336, p. 307; χειρὶ, dat. of instr., 280, d. **which**, neuter rel. pron., 346, a. **is the sign**, pred. om. art., see 206. **in every epistle**, 224, a. **so I write**, the other member of the comparison being

ἐπιστολῇ· οὕτω γράφω. ¹⁸ ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.

Πρὸς Θεσσαλονικεῖς δευτέρα ἐγράφη ἀπὸ Ἀθηνῶν.

omitted, as obvious to the orig. readers; compare examples under 412, c. Probably the phrase alludes to some peculiarity in the handwriting. Compare Gal. vi. 11.

Ver. 18. **The grace of our Lord Jesus Christ be, εἴη, as i. 2. with (301, α, 1) you all.** (Amen is omitted by Tischendorf; but see Ellicott.)

The subscription to the Epistle, *The second (epistle) to the Thessalonians was written from Athens* (see also subscription to First Epistle), is undoubtedly spurious, and is also incorrect. It arose probably from a careless and mistaken interpretation of 1 Thess. iii. 1.

NEW TESTAMENT SYNONYMS.

PROBABLY no two words in any language are precisely *synonymous*, although many are *interchangeable*. It has already been shown (p. 256) that words in different languages seldom, if ever, perfectly correspond. Hence arise some of the chief difficulties of translation. It has often been unthinkingly suggested that, in the New Testament for instance, the same Greek word should always be rendered by the same English one. This rule would constantly lead to glaring incorrectness : although, undoubtedly, capricious or unnecessary variations should be avoided. The word *suffer*, for instance, covers so great an extent of meaning, that we are hardly surprised to find it employed in the Authorized Version for ten distinct Greek words, beside various combinations of the same roots. To *provoke*, again, occurs twelve times in the English Version for eight different Greek words. To *provide* is found eight times, representing six distinct originals. The verb *ordain* occurs eighteen times : once for ποιέω, which Greek word has in different places thirty-six English equivalents ; once for γίνομαι, the various equivalents of which are almost innumerable ; twice for ὀρίζω, which is translated in four different ways ; once for προορίζω, which has three English equivalents ; twice for τίθημι, a verb translated in fifteen ways ; twice for τάσσω, which is rendered by five different words ; thrice for διατάσσω, a verb with five renderings ; thrice for καθίστημι, which we find translated in six

ways ; once for *κατασκευάζω*, a verb with four English equivalents ; once for *κρίνω*, which is rendered in fifteen ways ; and once for *χειροτονέω*, a word occurring twice, and in each place differently rendered. In addition to these, we have *to ordain before*, by *προγράφω* and *προετοιμάζω*.

Such instances suggest the largeness of the field that is open to the inquirer into the so-called Synonyms, whether of the Greek or the English New Testament. To cover that field, in however perfunctory a manner, would be plainly impossible in the compass of a few pages. All that can be attempted is to point out the main distinctions between some important words in general use, of kindred meaning, and often translated alike in the Authorized Version. For further detail, the English reader is referred to Tittmann's "Remarks on the Synonyms of the New Testament," translated in Clark's *Biblical Cabinet*, 1833-37 ; to Archbishop Trench's "Synonyms of the New Testament ;" and to the "Syntax and Synonyms of the New Testament," by the Rev. W. Webster, M.A.

WORDS ILLUSTRATED.

	NO.		NO.
Ἀγαθός, ἀγαθωσύνη	21	δαίμων, δαιμόνιον	53
ἀγαπάω, ἀγάπη	19	δακρύω	20
ἅγιος, ἅγιός	23	δέησις	38
ἀγνόημα	39	δεῖ	12
ἀγοράζω	43	δειλός, δειλία	33
ἄδης	52	δεισιδαίμων, δεισιδαιμονία	44
ἄδικος, ἀδικία	22	δεσπότης	59
αἰδώς	58	δῆμος	73
αἰνέω, αἶνος	47	διάδημα	67
αἰτέω, αἶτημα	9, 38	διάκονος, διακονία, διακονέω	36, 60
αἰών, αἰώνιος	58	διαλέγομαι	15
ἀλείφω	18	διάνοια	55
ἀληθής, ἀλήθεια, ἀληθινός	24	διαταγή	49
ἄλλος	76	διδάσκω, διδάσκαλος	14, 59
ἁμαρτάνω, ἁμαρτία, ἁμάρτημα	39	δίκαιος, δικαιοσύνη, δικαίωμα	21, 49
ἀμφίβληστρον	70	δίκτυον	70
ἀνάθημα, ἀνάθεμα, ἀναθεματίζω	51	δόγμα	49
ἀνακαινώνω, ἀνανεόω	26	δοκέω, δόξα	6, 47
ἄνθρωπος	62	δοῦλος	60
ἄνθρωπος	62	δύναμαι, δύναμις	45, 57
ἀνομία	39	δῶμα	61
ἀνοχή	31		
ἀντίλυτρον	43	Ἑβραῖος	50
ἀπολύτρωσις	43	ἔθνος, ἔθνη	73
ἄπτομαι	7	εἶδον, εἶδος, εἶδωλον	5, 56
ἀρετή	21, 47	εἰκὼν	56
ἀρχαῖος	25	εἰμί	1
αὐλή	72	εἶπον, ἔπος	8
ἀφήμι, ἀφεσις	42	ἔλεος	41
		Ἑλλην, Ἑλληνιστής	50
βάρος	68	ἐνδυμα	66
βέλτιον	21	ἐξουσία	57
βίος	54	ἐντολή	49
βλέπω, βλέμμα	5	ἐπαινέω, ἔπαινος	47
βόσκω	16	ἐπίσταμαι	4
βούλομαι, βουλή	3	ἐπιστάτης	59
βρέφος	62	ἔρχομαι	10
βωμός	37	ἐρῶ	8
		ἐρωτάω	9, 38
γένενα	52	ἐσθής	66
γίνομαι	1	ἔτερος	76
γινώσκω	4	εὐαγγέλιον, εὐαγγελίζω	15
γόνυ	68	εὐλαβής, εὐλάβεια, εὐλαβέομαι	33, 44
		εὐλογητός	28

	NO.		NO.
εὐσεβής, εὐσέβεια	44	λέγω, λόγος	8
εὐχομαι	38	λειτουργός, λειτουργέω, λειτουργία, λειτουργικός	36
ζωή	54	ληστής	74
ἤκω	10	λίθος	75
ἡττημα	39	λόγος	8
θάνατος, θανατώ, θνητός	54	λύτρον, λυτρώ, λύτρωσις	43
θεάομαι	5	λύχνος, λυχνία	65
θέλω	3	μαθητής, μαθητεύω	14
θεοσεβής, θεοσέβεια	44	μακάριος	28
Θεότης, Θειότης	34	μακροθυμία	31
θεράπων, θεραπεύω	60	μάντις, μαντεύομαι	15
θεωρέω	5	μάταιος	29
θιγγάνω	7	μεγαλύνω	47
θνητός	54	μέλει, μελετάω	11
θρησκός, θρησκεία	44	μέλλω	3
θυμός	32	μεριμνάω, μέριμνα	11
θύρα	71	μεταμέλομαι	40
θυσία, θυσιαστήριον	37	μετανοέω, μετάνοια	40
ἱερεύς	37	μορφή	56
ἱερός, ἱερόν	23, 35	ναός	35
ἱλάσκομαι, ἱλασμός	43	νεκρός, νεκρώω	54
ἱμάτιον	66	νέος, νεότης	26
Ἰουδαῖος, Ἰσραηλῆτης	50	νήπιος	62
ἰσχύω, ἰσχός	57	νίπτω	17
καθαρός	23	νοῦς, νόημα	55
καινός, καινότης	26	ὄγκος	68
καιρός	64	ὀδυρμός	20
κακός, κακία	22	οἶδα	4
καλός	21	οἶκος, οἰκία, οἰκέτης	61
καρδία	55	οἰκουμένη	58
καταγγέλλω	15	οἰκτιρμός	41
κατηχέω	14	ὀλόκληρος, ὀλοτελής	27
κενός	29	ὀράω, ὄραμα, ὀφθῆναι, ὄψις	5
κηρύσσω, κήρυγμα	15	ὀργή	32
κλαίω	20	ὅσιος	23
κλέπτῃς	74	ὀφείλω, ὀφείλημα	39
κόφινος	69	ὄχλος	73
κόσμος	58	παῖς, παῖδιον, παιδεύω	62, 13
κράτος, κρείσσω	57, 21	παλαιός	25
κτίσις	49	παράβασις, παρακοή, παράπτωμα, παρανομία	39
κύριος	59	παραβολή, παροιμία	46
λαλέω	8, 15	παράδοσις	49
λαμπάς	65	πάρεσις	42
λαός	73	πατριά	61
λατρεύω	36	παροργισμός	37

	NO.		NO.
πένης	30	τέλος, τελέω, τέλειος, τελειόω	13, 27
περιποιέομαι, περιποίησις	43	τέρας	45
πέτρα, πέτρος	75	τιμή	43
πλημμέλεια	39	ἕμνος	48
πληρῶς, πλήρωμα	13	ὑπάρχω	1
πλύνω	17	ὑπέρτης	60
πνεῦμα	55	ὑπομονή	31
ποιέω	2		
ποιμαίνω, ποιῶν, ποιμνιον	16, 72	φαίνομαι	6
πονηρός, πονηρία	22	φαῦλος	22
πράσσω	2	φέγγος	65
προσεύχομαι, προσευχή	38	φημί	8
προσκυνέω	36	φιλέω, φιланθρωπία, φιλαδελφία	19
προσφορά	37	φόβος, φοβέομαι	33
προφήτης, προφητεύομαι	15	φορτίον	68
πτωχός	30	φρένες	55
πύλη, πυλών	71	φρονέω, φροντίζω	11
πυνθάνομαι	9	φυλή	61
		φῶς, φωστήρ	65
ῥαββί	59		
ῥέω, ῥῆμα	8	χαρακτήρ, χάραγμα	56
		χάρις	41
σαγήνη	70	χιτάν	66
σάρξ, σαρκικός	55	χρή	12
Σατᾶν, Σατανᾶς	53	χρηστός, χρηστότης	21
σέβομαι, σεβάζομαι	36	χρίω, χριστός	18
σημεῖον	45	χρόνος	64
σιγάζομαι, σιωπάω			
σκιά	56	ψαλμός	48
σπουδή	11	ψηλαφάω	7
σπυρίς	69	ψυχή, ψυχικός	54, 55
στέφανος, στέμμα	67		
σχῆμα	56	φθῆ	48
τέκνον	62		

I

First, some groups of Verbs in ordinary use may be selected, with their related Substantives.

1. To Be, Exist, Become.

Εἰμί is the ordinary verb of existence; ὑπάρχω implies essential or original condition (Phil. ii. 6), and so is directly contrasted with γίνομαι, *to become* (James i. 22). See further, Acts xvii. 24; Heb. xi. 6.

2. To Do, to Make.

Ποιέω seems to denote more sustained effort than πράσσω, whence the frequent use of the former for *well-doing*, the latter for *ill-doing*. For other senses of πράσσω, see Eph. vi. 21; Luke iii. 13 (this last compared with ποιέω in Luke xii. 33, xix. 18).

3. To Will, to Desire.

Βούλομαι denotes the will rather on its intellectual side, "to choose;" θέλω, the simple fact of volition. So the latter is used of arbitrary (Luke iv. 6) or absolute (Rom. ix. 18) authority, the former of determinations where the wisdom and justice are apparent (Luke x. 22, xxii. 42). Thus βουλή is *counsel*; θέλημα, *will*; βούλημα, *plan* (only in Acts xxvii. 43; Rom. ix. 19). Βούλομαι is also used in recommendations, backed by reason (1 Tim. ii. 8, v. 14). For a striking instance of distinction between the two verbs, compare Mark xv. 9, 12, with verse 15. So Philemon 13, 14. Μέλλω indicates futurity, as the result of predetermination, or of some act or event, "is to be," "is going to," Matt. iii. 7, xi. 14; Luke vii. 2; Heb. i. 14.

4. To Know.

Οἶδα is properly a perfect, "I have seen," and implies the knowledge which comes from without, *objective* knowledge; γινώσκω, "I learn," in any way, expresses the knowledge as existing in the mind, *subjective* knowledge. Hence, when knowledge involves experience, γινώσκω is always used (Eph. iii. 19; Phil. iii. 10; 1 John ii., iii., iv.); ἐπίσταμαι (an old dialectic form of the middle of ἐφίστημι), "to set (the mind) upon," may either mean simply *to be aware of*, as in the Acts, or *to understand* (Mark xiv. 68). The distinction between οἶδα and ἐπίσταμαι may be noted in Jude 10; that between γινώσκω and ἐπίσταμαι in Acts xix. 15.

5. To See.

Βλέπω denotes the act of seeing, and is referred to the organ; δοκέω

(ὄψομαι, εἶδον) is referred to the thing seen, whether in itself (objectively) or in regard to its impression on the mind (subjectively). The former verb, therefore, may be used without an expressed object (as Matt. xiii. 13). Both verbs are applied to mental vision, the former implying greater vividness (Heb. ii. 8, 9). With μή, they have the sense *beware*; generally, however, βλέπω is used, occasionally with ἀπό. In accordance with the distinction above mentioned, ὄραμα is a *vision*; βλέμμα, the exercise of the faculty of *sight*; τὰ βλεπόμενα, *the things seen* (2 Cor. iv. 18), i.e., on which the faculty of immediate discernment is exercised; τὸ ὁρατόν, *the visible* (Col. i. 16), i.e., in itself considered. Tittman distinguishes ὁράω and its derivatives from εἶδον, in that the former is objective, and the latter subjective, ὄψομαι being a middle term. Compare ὄραμα, εἶδος, ὄψις. It is doubtful, however, if this distinction can be maintained in the use of the verbs. θεάομαι (referred to the *subject*) and θεωρέω (referred to the *object*) are to look at purposely, or attentively to *gaze upon* (Matt. vi. 1, xi. 7; John xii. 45; Acts vii. 56).

6. To Appear.

Δοκέω “expresses the subjective mental estimate or opinion about a matter which men form, their δόξα concerning it, which may be right (Acts xv. 28; 1 Cor. iv. 9, vii. 40), but which may be wrong, involving, as it always does, the possibility of error (Matt. vi. 7; Mark vi. 49; John xvi. 2; Acts xxvii. 13);” φαίνομαι “expresses how a matter phenomenally shows and presents itself, with no necessary assumption of any beholder at all.”—*Trench*. This “phenomenon” may represent a reality (Matt. ii. 7; Phil. ii. 15, “appear,” not “shine”) or a mere show (Matt. xxiii. 27, 28).

7. To Touch.

Ἀπτομαι (middle of ἅπτω, *to kindle*) is the usual word; θιγγάνω denotes a lighter touch (compare the two in Col. ii. 21, where, as Archbishop Trench observes, the order of our translation should be reversed; and see Heb. xi. 28); ψηλαφάω is to *feel* (“to feel after,” Acts xvii. 27), to *handle*. Pres. part., *palpable, material* (Heb. xii. 18).

8. To Speak, Say.

Λαλέω is simply to *speak*, to employ the organ of utterance; λέγω is referred to the *sentiment* of what is spoken (compare βλέπω and ὁράω above); φημί, ῥέω, ἔρω, εἶπον, to the *words*; ῥῆμα is a *word*, in itself considered; λόγος, a *spoken word*, with reference generally to that which is in the speaker's mind; ἔπος is only found (Heb. vii. 9) in the phrase ὡς ἔπος εἰπέν, *so to speak*.

9. To Ask.

Αἰτέω is to ask for something, *to beg, pray*; ἐρωτάω, *to question, to ask* in general, specifically: "In that day ye shall ask me no questions ... whatsoever ye shall pray the Father in my name." Observe, ἐρωτάω is elsewhere used of Christ's prayers to the Father (John xvii. 9, 15, 20), never of ours. Compare the two in John xvi. 23; and in 1 John v. 16. Πυνθάνουσι, *to ask for information, to inquire*.

10. To Come.

Ἔρχομαι denotes the act, "I am coming;" ἤκω, the result, "I am come." John viii. 42: "I came from God, and I am here." See also Heb. x. 9.

11. To Care.

Φρονέω, φροντίζω, implies solicitude (Phil. iv. 10; Titus iii. 8); μελετάω (and impers. μέλει); solicitude expressed in forethought, or the employment of means to the desired result; μεριμνάω, anxious or distracting care. So the substantive μέριμνα. See especially 1 Peter v. 7; σπουδή ("haste") is *earnestness, diligence*, generally.

12. Ought.

Δεῖ (impers.) denotes the duty or necessity as existing *in the thing itself*, often used for the *ought* arising from prophecy (Luke xxiv. 26, 46); ὀφείλω refers to the obligation *as actually imposed* (John xiii. 14); χρῆ (only once in the New Testament, James iii. 10) is connected with χράομαι, and originally differs from δεῖ as the rule of utility differs from that of abstract right (δεῖ would express Butler's philosophy of morals; χρῆ, Paley's).

13. To Accomplish, Fulfil, Perfect.

Τέλος expresses the end of a course or series: so τελέω, *to reach the end*; τελειόω, *to complete*; πληρόω denotes the accomplishment of a plan or purpose, *to fulfil*; τελέω gives the finishing stroke (John xix. 30); πληρόω adds the completing element: the former brings the topstone, the latter, the keystone. Hence they are often interchangeable. Compare Acts xx. 24, where the prominent thought is the completeness of the Apostle's life-work, with 2 Tim. iv. 7, where to this is superadded the thought of its approaching close. The fulfilment of prophecy is expressed by πληρόω, except John xix. 28, which has τελειόω. Πλήρωμα is generally active, that which brings completeness, fulness, to anything (Matt. ix. 16; 1 Cor. x. 26); but may be used passively, that which is filled (Eph. i. 23), or abstractedly, *fulness* (Col. ii. 9).

14. To Teach, Instruct.

Διδάσκω is to *teach* generally; κατηχέω, strictly to *teach by word of mouth* (Luke i. 4; Rom. ii. 18). Hence *catechesis*, *catechize*, of careful, repeated oral instruction; μαθητεύω is (actively) to *make*, or (intransitively) to *be a disciple*, in the former sense distinguished from διδάσκω in Matt. xxviii. 19; παιδεύω involves the notion of *discipline*, and is often to be rendered *chasten*.

15. To Preach.

Κηρύσσω is to *proclaim*, as a herald; κήρυγμα, the *proclamation* made; εὐαγγέλιον and εὐαγγελίζω add the further notion of *glad tidings*; καταγγελλω refers simply to the delivery of the message. Found with εὐαγγελίζω, Acts xv. 35, 36; with κηρύσσω, Phil. i. 15, 16. Λαλέω, sometimes rendered *preach*, means simply to *talk* (see §), and διαλέγομαι (Acts xx. 7, 9) implies *conference*; προφητεύω, to *forth-tell*, and προφήτης, are used for preachers under the New Testament (Eph. iv. 11; 1 Cor. xiv. 1), as for the prophets of the Old, both being set to declare the Divine will; μάντις, a *soothsayer*, is of heathen use, and not found in the New Testament, μαντεύομαι occurring only Acts xvi. 16. See Trench.

16. To Feed (a flock).

Ποιμαίνω is in general to exercise the care of a ποιμήν, to *tend* the flock (Acts xx. 28), hence to *rule, govern* (Matt. ii. 6; Rev. ii. 27); βόσκειω refers to the special function of providing food, to *pasture* (Luke xv. 15). Both are included in our Lord's charge to St. Peter (John xxi. 15-17).

17. To Wash, Bathe.

Πλύνω is to wash *things*, as garments, &c.; λούω, to wash the *whole body*, "to bathe;" νίπτω, to wash a *part* of the body. See John xiii. 10; and remarks by Archbishop Trench.

18. To Anoint.

Χρίω denotes *official* anointing, as of a king or priest, hence Χριστός; ἀλείφω, anointing for *festal* purposes (Luke vii. 46), for *health* (James v. 14), or for embalmment (Mark xvi. 1).

19. Love, to Love.

Ἀγαπᾶω denotes the love of esteem or of kindness, love to character ("diligere"); ἀγάπη, its cognate substantive, "is a word born within the bosom of revealed religion. It occurs in the LXX., but there is no example of its use in any heathen writer whatever; the utmost they attained to here

was *φιλανθρωπία* and *φιλαδελφία*, and the last, indeed, never in any sense but as the love between brethren in blood."—*Trench*. Wherever we have "charity" in the E.V., the original is *ἀγάπη*, but it is more generally and better translated "love;" *φιλέω* expresses the love of the feelings, instinctive, warm affection ("amo"). The force of the two verbs is very beautifully illustrated in John xxi. 15-17, on which see *Trench* and others.

20. To Weep.

Κλαίω is the verb generally employed; *δακρύνω*, "to shed tears," is found but once, John xi. 35: "Jesus wept." In Matt. ii. 18, *θρήνος* (reading doubtful), *κλαυθμός*, *δδυρμός*, form a climax, "lamentation, weeping, and mourning."

II.

Some important words, chiefly Adjectives and Substantives, expressive of moral quality, may now be considered.

21. Good.

Ἀγαθός is *good*; *δίκαιος*, *right*. In the former, the notion of beneficence prevails, in the latter that of justice. So with *ἀγαθωσύνη*, *δικαιοσύνη*. Still, the two are not opposed. In Rom. vii. 12, both are predicated of the Divine law. In Rom. v. 7, the *ἀγαθός* is one of the *δίκαιοι* (as proved by the article and by *γάρ*). In Matt. vi. 1, *seq.*, *δικαιοσύνη** refers to almsgiving, prayers, and religious fasting; *καλός* contains the notion of *giving pleasure*, "beautiful," "fair," "honourable." It may be interchanged with *ἀγαθός* (compare, e.g., 1 Tim. i. 19, with Heb. xiii. 18), or combined with it, as Luke viii. 15. (So in classic Greek, *καλοκαγαθός* predicates the highest excellence in morals and manners.) *Χρηστός*, *good*, *gentle* (Matt. xi. 30; 1 Cor. xv. 33), and *χρηστότης*, *goodness*, *gentleness*, *benignity*, are connected with *χράομαι*, *χρή*. The New Testament comparative of *ἀγαθός* is usually *κρείσσων*, *κρείττων* really akin to *κράτος*, *force*, and betokening the time when strength and goodness were too closely identified. (Compare *ἀρετή*, "virtue," really *courage*, found only in the New Testament, Phil. iv. 8; 1 Pet. ii. 9, where see 47; 2 Pet. i. 3, 5.) *Βέλτιον*, as an adverb, is found 2 Tim. i. 18.

* Undoubtedly the true reading.

22. Evil, Bad.

Κακός is *bad*, generically, including every form of evil, physical and moral. So *κακία*, *badness*, specially in its forms of meanness, cowardice, malice, *ἄδικος*, *ἀδικία* (opposed to *δίκαιος*, *δικαιοσύνη*), *wrong*; *πονηρός* expresses especially the more active form of evil, *malignant* (so *ὁ πονηρός*, not *ὁ κακός*, for the Evil one, Satan); *πονηρία*, *malignity*; *φᾶνλος* is *worthless*, "good for nothing," like the old Eng., "naughty," from "naught."

23. Holy.

Ὅσιος is *holy*, *intrinsically*; referred once to the Divine purposes (Acts xiii. 34, from Isa. lv. 3), generally to interior purity; predicated both of God and of men ("pious"); *ἅγιος*, *ἁγνός*, are both derived from a root denoting *separation*, the former, when applied to men, expressing consecration to God (see 1 Pet. ii. 5, 9), the latter, purity, chastity; *ιερός*, very infrequently (except in its neuter substantival form, *ιερόν*, on which see 35), is "dedicated to God," and is only used in the New Testament of things; *καθαρός*, literally *clean*, free from impure admixture.

24. True.

Ἀληθής is "true," morally, and is applied to persons or to declarations; *ἀληθινός* is "genuine," "real." The former epithet, for instance, applied to God, denotes His attribute of faithfulness (John iii. 33); the latter expresses the reality of His Godhead, as distinguished from false deities (John xvii. 3). The use of *ἀληθινός* in the Revelation is an exception to this rule (see xix. 9, 11). The substantive *ἀληθεία* includes the idea of both adjectives, though generally correspondent with the former.

25. Old.

Παλαιός is "old," as *having existed long*; *ἀρχαῖος*, "old," as *having existed formerly*; *ἀρχαῖος μαθητής* (Acts xxi. 16), one of the original disciples. Compare 2 Pet. ii. 5; Rev. xii. 9, xx. 2. *Παλαιός* sometimes connotes the idea of decrepitude, decay (opposed to *καινός*, see 26), Matt. ix. 16; 1 Cor. v. 7, 8; and for the verb, Heb. viii. 13.

26. New.

Νέος is *new* in reference to *time*, having recently come into existence (young); *καινός*, *new* (fresh) in reference to *quality*, different in kind. (See Trench on the words.) So *νέα διαθήκη* (Heb. xii. 24) is "a covenant recently given;" *καινή διαθήκη* (Heb. ix. 15), "a covenant new in character." *ἀνανεώω* (Eph. iv. 23), to renew in youth; *ἀνακαινώνω* (Col. iii. 10), to renew in character and spirit. So *νεότης*, youth; *καινότης*, newness, freshness.

27. Perfect

Τέλειος, "full-grown," applied to character, means that which has attained the moral **τέλος**—manhood in Christ; "however, it may be true that having reached this, other and higher ends will open out before him, to have Christ formed in him more and more."—*Trench.* The attainment of their highest end is expressed by the perfect **τετελείωμαι** (Phil. iii. 12). **Ὁλόκληρος** is complete in parts, no Christian grace lacking; **δλοτέλης** denotes maturity in each separate element of character (1 Thess. v. 23).

28. Blessed.

Two different adjectives are translated *blessed*: **μακάριος**, *happy*, as in the Beatitudes, and notably 1 Tim. i. 11, vi. 15; and **εὐλογητός**, verbal adjective of the verb *to bless* (Mark xiv. 61; Rom. i. 25).

29. Void, Vain, Futile.

Κενός, literally *empty*, refers to the contents; **μῦταιος**, *purposeless*, to the result. See the two in 1 Cor. xv. 14, 17: "your faith is **κενή**—there is no substance in it—and **ματαία**, leads to no happy issue." The latter adjective is also employed (from the LXX.) for *false*, as in the "lying vanities" of heathendom (Acts xiv. 15).

30. Poor.

Πένης (only in 2 Cor. ix. 9) may refer to the poverty of *scanty livelihood*; **πτωχός** implies that of *utter destitution*. See Matt. v. 3, xi. 5.

31. Patience.

Ὑπομονή (**ὑπομένω**) denotes not only the passive, but the active virtue of endurance, and may often be rendered persistence, continuance (Luke viii. 15; Heb. xii. 1; James v. 11); **μακροθυμία** (**μακροθυμέω**) seems always to involve the notion of *tolerance*, "long-suffering, bearing with," as God with sinners; **ἀνοχή** (only in Rom. ii. 4, iii. 25) is *forbearance*, the result and expression of the Divine **μακροθυμία**.

32. Anger.

Θυμός is the impulse and passion; **ὀργή**, the habit and settled purpose of wrath. Both (as in Romans ii. 8) are applied to the anger of God against sinners; the latter, however, being the usual word. Both are ranked among the sins of men (as Eph. iv. 31). Still, there may possibly be a righteous human anger (Eph. iv. 26; compare Mark iii. 5), while the exasperation and bitterness of anger, **παροργισμός** are utterly forbidden. (See *Trench* on these words.)

33. Fear.

Φόβος, φοβέομαι, are words in themselves indifferent, the fear being sinful, or reverent and holy, according to the particular reference; but δειλός, δειλία, are always bad and base, "cowardly, cowardice;" εὐλάβεια, εὐλαβέομαι, denote apprehension generally (see Acts xxiii. 10), but chiefly pious fear (Heb. xii. 28, and perhaps v. 7).

III.

As a third division, some words may be enumerated of frequent theological or ecclesiastical use.

34. Deity.

Θειότης (Rom. i. 20), Deity, in an abstract sense (Göttlichkeit); Θεότης (Col. ii. 9), Deity, personally (Gottheit). See Tittmann.

35. Temple.

Ἱερόν, the whole sacred enclosure (Matt. xxvi. 55; John ii. 14); ναός, the shrine itself, the Holy place, and Holy of Holies (Matt. xxvii. 51; Acts vii. 48; 1 Cor. iii. 16).

36. To Worship.

Προσκυνέω is the generic word (primarily expressive of the act, "to fawn," from κύων) of homage paid to God, to Christ, and (in the Revelation) to the "dragon" and the "beast;" σέβομαι (σεβάζομαι), of the religious feeling, "to cherish, or to pay devotion;" λατρεύω, of Divine worship, Phil. iii. 3 (idolatrous in Acts vii. 42); λειτουργέω, of solemn, stated observance. So λειτουργία, as Luke i. 23; λειτουργικός, Heb. i. 14; λειτουργός, Heb. viii. 2. But these last words may also apply to the ministry of kindness between fellow-Christians; as διακονέω, but in a more exalted sense. See 60.

37. Altar, Sacrifice.

Θυσιαστήριον is the general word, properly an adjective—that on which sacrifices are offered; βωμός, the altar-structure (orig., "a raised place"), is only found once, of a heathen altar, Acts xvii. 23; θυσία is a sacrifice offered by a priest; ἱερεὺς, either expiatory, in which sense Christ alone is priest, or eucharistic, in which all Christians are priests alike (1 Pet. ii. 5); προσφορά is any offering to God, priestly or otherwise. In Eph. v. 2, some refer προσφορὰν to Christ's consecrated life, θυσίαν to his atoning death.

38. Prayer, to Pray.

Εὐχή is a prayer (James v. 15) or a vow (Acts xviii. 18); εὐχομαι, to pray, or to wish strongly (Rom. ix. 3); προσεύχομαι, προσευχή, are restricted to prayer to God, the latter denoting sometimes a place of prayer, a building below the rank of a synagogue, "proseucha" (Acts xvi. 13); δέησις is in general the expression of *need*, any urgent request, "supplication." For αἰτέω, ἐρωτάω, see 9; αἷτημα is any particular request; in plur., the individual petitions in the προσευχή. See Phil. iv. 6.

39. Sin, to Sin.

"Sin," says Archbishop Trench, "may be contemplated as the missing of a mark or aim; it is then ἁμαρτία or ἁμαρτήμα (ἁμαρτάνω): the overpassing or transgressing of a line; it is then παράβασις (παραβαίνω): the disobedience to a voice; in which case it is παρακοή (παρακούω): the falling where one should have stood upright; this will be παράπτωμα: ignorance of what one ought to have known; this will be ἀγνόημα (Heb. ix. 7): diminishing of that which should have been rendered in full measure; which is ἡττημα: non-observance of a law; which is ἀνομία or παρανομία: a discord; and then it is πλημμέλεια: and in other ways almost out of number." Note also ὀφείλημα, in the Lord's prayer (Matt. vi. 12), debt to divine justice. Luke has ἁμαρτία (xi. 4).

40. Repentance, to Repent.

Μετάνοια, μετανοέω, express a change of mind, and hence of the whole life; μεταμέλομαι, a change of feeling, "to regret." Godly sorrow is said to work μετάνοιαν ἀμεταμέλητον, "repentance that leads to no remorse" (2 Cor. vii. 10). Esau found no place of repentance, μετανοίας (Heb. xii. 17), i.e., of changing *his father's* mind with respect to the blessing. See Dr. Campbell's Dissertation, in his "Gospels."

41. Grace, Mercy.

Χάρις is free favour, in general, specially of the Divine favour as extended to the *sinful*; ἔλεος is mercy, to the *miserable* (1 Tim. i. 2). The difference between ἔλεος and οἰκτιρμός is that, in the latter, *pity* is the prominent idea; in the former, *kindness*. For the verbs, see Rom. ix. 15.

42. Forgiveness.

Ἀφεσις, ἀφίημι, denote the "remission" of sins, forgiveness, to its full extent, as promised in the Gospel; πάρεσις, found only Rom. iii. 25, literally, *passing-by*, "prætermission" refers rather to the simple withholding of punishment deserved, a parallel being found Acts xvii. 40 (ὕπεριδών).

43. Redemption.

“Ἀγοράζω, buy, as in a market-place, for a certain price (τιμή); λυτρόω, effect deliverance by the payment of ransom and exertion of power; λύτρον is the price paid for releasing any one from captivity, punishment, or death (λύω, loose); the buying back by paying the price of what had been sold, or the redeeming what had been devoted by substituting something in its place. So ἀντίλυτρον, with the further idea “in room of,” denoting exchange, the price paid for procuring the liberation of another by ransom or forfeit; λύτρωσις, ἀπολύτρωσις, the process of deliverance; ἱλασμός, ἐξιλασμός, are the same as λύτρον, with the leading idea of propitiation.” — *W bster*. See the use of ἱλάσκομαι in the publican’s prayer, Luke xviii. 13; ἱλαστήριον, properly an adjective, “propitiatory,” of the mercy-seat in LXX. and Heb. ix. 5; of Christ’s sacrifice, Rom. iii. 25; περιποιέομαι, περιποίησης, denote acquirements for one’s self, purchase, generally, Acts xx. 28; 1 Pet. ii. 9; Eph. i. 14.

44. Piety, Religion.

Εὐσεβής, εὐσέβεια, denote worship or piety *rightly* directed, in human relations as well as divine; θεοσεβής, θεοσέβεια, worship directed towards God; εὐλαβής, εὐλάβεια, denote the devoutness springing from godly fear; θρησκός, θρησκεία (James i. 26, 27; Acts xxvi. 5; Col. ii. 18, only), refer to external worship, religious service; δεισιδαίμων (Acts xvii. 22), and δεισιδαιμονία (Acts xxv. 19), may have a favourable or unfavourable meaning, “religious” or “superstitious,” literally, “devoted to the fear of deities.”

45. Miracle, Sign, Wonder.

Δύναμις (generally in plur.), applied to Christ’s miracles, is a forth-putting of Divine power; τέρας is a prodigy, a wonderful act; σημεῖον, a sign, authenticating Christ’s mission, and symbolizing heavenly truths (Acts ii. 22).

46. Parable.

Παραβολή, a detailed comparison, “parable,” as usually understood; παροιμία (literally, a wayside discourse), “a proverb,” John xvi. 25, 29; “a comparison,” 2 Pet. ii. 22; John x. 6.

47. Praise, to Praise.

Αἰνέω, αἶνος (αἴνεσις), are used only of praise offered to God; ἐπαινέω, ἔπαινος, of praise, approbation generally; δόξα, where rendered praise (John ix. 24, xii. 43; 1 Pet. iv. 11), denotes the recognition of character, “the glory.” In 1 Pet. ii. 9, the word is ἀρετάς, virtues; μεγαλύνω, to magnify, is a yet more exalted word, Luke i. 46.

48. Psalm, Hymn.

Ψαλμός is probably used restrictively of the Psalms of the older Scriptures; ὕμνος (not often used, probably from its associations with heathenism) is an ode of praise to God: "A psalm might be a *de profundis*; a hymn must always be more or less of a *magnificat*."—*Trench.* ᾠδή is a song that might be either psalm or hymn, or a yet more general expression of Christian feeling (Eph. v. 19; Col. iii. 16).

49. Ordinance.

This word is adopted as the rendering of δόγμα, a thing decreed (Eph. ii. 15; Col. ii. 14. See also Col. ii. 20); δικαίωμα, that which it is right to observe (Heb. ix. 1, 10); διαταγή, appointment (Rom. xiii. 2); παράδοσις (1 Cor. xi. 2), instruction or injunction given, elsewhere translated tradition (as 2 Thess. ii. 15); and κτίσις (creation, creature), 1 Pet. ii. 13. As distinguished from δικαιώματα, the ἐντολαί are moral precepts, Luke i. 6.

50. Hebrew, Israelite, Jew, Greek, Hellenist.

Ἑβραῖος denotes the Hebrew-speaking Jewish community; Ἑλληνιστής being a Greek-speaking Jew. The latter word is rendered "Grecian" in the A. V., in distinction from Ἕλλην, "Greek," or Gentile (Acts vi. 1, ix. 29; in Acts xi. 20, the reading should probably be Ἑλληνας). Ἰουδαῖος, Jew, originally referred to the tribe of Judah alone, had come in the New Testament times to designate the whole people; while Ἰσραηλίτης is always a term of honour, "one of the chosen race."

51. Anathema.

Ἀνάθημα, a thing devoted in *honour* of God (Luke xxi. 5); ἀνάθεμα (originally the same word), a thing devoted to *destruction*, "accursed." So the verb ἀναθεματίζω. See Acts xxiii. 14. The other occurrences of ἀνάθεμα are Rom. ix. 3; 1 Cor. xii. 3, xvi. 22; Gal. i. 8, 9.

52. Hell, Hades.

Αἶδης, "the unseen world," the place of the departed, generally (compare Luke xvi. 23; Acts ii. 27); by metonymy for death and destruction (Matt. xi. 23); once only rendered "grave," 1 Cor. xv. 55; "the gates of hades" are the powers of destruction (Matt. xvi. 18); γέεννα (from "Valley of Hinnom") is "the abode of the lost" (Matt. v. 22, 29, 30, x. 28, xviii. 9, xxiii. 15, 33; Mark ix. 43, 45; Luke xii. 5; James iii. 6, only). See Dr. Campbell's Dissertation, in his "Gospels."

53. Devil, Dæmon.

The almost uniform translation of δαίμων, δαιμόνιον, by "devil" is unfortunate. The word (most usual in the New Testament in the second or diminutive form) classically denotes a subordinate divinity, supernatural being. There were κακοδαίμονες and ἀγαθοδαίμονες. In Scripture the word always has its evil sense, and demon would be a good rendering; ὁ διάβολος (Heb., from *Σατάν*, *Σατανᾶς*) is the one arch-spirit of evil, "the devil." In its sense of calumniator, the word is found (plur.) 1 Tim. iii. 11; 2 Tim. iii. 3; Titus ii. 3.

IV.

In the last place, a number of miscellaneous words, chiefly Substantives, in ordinary use, will present some interesting points of distinction. The list, it is plain, might be greatly extended; but enough is given to excite the student's inquiries.

54. Life, Death.

Ζωή is life in its *principle*, life intrinsic; βίος, life in its *manifestations*, life extrinsic. Hence the former is used especially for life spiritual and immortal; the latter may denote the duration or manner of life, livelihood. Ψυχή is the principle of animal life, "the soul." See the next article. Θάνατος is *death*, opposed to ζωή: νεκρός, *dead*; θνητός, *mortal*. The verbs θανατώ (Rom. viii. 13), νεκρώ (Col. iii. 5), are both translated *mortify*; the former, perhaps, referring rather to the *state*, "death to sin," the latter to the *deed*, "slay them."

55. Soul, Mind, Spirit.

Ψυχή, soul or life, is common to man with the irrational animals (Rev. viii. 9), hence *self* (Matt. xvi. 25, 26), *person* (Rev. xviii. 13), often the soul as the seat of passion or desire, the point of contact between man's bodily and spiritual nature; ψυχικός, "natural" (1 Cor. ii. 14, xv. 44, 46; James iii. 15; Jude 19, only); σῶμα and ψυχή are jointly elements of what is often called σὰρξ, the lower, fleshly nature. So σαρκικός, as 1 Cor. iii. 1, 3, 4. But σῶμα is sometimes used for *person*, Rom. xii. 1, "your bodies," i.e., the instruments or organs of your entire nature. Πνεῦμα, spirit, man's highest nature, the point of contact between the human and the Divine; πνευματικός, *spiritual*, as 1 Cor. ii. 13, 15; φρένες (only in 1 Cor. xiv. 20), the *understanding*; νοῦς, the mind, percipient and intelligent, the *reason*; καρδιά, the *heart*, is used not only for the seat of

the emotions, but for that of the intellectual faculties, αἱ καρδίαι, καὶ τὰ νοήματα (Phil. iv. 7), "thought at its source and in its manifestations;" διάνοια, the understanding, as exercised, for good or evil, Eph. ii. 3; Matt. xxii. 37.

56. Form, Fashion, Likeness.

Εἶδος is *appearance*, that may or may not have a basis in reality; εἶδωλον, a *mere appearance*, "an idol;" μορφή, the *form* as indicative of the interior nature; σχῆμα, the *form*, externally regarded, "the figure, fashion (see Phil. ii. 6, 7, 8); εἰκών denotes the exact representation, "image;" σκία, the shadowy resemblance (Heb. x. 1); χαρακτήρ, the *impress*, as enstamped (Heb. i. 3). Compare χάραγμα, "stamp, engraving."

57. Power.

Δύναμις, used also of miracles (see 45), *inherent* power, might; ἐξουσία, power *delegated*, authority; ἰσχὺς, *strength*, as an endowment (so ἰσχύω, to be strong, prevail, more emphatic than δύναμαι); κράτος, strength as exerted, "force."

58. World.

Κόσμος, the scheme of material things, the world, often in opposition to the kingdom of heaven; αἰών has reference primarily to duration (probably derived not from ἀεὶ ὢν, but from ἀημι, to breathe; hence *life, duration*;) adj., αἰώνιος, belonging to the αἰών: ἀίδιος is from αἰέ, and means simply *everlasting*, only found Rom. i. 20; Jude 6); αἰῶνες (Heb. i. 2), "the ages," or, as E. V., "the worlds," in respect to their successive ages; οἰκουμένη, the earth as inhabited, the world of men. For κόσμος and οἰκουμένη interchangeable, compare Matt. iv. 8, with Luke iv. 5.

59. Master.

Κύριος expresses lordship in general; δεσπότης, ownership (correlative with δούλος); διδάσκαλος (correlative with μαθητής) is *teacher*. In James iii. 1, the meaning seems to be *censors*; ἐπιστάτης (only in Luke), literally, *superintendent*, is the Greek rendering of the Hebrew ראבב, found in its original form in Matt., Mark, John.

60. Servant.

Δοῦλος, *slave*, is the lowest word in the scale of servitude (δουλόω, to *enslave*; δουλεύω, to *serve*, as a slave); ὑπηρέτης, "under-rower," expresses in general subservience to another's will (so ὑπηρετέω); διάκονος, διακονία, διακονέω, imply service, ministry, in every form; θεραπόν is attendant (only in Heb. iii. 5); θεραπεύω (θεραπεία) have special reference to healing; οἰκέτης, a household servant, Acts x. 7 (so παῖς, see 62).

61. Family, Tribe, House.

Φυλή is a *tribe*, as of Israel; πατριά, a *family*, in the wider sense, descendants of a common ancestor (only in Luke ii. 4; Acts iii. 25; Eph. iii. 15; in E. V. different each time); οἶκος, οἰκία, both mean *household*, the former referring to the inmates, the latter to the building and that which it contains (δῶμα always in the New Testament of the building, with ἐπί, "house-top.")

62. Child, Infant.

Τέκνον, child by *natural* descent (from τίκτω); παῖς, a *boy* or *girl*, a child in legal relation, also a servant (Luke xv. 26; Matt. xii. 18; Acts iv. 27, 30); παῖδιον, a *young child*; βρέφος, a *babe*; νήπιος (from νη, negative, and ἔπιν), a child in power and character.

63. Man.

Ἀνθρωπος, a *man*, member of the human family (homo); ἀνὴρ, a *man* in sex and age (vir).

64. Time.

Χρόνος, time as duration; καιρός, a definite time, with reference to some act or crisis, "opportunity."

65. Lamp, Light.

Φῶς, *light*, generally; φωστήρ, *luminary* (Phil. ii. 15); λύχνος, a *lamp* (John v. 35), (λυχνία, a lampstand); λαμπάς, a *torch* (Matt. xxv. 1; Acts xx. 8); φέγγος, light in its splendour, "radiance."

66. Clothes.

Ἰμάτιον, raiment, generally, also an outer garment, opposed to χιτῶν, an inner vest (Matt. v. 40); ἐσθῆς, apparel, generally applied to what is ornate or splendid; ἔνδυμα, anything put on (Matt. iii. 4, vi. 28).

67. Crown.

Στέφανος, "a garland," a conqueror's or a festal crown (στέμμα, a sacrificial garland, Acts xiv. 13); διδάδημα, "a fillet," a royal crown, Rev. xii. 3, xiii. 1, xix. 12, only.

68. Burden.

Βάρος denotes the pressure of a weight, which may be relieved or transferred, Gal. vi. 2; φορτίον is specific, the "load," which each must bear for himself," ver. 5; γόμος, the lading of a ship (Acts xxi. 3); ὄγκος, the weight that encumbers, Heb. xii. 1.

69. Basket.

Κόφινος, a travelling basket (Matt. xiv. 20); *σπυρίς*, a large hamper used for storage (Matt. xv. 37; Acts ix. 25). In all the accounts of the two miracles, the baskets used in each are distinguished.

70. Net.

Δίκτυον, a net, in general; *ἀμφίβληστρον*, a fishing-net flung from the hand (Matt. iv. 18; Mark i. 16); *σαγήνη* (Matt. xiii. 47), a large draw-net, "seine."

71. Gate, Door.

θύρα, a door (janua); *πύλη*, a gate (porta); *πυλῶν*, a great gate, an outer gate, a porch.

72. Fold, Flock.

Ἀβλή is *fold*; *ποίμνη* (dim. *ποίμνιον*) is *flock*. The promise in John x. 16, is, that there shall be "one *flock* and one shepherd."

73. People.

Four words are so translated: *λαός*, people, collectively, with a general reference to the Jews as the people of God; *ἔθνος*, nation (plur., *ἔθνη*, Gentiles); *δῆμος*, people, as a municipality; *ὄχλος*, "irregular crowd, mob."

74. Thief.

Κλέπτης, "thief," one who steals by fraud (fur); *ληστής*, "robber," one who steals by violence (latro). The crucified malefactor and Barabbas probably belonged to the hordes of banditti which then ravaged the land.

75. Stone.

Πέτρα, a rock (*Πέτρος*, the same word, only with masc. termination to make it a proper name), "saxum;" *λίθος*, a stone, detached or hewn, "lapis."

76. Other.

Ἄλλος denotes numerical, *ἕτερος* generic distinction, "different." See Gal. i. 6, 7, "to another (*ἕτερον*) Gospel which is not another (*ἄλλο*)." There may be various kinds of so-called Gospels, but there is really no other than that which the Apostle preached.

VOCABULARY.

IN the following Vocabulary, the Declension of *Substantives* is marked by the subjoined Genitive termination ; their Gender, by the Article.

Of *Adjectives*, the Feminine and Neuter forms are given ; in those of two terminations, the Neuter.

To *Verbs*, the Future endings, and, where necessary, other forms, have been generally appended.

The *Hyphen* has been freely used, to indicate the formation, not only of synthetic, but parathetic compounds. (See §§ 146-148.) For further etymological details, a larger Lexicon must be consulted.

The *Scripture References* are intended to illustrate the ordinary as well as the special uses of words, and are introduced as fully as space would permit. Nothing, however, can supersede the use of the Greek Testament Concordance.

The Vocabulary is purposely restricted to the *Received Text*. For words that occur only in MSS. or in critical editions, the student is referred to Grimm's *Clavis* or to Bruder's Concordance.

VOCABULARY.

A, α, ἄλφα, alpha, α, the first letter. Numerally, $\alpha' = 1$; $\alpha = 1000$. For α in composition, see 147, *b, c*. Fig. τὸ **A**, or τὸ ἄλφα, *the first principle of all things*; of the Father, Rev. i. 8, xxi. 6; the Son, i. 11, xxii. 13.

***Ἀαρών, δ** (Heb.), *Aaron*.

***Ἀβαδδών, δ** (Heb., “destruction”), *Abaddon*, Rev. ix. 11.

ἄ-βαρής, ἐς (cf. βάρος), *without weight*; hence, *not burdensome, unexacting*, 2 Cor. xi. 9.

***Ἀββᾶ** (Heb. in Chald. form) *Father!* only as an invocation, Mark xiv. 36; Rom. viii. 15; Gal. iv. 6.

***Ἀβελ, δ** (Heb.), *Abel*.

***Ἀβιά, δ** (Heb.), *Abijah*, the king, Matt. i. 7; the priest, Luke i. 5.

***Ἀβιάθαρ, δ** (Heb.), *Abiathar*.

***Ἀβιλήνη, ἡς, ἡ**, *Abilene*, a district in the E. of Anti-Libanus, named from Abila, its chief city, Luke iii. 1.

Ἀβιούδ, δ (Heb.), *Abiud*.

***Ἀβραάμ, δ** (Heb.), *Abraham*.

ἄ-βυσσος, ου, ἡ (originally adj. *bottomless*), *abyss*; generally, as Rom. x. 7; specifically, Luke viii. 31; Rev. ix. 1, xx. 1.

***Ἀγαθος, ου, ὁ**, *Agabus*.

ἀγαθο-εργέω, ὦ (or ἀγαθουργέω), *to do good*, 1 Tim. vi. 18.

ἀγαθο-ποιέω, ὦ, (1) *to do good*, beneficently; acc. of pers., Luke vi. 33, (2) *to act well*, generally.

ἀγαθο-ποιᾶς, ας, ἡ, *well-doing*, in sense (2) of preceding, 1 Pet. iv. 19.

ἀγαθο-ποιός, οὔ, ὅ (orig. adj.), *well-doer*.

ἀγαθός, ἡ, ὅν (κρείσσω, κράτιστος), *good*, intrinsically or beneficially; used of both persons and things. τὸ ἀγαθόν, *goodness*; τὰ ἀγαθά, *goods, wealth, blessings*.

ἀγαθωσύνη, ης, ἡ, *goodness*; as *virtue or beneficence*.

ἀγαλλίασις, εως, ἡ, *exultation, gladness*.

ἀγαλλιάω, ὦ, ᾤσω, *to leap for joy*; hence, *exult, rejoice*; generally deponent. Followed by ἵνα (subj.), ἐπὶ (dat.), or ἐν (dat.)

ἄ-γαμος, adj. ὁ, ἡ, *unmarried*, absolutely, or in widowhood, 1 Cor. vii.

ἀγανακτέω, ὦ, ἤσω, *to be indignant, angry, or vexed*. With περὶ (gen.) or ὅτι.

ἀγανάκησις, εως, ἡ, *indignation*.

ἀγαπάω, ὦ, ἤσω, *to love*. See Synonyms.

ἀγάπη, ης, ἡ, *love*. See Synonyms.

Object with εἰς, ἐν, or genitive, on which see 254, 5. ἀγάπαι (Jude 12), *love-feasts*.

ἀγαπητός, ἡ, ὅν, *beloved*; of Christ, “the Beloved Son,” and of Christians in their relation to God or to one another.

***Ἁγάρ, ἡ** (Heb.), *Hagar*.

ἀγαγαρεύω, σω (from the Persian), *to impress into the public service*; hence, *to compel*.

ἀγγεῖον, εἶον, τό, *vessel, utensil*.

ἀγγελία, ας, ἡ, *message*.

ἄγγελος, ου, ὁ, *messenger*; spec. of God's messengers to men, *angel*. So of fallen spirits. “Angel of a church” (Rev. i. 20, ii. iii.), either *messenger*, or *elder*, or a symbolic representation of the spirit, the *genius* of each church.

ἀγε, adv. (see ἄγω), *come now, go to*, James iv. 13, v. 1.

ἀγέλη, ης, ἡ, *a flock or herd*.

ἀ-γενεα-λόγητος, ου, adj., *of unrecorded genealogy*, Heb. vii. 3.

ἀ-γενής, ἐς (cf. γένος), *low born, ignoble*, 1 Cor. i. 28.

ἀγιάζω, σω (see ἅγιος), *to set apart from common use. Hence to hallow, or regard with religious reverence; to consecrate to religious service, whether persons or things; to cleanse for such consecration; so to purify, sanctify. οἱ ἀγιαζόμενοι, those who are being sanctified; οἱ ἡγιασμένοι, those who are sanctified.*

ἀγιασμός, οὔ, ὁ, *consecration, sanctification*.

ἅγιος, α, ορ, *set apart from common use, spec. to the service of God; hence hallowed, worthy of veneration, holy, consecrated, whether persons, places, or things. οἱ ἅγιοι, "the Saints;" τὸ ἅγιον, the Temple; τὰ ἅγια, the Sanctuary; ἅγια ἁγίων, the Holy of Holies.*

ἀγιότης, τητος, ἡ, *holiness*.

ἀγιωσύνη, ης, ἡ, *holiness*. The "Spirit of holiness" (Rom. i. 4) is Christ's Divine nature.

ἀγκάλη, ης, ἡ, *the (curve of the) arm*, Luke ii. 28.

ἄγκιστρον, ου, τό, *fishhook*.

ἄγκυρα, ας, ἡ, *anchor*.

ἀ-γναφος, ου, adj. (not fulled or dressed), *new, of cloth*, Matt. ix. 16; Mark ii. 21.

ἀγνεία, ας, ἡ, *purity, i.e., chastity*, 1 Tim. iv. 12, v. 2.

ἀγνίζω, σω, *to cleanse, purify; lit. as John xi. 55; fig. as James iv. 8.*

ἀγνισμός, οὔ, ὁ, *ceremonial purification*, Acts xxi. 26.

ἀ-γνοέω, ᾤ, ἤσω (cf. γιγνώσκω), (1) *not to know, to be ignorant* (ἀγνοῶν, ignorant; ἀγνοούμενος, unknown personally, Gal. i. 22; ignored, disesteemed, 2 Cor. vi. 9); (2) *not to understand*, Mark ix. 32; perhaps Acts xiii. 27; 1 Cor. xiv. 38.

ἀγνότημα, ατος, τό, *a sin of ignorance, error*, Heb. ix. 7.

ἀγνοια, ας, ἡ, *ignorance, spec. (in N. T.) of religious subjects*.

ἀγνός, ἡ, ὁν, *pure, of God, as 1 John iii. 3; of men, as 2 Cor. vii. 11; spec. of female chastity, 2 Cor. ix. 2, &c.*

ἀγνότης, τητος, ἡ, *purity*, 2 Cor. vi. 6. ἀγνοσία, ας, ἡ, *ignorance, spec. wilful ignorance, 1 Cor. xv. 34; 1 Pet. ii. 15.*

ἄγνωστος, ου, *unknown*, Acts xvii. 23.

ἀγορά, ᾤς, ἡ (ἀγείρω), *a place of public resort; hence market place or open street; spec. market*, Mark vii. 4; *the forum, or place of public assemblies, trials, &c., Acts xvi. 19, xvii. 17.*

ἀγοράζω, σω, *to purchase, buy, with gen. of price, or ἐκ, once ἐν, Rev. v. 9; fig. to redeem, ransom; act. of Christ; pass. of Christians.*

ἀγοραίος, ου, adj., *belonging to the forum; hence (ἡμέραι) court days*, Acts xix. 38; (ἄνθρωποι) *idlers, loungers*, xvii. 5.

ἄγρα, ας, ἡ (hunting), *fishing*, Luke v. 4; *met. draught, ver. 9.*

ἀ-γράμματος, ου, adj., *unlearned, i.e., in Rabbinical lore*, Acts iv. 13.

ἀγρ-αυλέω, ᾤ, *to remain in the fields*, Luke ii. 8.

ἀγρεύω, σω (to take in hunting), *fig., to ensnare*, Mark xii. 13.

ἀγρι-έλαιος, ου, ὁ, *wild olive, oleaster*, Rom. xi. 17, 24.

ἄγριος, ἰα, ἰον, *wild, of honey*, Mark i. 6; *of waves*, Jude 13.

Ἀγρίππας, α, ὁ, Agrippa, i.e., Herod Agrippa II. See Ἡρώδης.

ἀγρός, οὔ, ὁ, *field, spec. the country; plur., country districts, hamlets.*

ἀγρυπνέω, ᾤ (ὑπνος), "to be sleepless;" hence, *met., to watch, to be vigilant*. With ὑπέρ (gen.), Heb. xiii. 17, *to watch over*; with εἰς, Eph. vi. 18, *to give attention to*.

ἀγρυπνία, ας, ἡ, *watching, i.e., assiduous care*, 2 Cor. vi. 5, xi. 27.

ἄγω, ξω, ἤγαγον, trans., *to lead, bring; with πρὸς (acc.), ἔως, εἰς, of destination; with ἐπὶ (acc.), of purpose*, as Acts viii. 32; also in the sense of *before*, as, e.g., for trial. Hence *to spend*, as of time; *to keep*, as a pa

tiular day. Fig., *to lead the inclination, induce*. Intrans. (or trans. with reflexive pron. understood), *to go, depart*; imper., ἄγε, *come!* subj., ἄγωμεν, *let us go!* the former being used as an adverb.

ἀγωγή, ἥς, ἡ (ἄγω), "leading, guidance;" hence, *manner of life*, 2 Tim. iii. 10.

ἀγών, ὄνος, *contest*, spec. with the notion of *pain or danger*; fig., of the Christian life, as Heb. xii. 1.

ἀγωνία, ας, ἡ, *contest*; emphatically, *agony*, Luke xxii. 44.

ἀγωνίζομαι, *to strive*, as in the public games; *to contend* with an adversary; fig., of Christian effort and endurance.

Ἀδάμ, ὁ (Heb.), *Adam*.

ἀ-δάπανος, ον, *free of charge, gratuitous*, 1 Cor. ix. 18.

Ἀδδὶ, ὁ, *Addi*, Luke iii. 28 (not mentioned in O. T.)

ἀδελφή, ἥς, ἡ, *a sister*, (1) lit., (2) fig. of Christian friendship.

ἀδελφός, οὔ, ὁ, *a brother*, (1) lit., sometimes implied (see 256), (2) of more general relations, *a fellow-Israelite*, Matt. v. 47; *a fellow-Christian*, Matt. xxiii. 8; *a fellow-man*, Matt. v. 22-24; also expressing the relation between Christ and believers, Matt. xxv. 40. The "brethren of Christ" (Matt. xiii. 55; John vii. 3; Acts i. 14; Gal. i. 19) are thought by some to have been His cousins or other near relatives.

ἀδελφότης, τητος, ἡ, *the brotherhood*, i.e., the Christian community.

ἄ-δηλος, ον, *not manifest, uncertain*, to the sight, or ear, or mind.

ἀ-δηλότης, τητος, ἡ, *uncertainty*.

ἄ-δηλος, adv., *uncertainly, aimlessly*, 1 Cor. ix. 26.

ἀδημονέω, ὦ, *to be sad or dejected*.

ἄδης, ον, ὁ (ἀ priv. and fiδ- in ἰδεῖν), *the invisible world, Hades*; fig. of deep degradation. See Synonyms. πύλαι ἄδου, *the powers of the unseen world*. See πύλη.

ἀ-διδ-κριτος, ον (James iii. 17), either act., *not distinguishing, impartial*,

or pass., *not distinguishable, or doubtful, unambiguous, honest*.

ἀ-διά-λειπτος, ον, *without intermission, unceasing*; adv., -ως, *unceasingly*.

ἀ-δια-φθορία, ας, ἡ, *uncorruptness, purity*.

ἀδικέω, ὦ, ἥσω (ἄδικος), intrans., *to act unjustly, commit a crime*; trans., *to wrong, injure*; hence *to hurt*, without any notion of wrong, Luke x. 19, and Rev. often; pass., *to be wronged*.

ἀδικημα, ατος, τό, *a crime*.

ἀδικία, ας, ἡ, *wrong, injustice, iniquity*, absolutely, *unrighteousness*, or in the relations of life; in man's relation to God, *wickedness* generally, opposed to δικαιοσύνη. In Luke xvi. 9, "the mammon of unrighteousness" (ἀδικίας) denotes riches, which in their nature are deceitful, transitory. See Synonyms.

ἄ-δικος, ον, *unjust*, (1) absolutely, (2) *wicked* generally, opposed to δικαίος, as Matt. v. 45, or εὐσεβής, as 2 Pet. ii. 9; adv., -ως, *unjustly, undeservedly*, 1 Pet. ii. 19.

ἀ-δόκιμος, ον (tested, but not approved), (1) *reprobate*, (2) *worthless* generally.

ἄ-δολος, ον, *without fraud, genuine*, 1 Pet. ii. 2.

Ἀδραμυττηνός, ἡ, ὁν, *of Adramyttium*, an Æolian seaport, Acts xxvii. 2.

Ἀδρίας, α, ὁ, *the Adriatic*, embracing the Ionian sea, Acts xxvii. 27.

ἀδρότης, τητος, ἡ, *largeness, abundance*, 2 Cor. viii. 20.

ἀ-δυνατέω, ὦ, *to be impossible*, with dat., or παρά (dat.)

ἀ-δύνατος, ον, adj., (1) of persons, act., *powerless*; (2) of things, pass., *impossible*.

ᾄδω, ᾄσω (contr. from αἰδω), *to sing*, with cognate acc., ψᾶν, *a song*; with dat., *to sing (praise) to, celebrate*.

ἀεί, adv., *always*; of continuous time, *unceasingly*; of successive intervals, *from time to time, on every occasion*.

ἄετός, οὔ, ὁ, *an eagle*, gen. *bird of prey*, as Matt. xxiv. 28.

ἀ-ζυμος, *ον*, unleavened, only in plur., sc. *ἀγάνα*, cakes, or *ἄρτοι*, loaves; met., the paschal feast; fig., *incorrupt, sincere*, 1 Cor. v. 7, 8.

Ἀζώρ, *ὁ* (Heb.), Azor, Matt. i. 13, 14; not mentioned in O. T.

Ἀζωτος, *ου, ἡ*, Azotus or Ashdod, Acts viii. 40.

ἄήρ, ἄερος, *ἡ*, the air, atmosphere; hence the region above the earth, Eph. ii. 2 (see ἐξουσία); fig., the void, as 1 Cor. ix. 26, xiv. 9.

ἀ-θανασία, *ας, ἡ* (see θάνατος), immortality, 1 Cor. xv. 53; 1 Tim. vi. 16.

ἀ-θέμιτος, *ον* (θέμις, law), unlawful, criminal.

ἀ-θεος, *ου*, without God, either negatively disregarding or positively denying Him, Eph. ii. 12.

ἄ-θεσμος, *ου*, adj. (θεσμός, statute), lawless.

ἀ-θετέω, *ᾶ, ἴσω* (θε- as in τίθημι), to set at naught, i.e., persons, to despise, slight; or things, to nullify, condemn.

ἀ-θέτησις, *εως, ἡ*, nullification, abrogation, Heb. vii. 18, ix. 26.

Ἀθῆναι, *ᾶν, αἱ*, Athens.

Ἀθηναῖος, *α, ου*, Athenian.

ἀθλέω, *ᾶ, (ἄθλον, prize)*, to contend, in the public games, 2 Tim. ii. 5.

ἄθλησις, *εως, ἡ*, contest, as in the public games; fig., struggle with afflictions, Heb. x. 32.

ἀ-θυμέω, *ᾶ, to lose heart, despond*, Col. iii. 21.

ἀθῶος, *ον* (or ἀθῶος), undeserving of punishment, innocent, Matt. xxvii. 4; with ἀπό, of the crime, ver. 24.

αἴγχιος, *η, ου* (αἴξ, goat), of or belonging to a goat, Heb. xi. 37.

αἰγιαλός, *ου, ὁ*, the shore, beach; in Gospels, of Gennesaret; in Acts, of the Mediterranean.

Αἰγύπτιος, *α, ου*, Egyptian.

Αἴγυπτος, *ου, ἡ*, Egypt.

αἰδιος, *ον*, adj. (αἰεῖ), eternal, everlasting, Rom. i. 20; Jude 6.

αἰδώς, *ους, ἡ*, modesty, 1 Tim. ii. 9; reverence, Heb. xii. 28.

Αἰθίοψ, *οπος, ὁ*, an Ethiopian, Acts viii. 27.

αἷμα, *ατος, τό*, blood, (1) lit., especially

of blood shed, i.e., of animals, victims in sacrifice; so of man, of CHRIST, connected with which latter meaning the word is often used; (2) met., of the death of Christ; (3) bloodshed, murder; hence blood-guiltiness, the crime or responsibility of another's destruction; (4) natural life, which was believed to reside in the blood, especially with σάρξ, 1 Cor. xv. 20; so human nature generally; hence (5) natural relationship; (6) in Acts ii. 20, &c., the reference is to the colour of blood.

αἷματ-εκ-χυσία, *ας, ἡ*, shedding of blood, Heb. ix. 22.

αἰμορροῖω, *ᾶ, to have a flux or issue of blood*, Matt. ix. 20.

Αἰνέας, *α, ὁ*, Aeneas, Acts ix. 33, 34.

αἰνεσις, *εως, ἡ*, praise, Heb. xiii. 15.

αἰνέω, *ᾶ, ἴσω* and *ἴσω*, to praise, only of God. See Synonyms.

αἰνιγμα, *ατος, τό*, a dark intimation, an enigma, 1 Cor. xiii. 12.

αἶνος, *ου, ὁ*, praise, only of God.

Αἰνών, *ἡ* (Heb.), Aenon, John iii. 23.

αἵρεσις, *εως, ἡ* (αἵρεῖσθαι), choice, its act or result; hence a religious sect or party, party spirit, dissension.

αἰρεῖσθαι, *σω, to choose*, with preference and love, Matt. xii. 18.

αἰρετικός, *ου, ὁ*, one who acts from party spirit, a factious person, "heretic," Titus iii. 10.

αἰρέω (irreg., see 103, 1), to take, only in mid. in N. T., to choose, prefer.

αἶρω (see 92), (1) to take up, lift, carry, used of carrying the cross, lit., Matt. xxvii. 32; fig., Matt. xvi. 24; so of raising the eyes, the voice, the mind; hence to keep in suspense; (2) to take away, authoritatively or forcibly, as to abrogate a law, to remove by death; imp., αἶρε, ἄρον, Away with! i.e., to execution; (3) to take away sin, descriptive of the redeeming work of Christ, John i. 29; 1 John iii. 5.

αἰσθάνομαι, ἡσθάνην, dep., to perceive, comprehend, Luke ix. 45.

αἰσθησις, *εως, ἡ*, perception, accurate judgment, Phil. i. 9.

αἰσθητήριον, ον, n., organ of perception, faculty of judgment, Heb. v. 14.
 αἰσχρο-κερδής, es, eager for disgraceful gain, sordid; adv., -ως, sordidly.
 αἰσχρο-λογία, as, ή, foul language, scurrility, Col. iii. 8.
 αἰσχρός, ά, όν (orig. deformed, opposed to καλός), base, disgraceful, morally (gen.), or as contrary to usage.
 αἰσχρότης, τητος, ή, prob. obscenity, Eph. v. 4 only.
 αἰσχύνη, ης, ή, shame, in personal feeling or in the estimation of others, disgrace, shameful conduct.
 αἰσχύνομαι, οὔμαι, mid., to feel ashamed; pass., to be put to shame, confounded.
 αἰτέω, ώ, ήσω, to ask, require, demand; with two aces., or acc. of thing, and από or παρά (gen.) of person; spec., to pray, to desire, Acts vii. 46; mid., to ask for one's self, beg.
 αἰτημα, atos, τό, desire, object of desire.
 αἰτία, as, ή, cause, (1) as the reason or ground of anything; (2) in Matt. xix. 10, the state of the case; (3) forensically, an accusation, a crime.
 αἰτίαμα, atos, τό, accusation, charge, Acts xxv. 7. Some read αἰτίωμα.
 αἷτιος, ία, ιον, causative of, used as subst. masc., the cause, author; neut., a cause, reason, espec. of punishment; a crime, like αἰτία.
 αἰφνίδιος, ον, adj., unexpected, sudden.
 αἰχμ-αλωσία, as, ή, captivity; met., a captivity, i.e., a multitude of captives, Eph. iv. 8.
 αἰχμ-αλωτεύω, σω, to make prisoners of, to take captive, captivate, 2 Tim. iii. 6, where some read the following.
 αἰχμ-αλωτίζω, σω, to lead captive.
 αἰχμ-άλωτος, ου, ό, ή, a captive, Luke iv. 18 (from Isa. lxi. 1).
 αἰών, -ώνος, ό (αἰέ), continuous duration, (1) time limited, an age, as the ages before the Messiah (1 Cor. x. 11), the ages afterwards (Eph. ii. 7), or gen. in plural, the ages; (2) the world, considered under the aspect of time, as Luke i. 70, espec. with οὔτος, this world, in contrast with the world to come (ό μέλλων, ό ἐρχόμενος), the world generally, Heb.

i. 2, xi. 3; (3) time unlimited, the age of eternity, past, as Acts xv. 18, future, 2 Pet. iii. 18, especially in the following phrases: εἰς τὸν αἰῶνα, for ever, with negative adv. never; εἰς τοὺς αἰῶνας, a stronger expression, for evermore; εἰς τοὺς αἰῶνας τῶν αἰώνων, stronger still, for ever and ever. Phrase slightly varied, Eph. iii. 21; Rev. xiv. 11.

αἰώνιος (-ία* or -ιος), -ιον, perpetual, lasting, (1) of limited duration, with χρόνοι, the times of old; (2) of unlimited duration, spec. future, eternal, everlasting. αἰώνιον (Philem. 15), adverbially, in perpetuity, for ever.

ἀ-καθαρσία, as, ή (καθαίρω), uncleanness, impurity, (1) lit., Matt. xxiii. 27; (2) generally fig., pollution, incontinence.

ἀ-καθάρτης, τητος, ή, impurity, Rev. xvii. 4.

ἀ-κάρτος, ον, adj., unclean, impure, (1) of ceremonial, legal or religious defilement; (2) of evil spirits, with πνεῦμα, Gospels, Acts, Rev.; (3) of human beings, impure, lewd, Eph. v. 5.

ἀ-καίρεομαι, οὔμαι, dep., to lack opportunity, Phil. iv. 10.

ἀ-καίρως, adv., unseasonably, 2 Tim. iv. 2. See εὐκαιρως.

ἀ-κακος, ον, adj., free from evil, harmless, Heb. vii. 26; unsuspecting, Rom. xvi. 18.

ἄκανθα, ης, ή, thorn, briar.

ἄκάνθινος, ον, made of thorns, Mark xv. 17; John xix. 5.

ἄ-καρπος, ον, unfruitful, barren, lit., Jude 12, generally fig.

ἀ-κατά-γνωτος, ον, not to be condemned, irreprehensible.

ἀ-κατα-κάλυπτος, ον, unveiled.

ἀ-κατα-κριτος, ον, uncondemned.

ἀ-κατά-λῦτος, ον, indissoluble.

ἀ-κατά-παντος, ον, not to be restrained, with gen.

ἀ-κατα-στασία, as, ή, instability; hence sedition, tumult, disorder.

ἀ-κατά-στατος, ον, inconstant, unstable.

* Fem. form only in 2 Thess. ii. 16; Heb. ix. 12.

ἀκατά-σχετος, *ον*, unruly, untameable, Jas. iii. 8.

Ἀκελ-δαμά (Heb. in Chald. form, *field of blood*), *Aceldama*, Acts i. 19. Some read Ἀκελδαμάχ.

ἀ-κράσιος, *ον* (κεράννυμι), unmixed; hence, fig., simple, innocent, guileless, Matt. x. 16; Rom. xvi. 19; Phil. ii. 15.

ἀ-κλινής, *ές*, unbending; hence unvarying, stedfast, Heb. x. 23.

ἀκμάζω, *σω*, to reach the point of perfection; so, of fruit, to ripen, Rev. xiv. 18.

ἀκμήν, acc. as adv., up to this point, hitherto, Matt. xv. 16.

ἀκοή, *ῆς*, ἡ (ἀκούω), hearing, (1) the sense or faculty; (2) espec. the organ, the ear; (3) the act of hearing; (4) the thing heard, as a report, speech, doctrine. ἀκοῇ, dat., qualifying ἀκούειν, "to hear with hearing," i.e., attentively.

ἀκολουθεῖω, *ῶ*, ἡσω, (1) to accompany, follow, or attend, with dat., or μετά (gen.), or ὀπίσω (gen.), espec. of the disciples of Christ; so, met., to obey and imitate; (2) to succeed, in order of time, or retribution.

ἀκούω, *σω* or *σομαι*, pf., ἀκήκοα, to hear, (1) intrans., i.e., to possess the faculty; (2) trans. (acc. or gen.), to hear, listen to, heed, understand. οἱ ἀκούοντες, hearers or disciples. In pass., to become notorious.

ἀ-κρασία, *ας*, ἡ, intemperance, incontinence, 1 Cor. vii. 5.

ἀ-κρατής, *ές* (κράτος), powerless, i.e., over one's self, 2 Tim. iii. 3.

ἀ-κρατος, *ον* (κεράννυμι), unmixed or undiluted; hence intoxicating, Rev. xiv. 10.

ἀκρίβεια, *ας*, ἡ, precision, strictness, Acts xxii. 3.

ἀκριβής, *ές*, accurate, strict; -ως, adv., diligently, accurately, perfectly.

ἀκριβῶς, *ῶ*, ὥσω, to enquire closely (or ascertain exactly), Matt. ii. 7, 16.

ἀκρίς, *ίδος*, ἡ, a locust.

ἀκροατήριον, *λου*, *ν*. (ἀκροάομαι, to hear), the place of hearing judicially.

ἀκροατής, *ου*, *δ*, one who listens to, a hearer, Rom. ii. 13; Jas. i. 22.

ἀκροβυστία, *ας*, ἡ, the foreskin, uncircumcision; ἀκροβυστίαν ἔχοντες, uncircumcised; collective for pagans or uncircumcised Gentiles.

ἀκρο-γωνιαίος, *α*, *ον*, belonging to the foundation; with λίθος understood, "foundation stone," ref. to Christ, Eph. ii. 20; 1 Pet. ii. 6.

ἀκρο-θίνιον, *λου*, *τό*, first fruits, i.e., the best of the produce, applied (plur.) to spoils taken in battle, Heb. vii. 4.

ἄκρος, *α*, *ον*, outermost, pointed; neut., τὸ ἄκρον, the end, extremity, as of a finger, rod, &c.

Ἀκύλας, *ου*, *δ*, (Latin) *Aquila*.

ἀ-κυρώω, *ῶ*, to deprive of power, set aside, as a law.

ἀ-κωλύτως, adv., freely, without hindrance, Acts xxviii. 31.

ἄκων, *ουσα*, *ον* (ἄ, ἔκων), unwilling, 1 Cor. ix. 17.

ἀλάβαστρον, *ου*, *τό*, alabaster, a vessel for perfume, Matt. xxvi. 7; Mark xiv. 3; Luke vii. 37.

ἀλαζονεία, *ας*, ἡ, boasting, show, ostentation.

ἀλαζών, *ονος*, *δ*, a swaggering, boastful person.

ἀλαλάζω, *ῶσω*, to raise a cry, or loud sound, as in mourning, as Matt. v. 38; of cymbals, 1 Cor. xiii. 1.

ἀ-λάλητος, *ον*, not to be uttered in words, Rom. viii. 36.

ἄ-λαλος, *ον*, dumb, making dumb.

ἄλας, *ατος*, *τό*, salt; fig., wisdom, prudence.

ἀλείφω, *ψω*, to anoint, festally, or in homage; also medicinally, or in embalming the dead.

ἀλεκτορο-φωνία, *ας*, ἡ, the cock-crowing, between midnight and dawn.

ἀλέκτωρ, *ορος*, *δ*, a cock. The name signifies sleepless.

Ἀλεξανδρεὺς, *ῶς*, *δ*, an Alexandrian, i.e., a man of Alexandria.

Ἀλεξανδρινός, *ῆς*, *δν*, Alexandrian, used of a ship, Acts xxvii. 6, xxviii. 11.

Ἀλέξανδρος, *ου*, *δ*, Alexander. Four of this name are mentioned, Mark xv. 21; Acts iv. 6; Acts xix. 33; 1 Tim. i. 20.

ἄλευρον, *ου*, *τό*, fine meal or flour.

ἀλήθεια, *as, ἡ, truth*: generally, as Mark v. 33; espec., (1) *freedom from error, exactness*, as (2) *THE TRUTH, or Word of God*; Jesus is called *the Truth*, John xiv. 6; (3) *truthfulness, veracity, sincerity, integrity*, opposed to ἀδικία, Rom. ii. 8; 1 Cor. xiii. 6.

ἀληθής, ἐς (ἀ, λαθ- in λανθάνω), *unconcealed, true, valid, sure, sincere, upright, just*. See Synonyms for comparison with the following. -ῶς, *adv., truly; in truth, really; in very deed, certainly*.

ἀληθινός, ἡ, ὄν, *real, genuine*, contrasted with "fictitious," "pretended;" also with "typical," as John vi. 32; Heb. viii. 2, ix. 24.

ἀλήθω, ἡσω, *to grind, i.e., with a hand-mill*.

ἁλιεύς, ἑως, ὁ, *a fisherman*.

ἁλιεύω, εἴσω, *to fish*.

ἁλίζω, ἴσω, *to salt, sprinkle with salt*.

ἁλισγῆμα, ατος, τό, *pollution*, as from eating what has been sacrificed to idols, Acts xv. 20.

ἀλλά (prop. n. plur. of ἄλλος), *but, an adversative particle*. See 404.

ἀλλάσσω, ἀξω, *to alter or exchange*.

ἀλλαχόθεν, *adv., from elsewhere*.

ἁλλ-ηγροέω, ᾧ, *to speak allegorically, or to allegorize; pass. part., Gal. iv. 24*.

Ἀλληλούϊα (Hebrew), HALLELUJAH, *Praise ye Jehovah*, Rev. xix. 1, 6.

ἀλλήλων, *reciprocal pron., gen. plur., one another, each other*.

ἄλλο-γενής, ἐς, *of another nation, a foreigner*, Luke xvii. 18.

ἄλλομαι (dep.), ἀλούμαι, ἡλάμην, *to leap up, leap; to bubble up, as water*, John iv. 14.

ἄλλος, ἡ, ο, *other, different, another; οἱ ἄλλοι, the others, the rest*. See Synonyms. -ως, *adv., otherwise*, 1 Tim. v. 25.

ἄλλοτρι-επίσκοπος, ου, ὁ, *one who looks at or busies himself in the things of another, a busybody*, 1 Pet. iv. 15.

ἄλλοτριος, ἰα, ἰον, *belonging to another, foreign, strange, alien; not of one's own family, hostile*.

ἄλλο-φυλος, ου, *adj., foreign, of another tribe or race*, Acts x. 28.

ἀλόω, ᾧ, ἡσω, *to beat or thresh, as corn*, 1 Cor. ix. 10; 1 Tim. v. 18.

ἄ-λογος, ου, (1) *without speech or reason, irrational*; (2) *unreasonable, absurd*.

ἄλοή, ἡς, ἡ, *the aloë*, John xix. 39.

ἄλς, ἁλός, ὁ, *salt*. See ἄλας.

ἄλυκός, ἡ, ὄν (ἄλς), *salt, brackish*, James iii. 12.

ἄ-λυπος, ου, *free from sorrow*, Phil. ii. 28.

ἄλυσις, εως, ἡ, *a chain or manacle*.

ἄ-λυσιτελής, ἐς, *without gain, unprofitable, hurtful*.

Ἀλφαῖος, ου, ὁ, *Alphæus*. Two of the name are mentioned, Mark ii. 14; Mark xv. 4 (the latter being called Κλωπᾶς, John xix. 25; another form of the orig. Hebrew name).

ἄλων, ωνος, ὁ, ἡ, *a threshing-floor; met., the corn of the threshing-floor*.

ἄλώπηξ, εκος, ἡ, *a fox; met., an artful and mischievous person*.

ἄλωσις, εως, ἡ, *a taking or catching*.

ἅμα, *adv., at the same time, with or together with (dat.); ἅμα πρῶτῳ, with the dawn*.

ἄ-μαθής, ἐς, *unlearned, rude*, 2 Pet. iii. 16.

ἄ-μαράντινος, ου, *adj. (μαραίνομαι), unfading*, 1 Pet. v. 4.

ἄ-μάραντος, ου, *adj., unfading*, 1 Pet. i. 4.

ἁμαρτάνω, τήσω, *to miss a mark, to err, to sin (with cognate acc.); to wander from truth or virtue, to sin against or offend any one (with eis)*.

ἁμάρτημα, ατος, τό, *a sin, error, offence*.

ἁμαρτία, *as, ἡ, (1) sin, vice, wickedness; (2) a particular sin, as unbelief, fraud or falsehood; (3) the imputation or guilt of sin, possibly sin offering*.

ἄ-μάρτυρος, ου, *without witness*, 2 Cor. v. 21 (O.T.).

ἁμαρτωλός, ου, (1) *sinful, espec. habitually and notoriously; liable to the punishment of sin; (2) often used substantively, a sinner, an impious person*. The Jews used the word for idolaters, i.e., Gentiles.

ἄ-μαχος, ου, *not quarrelsome*.

ἀμᾶ, ᾧ, ἥσω, *to reap, to gather, as by harvestmen*, James v. 4.

ἀμέθυτος, ον, m., *an amethyst* (supposed to be an antidote against drunkenness). Hence the name, from ἀ, μεθύω.

ἀμελέω, ᾧ, ἥσω, *not to care for, to disregard, neglect*; gen. or inf.

ἄ-μεμπτος, ον, *without blame, faultless*. Adv., -ως, *unblameably, faultlessly*.

ἄ-μέριμνος, ον, *free from solicitude or anxiety, secure, easy*.

ἄ-μετά-θετος, ον, *unchangeable*.

ἄ-μετα-κίνητος, ον, adj., *immoveable, firm*, 1 Cor. xv. 58.

ἄ-μετα-μέλητος, ον, adj., *not to be regretted or repented of*; hence *unchangeable*, Rom. xi. 29; 2 Cor. vii. 10.

ἄ-μετα-νόητος, ον, adj., *unrepentant, irreclaimable*, Rom. ii. 5.

ἄ-μετρος, ον, *beyond measure, immoderate*, 2 Cor. x. 13, 15.

ἀμήν, AMEN, a Hebrew adjective, *true, faithful*, used (1) as an adverb, at the beginning of a sentence, *verily, truly, indeed*; (2) at the end of ascriptions of praise, &c., optatively as *γένοιτο, so be it*; substantively, 2 Cor. i. 20; (3) as a name of Christ, *the Amen, the faithful witness*, Rev. iii. 14.

ἄ-μήτωρ, οπος, ὁ, ἡ (μήτηρ), *without mother, i.e., in the genealogies*, Heb. vii. 3.

ἄ-μίαντος, ον (μιαίνω), *undefiled, sincere, pure*.

*Αμιναδάβ, ὁ (Heb.), *Aminadab*, Matt. i. 4; Luke iii. 33.

ἄμμος, ον, ἡ, *sand*, as of the shore; a *sandy soil*.

ἄμνός, οὗ, ὁ, α *a lamb*; fig., of Christ, John i. 29, &c.

ἀμοιβή, ἧς, ἡ (ἀμείβω), *requital*, 1 Tim. v. 4.

ἄμπελος, ον, ἡ, *a vine*, (1) lit.; (2) fig., as John xv. 1; Rev. xiv. 18.

ἄμπελ-ουργός, οὗ, ὁ, ἡ, *a vine-dresser*, Luke xiii. 7.

ἄμπελόν, ὄνος, ὁ, *a vineyard*.

*Αμπλίας, ἰου, ὁ, *Amplias*, Rom. xvi. 8.

ἀμύνω, ᾧ, only in mid., N.T., *to defend, assist*, Acts vii. 24.

ἀμφί-βληστρον, ον, τό, *a fishing net*.

ἄμφι-έννυμι, ἔσω, το *put on, as a garment*; *to clothe, adorn*.

*Αμφίπολις, εως, ἡ, *Amphipolis*, a city in the S. of Macedonia.

ἄμφ-οδον, ον, n., *a place where two ways meet, a street*.

ἄμφότεροι, αι, α, *both, only of two*.

ἄ-μώμητος, ον, *without blame or fault*, Phil. ii. 15; 2 Pet. iii. 14.

ἄμωμον, ον, τό, *a spice plant*, Rev. xiii. 13.

ἄ-μακμος, ον, *without spot*; fig., *blameless*.

*Αμών, ὁ (Heb.), *Amon*, Matt. i. 10.

*Αμός, ὁ (Heb.), *Amos*, Luke iii. 25.

ἄν, a particle, expressing *possibility, uncertainty, or conditionality*.

ἀνά, prep., lit., *upon*; in composition, *up, again*. See 297 and 147, a.

ἀνα-βαθμός, οὗ, ὁ (βαίνω), *steps, stairs, means of ascent*.

ἀνα-βαίνω, βήσομαι, (1) *to ascend*, espec. to Jerusalem, on board ship (John xxi. 3), *to heaven*; (2) *to spring up*, as plants, &c.; used of a rumour, Acts xxi. 31; of thoughts coming into mind, Luke xxiv. 38.

ἀνα-βάλλω, mid., *to postpone, defer*, Acts xxiv. 22.

ἀνα-βιβάζω, *to draw up, as a net to shore*.

ἀνα-βλέπω, (1) *to look upwards*, (2) *to recover sight*, (3) *to look attentively*.

ἀνά-βλεψις, εως, ἡ, *recovery of sight*, Luke iv. 18.

ἀνα-βοάω, ᾧ, *to exclaim, cry aloud*.

ἀνα-βολή, ἧς, ἡ, *putting off or delay*, Acts xxv. 17.

ἀν-αγγέλλω, *to tell, to declare openly, to show forth, confess, foretell*.

ἀνα-γεννάω, ᾧ, *to beget again*.

ἀνα-γινώσκω, *to know well, to read, espec. aloud, to know by reading*; used chiefly in the last sense.

ἀναγκάζω, ἄσω, *to force, to compel by force or persuasion*.

ἀναγκαῖος, αἶα, αἰον, *necessary, fit, serviceable*; also *close or near*, as friends, Acts x. 24.

ἀναγκαστῶς, adv., *necessarily or by constraint*, 1 Pet. v. 2.

ἐνάγκη, ης, ἡ, (1) necessity, constraint ; (2) distress, 2 Cor. vi. 4, xii. 10.

ἀνα-γνωρίζω, to make known, aor. pass., Acts vii. 13.

ἀνά-γνωσις, εως, ἡ, reading, whether private or public.

ἀν-άγω, to bring, lead, or take up ; to offer up, as sacrifices ; pass., to put to sea, to set sail.

ἀνα-δείκνυμι, to show, as by uplifting, to show plainly, appoint.

ἀνά-δειξις, εως, ἡ, a showing or public appearance, Luke i. 80.

ἀνα-δέχομαι, dep., to receive with a welcome, as guests, Acts xxviii. 7 ; promises, Heb. xi. 17.

ἀνα-δίδωμι, to give up, deliver, as by messengers, Acts xxiii. 33.

ἀνα-ζάω, ὦ, to live again, revive.

ἀνα-ζητέω, ὦ, to look or search for with diligence.

ἀνα-ζώννυμι, to gird or bind up, as a loose dress is girded about the loins ; fig., 1 Pet. i. 13.

ἀνα-ζωπυρέω, ὦ (πῦρ), to re-kindle or rouse up ; fig., 2 Tim. i. 6.

ἀνα-θάλλω, to thrive or flourish again, Philip. iv. 10.

ἀνά-θεμα, ατος, τό, a person or thing accursed, an execration or curse.

Later form for ἀνάθημα, which see.

ἀναθεματίζω, ἴσω, to bind by a curse, to declare on pain of being an anathema.

ἀνα-θεωρέω, ὦ, to look at or behold attentively, to consider.

ἀνά-θημα, ατος, τό, anything consecrated and laid by, a votive offering, Luke xxi. 5. See ἀνάθεμα and Synonyms.

ἀν-αιδέα, ας, ἡ, importunity (shamelessness), Luke xi. 8.

ἀναίρεσις, εως, ἡ, a taking away, i.e., by a violent death.

ἀν-αίρεω, ὦ (see 103, 1), to take away, to abolish, to take off, to kill ; mid., to take up, as Pharaoh's daughter took up Moses, Acts vii. 21.

ἀν-αίτιος, ον, guiltless, i.e., without cause (αἰτία) of condemnation, Matt. xii. 5, 7.

ἀνα-καθίζω, to sit up (properly trans. with ἐαυτόν understood).

ἀνα-καίνιζω, to renew, restore to a former condition, Heb. vi. 6.

ἀνα-καινώ, ὦ, to renew, amend, to change the life, 2 Cor. iv. 16 ; Col. iii. 10.

ἀνα-καίνωσις, εως, ἡ, a renewal or change of heart and life, Rom. xii. 2 ; Tit. iii. 5.

ἀνα-καλύπτω, to unveil, make manifest.

ἀνα-κάμπτω, to bend or turn back, return.

ἀνά-κειμαι, dep., (1) to be laid out, as a dead body, Mark v. 40, rec. ; (2) to recline, as at a meal, reclining on the bosom of Jesus, i.e., next to Jesus at table ; ὁ ἀνακείμενος, one who reclines at table, a guest.

ἀνα-κεφαλαιώ, ὦ, to gather together into one, to sum up, under one head ; pass., Rom. xiii. 9 ; mid., Eph. i. 10.

ἀνα-κλίνω, to lay down, as an infant ; Luke ii. 7 ; to place at table ; mid., to recline, as at a feast, like ἀνά-κειμαι.

ἀνα-κόπτω, to hinder (lit., beat back), Gal. v. 7.

ἀνα-κράζω, to cry out, to shout aloud.

ἀνα-κρίνω, to investigate, enquire ; to judge of favourably, 1 Cor. iv. 3, 4 ; unfavourably, 1 Cor. xiv. 24. Applied to proceedings in a court, Luke xxiii. 14.

ἀνά-κρισις, εως, ἡ, judicial examination, Acts xxv. 26.

ἀνα-κύπτω, to raise oneself from a stooping posture ; fig., to be elated.

ἀνα-λαμβάνω, to take up ; pass., of Christ's being taken up to heaven.

ἀνά-ληψις, εως, ἡ, a being taken up, i.e., into heaven, Luke ix. 51.

ἀν-αλίσκω, λώσω, to consume, destroy, abolish.

ἀνα-λογία, ας, ἡ, proportion, analogy, Rom. xii. 6.

ἀνα-λογίζομαι, to think upon, consider attentively.

ἀν-αλός, ον, without saltiness, insipid.

ἀνά-λυσις, εως, ἡ, a loosening, as of a ship from her moorings ; hence departure, 2 Tim. iv. 6.

ἀνα-λύω, to depart from, as from life, Phil. i. 23 ; to return, Luke xii. 36.

ἀν-αμάρτητος, *ον*, without blame, faultless.

ἀνα-μένω, to await, 1 Thess. i. 10.

ἀνα-μνήσκω, to remind, admonish; two accs., or acc. and inf.; pass., to remember, to call to mind; gen. or acc.

ἀνά-μνησις, *εως*, ἡ, remembrance, a memorial.

ἀνα-νέω, *ῶ*, to renew; mid., to renew oneself, to be renewed, Eph. iv. 23.

ἀνα-νήφω, to recover soberness, 2 Tim. ii. 26.

Ανανίας, *α*, *δ* (from Heb.), Ananias. Three of the name are mentioned, Acts v. 1-5, ix. 10, xxiii. 2.

ἀν-αντιβ-ήτος, *ον*, indisputable, not to be contradicted, Acts xix. 36. Adv., -ως, without hesitation, Acts x. 29.

ἀν-άξιος, *ον*, unworthy, inadequate, 1 Cor. vi. 2. Adv., -ως, unworthily, unbecomingly, 1 Cor. xi. 27.

ἀνδ-παυσις, *εως*, ἡ, rest, refreshment; met., place of rest.

ἀνα-παύω, to give rest or refreshment; mid., to take rest, to abide in rest.

ἀνα-πείθω, *σω*, to persuade, in a bad sense, seduce, mislead, Acts xviii. 13.

ἀνα-πέμπω, to remit, send back.

ἀνδ-πηρος, *ον*, maimed, having lost a member.

ἀνα-πίπτω, to fall down; N.T., to recline, as at table at meals.

ἀνα-πληρώω, *ῶ*, to fill up; to fulfil, as a prophecy; to perform, as a precept; to occupy or fill a place; to supply a deficiency.

ἀν-απο-λόγητος, *ον*, adj., inexcusable, Rom. i. 20, ii. 1.

ἀνα-πτύσσω, to unroll, as a volume.

ἀν-άπτω, to kindle, set on fire.

ἀν-αρίθμητος, *ον*, innumerable.

ἀνα-σειώ, to move, instigate, stir up.

ἀνα-σκευάζω, to pervert, unsettle, destroy.

ἀνα-σπάω, to draw up or back.

ἀνδ-στασις, *εως*, ἡ, a rising up, as opposed to falling, Luke ii. 34; rising, as from death or the grave, resurrection, the future state; met., the Author of the resurrection.

ἀνα-στατώω, *ῶ*, to unsettle, put in commotion.

ἀνα-σταυρώω, *ῶ*, to crucify afresh, Heb. vi. 6.

ἀνα-στενάζω, to groan or sigh deeply, Mark viii. 12.

ἀνα-στρέφω, to turn up or over, John ii. 15; to restore; intrans., to return mid. (as Lat. *versari*), to be or to live in a place or state, to move among, to pass one's time or be conversant with persons; gen., to conduct one's self.

ἀνα-στροφή, *ης*, ἡ, behaviour, manner of life.

ἀνα-τάσσομαι, to compose in order, Luke i. 1.

ἀνα-τέλλω, to spring up or rise, as the sun or a star; spoken of the Messiah, Heb. vii. 14; trans., to cause to rise, Matt. v. 45.

ἀνα-τίθημι, mid., to place before, declare, make known.

ἀνατολή, *ης*, ἡ, the dawn, the east, where the sun rises; sing. and plur., see 240, *a*.

ἀνα-τρέπω, to subvert, overthrow.

ἀνα-τρέφω, to nurse, bring up, educate.

ἀνα-φαίνω, mid., to appear, be manifested; pass., to be shown (acc. of thing), Acts xxi. 3.

ἀνα-φέρω, *οίσω*, to bear or lead, to offer, as sacrifice; to bear, as sin.

ἀνα-φωνέω, *ῶ*, to cry out aloud, Luke i. 42.

ἀνδ-χυσίς, *εως*, ἡ, a pouring out; hence excess, 1 Pet. iv. 4.

ἀνα-χωρέω, *ῶ*, to depart, withdraw.

ἀνά-ψυξις, *εως*, ἡ, refreshment, Acts iii. 20.

ἀνα-ψύχω, to invigorate, to revive, 2 Tim. i. 16.

Ἀνδρέας, *ον*, *δ*, Andrew.

ἀνδραποδιστής, *ου*, *δ*, a man-stealer, 1 Tim. i. 10.

ἀνδρίζω, *ίσω*, mid., to act like a man, to be brave, 1 Cor. xvi. 13.

Ἀνδρόνικος, *ον*, *δ*, Andronicus, Rom. xvi. 7.

ἀνδρό-φονος, *ον*, *δ*, a manslayer, murderer, 1 Tim. i. 9.

ἀν-έγκλητος, *ον*, not open to accusation, unblameable.

ἀν-εκ-δήγητος, *ον*, not to be spoken, inexpressible, 2 Cor. ix. 15.

ἀν-εκ-λάλητος, *unutterable*, 1 Pet. i. 8.
 ἀν-έκ-λειπτος, *on, inexhaustible*.
 ἀνεκτός, ἡ, ὄν, *tolerable, supportable*;
 only in comp., as Matt. x. 15.
 ἀν-ελεήμων, *on, without compassion,*
cruel, Rom. i. 31.
 ἀνεμίω, *to agitate or drive with wind*;
pass., James i. 6.
 ἄνεμος, *on, ὁ, the wind*; *met.*, plur.,
the cardinal points; *fig.*, applied to
 empty doctrines, Eph. iv. 14.
 ἀν-ένδεκτος, *on, adj., impossible*, Luke
 xvii. 1. See Matt. xviii. 7.
 ἀν-εξ-ερεύνητος, *on, adj., inscrutable*,
 Rom. xi. 33.
 ἀνεξι-κακος, *on, patient of injury*, 2 Tim.
 ii. 24.
 ἀν-εξ-ιχνίαστος, *on, that cannot be ex-*
plored, incomprehensible, Eph. iii. 8.
 ἀν-επ-αίσχυντος, *on, causing no shame,*
irreproachable, 2 Tim. ii. 15.
 ἀν-επί-ληπτος, *on, adj., never caught*
doing wrong, blameless.
 ἀν-έρχομαι, *to come or go upwards*.
 ἀνεσις, *εως, ἡ, relaxation, remission*, as
 from bonds, &c., from contribution,
 from burden or trouble.
 ἀν-ετάζω, *to examine by torture*, Acts
 xxii. 24, 29.
 ἄνευ, *adv. as prep., with gen., without*.
 ἀν-εύθετος, *on, inconvenient, unsuitable*.
 ἀν-εὐρίσκω, *to find by searching for*.
 ἀν-έχω, *mid., (1) to bear with, to have*
patience with; (2) to endure; (3) to
admit, to receive, as teachers or doc-
trines. With gen.
 ἀνεψιός, *οὐ, ὁ, a nephew*.
 ἄνηθον, *on, τό, anise, dull*, Matt. xxiii. 23.
 ἀνήκει, *impers., it is fit or proper*; *part.,*
τὸ ἀνήκον, τὰ ἀνήκοντα, the becoming.
 ἀν-ήμερος, *on, adj., not gentle, fierce*,
 2 Tim. iii. 3.
 ἀνὴρ, ἀνδρός, *ὁ, (1) a man, in sex and*
age (Lat., vir); hence (2) a husband;
 (3) *a person of importance in any*
relation; (4) *a person generally*;
 plur. voc., ἄνδρες, *Sirs! often in ap-*
position with adjectives and nouns.
 ἀνθ-ίστημι, *to oppose, withstand, resist*.
 ἀνθ-ομολογέομαι, *οὔμαι, to confess, give*
thanks, Luke ii. 38.
 ἄνθος, *ous, τό, a flower*.

ἀνθρακιά, *ἄς, ἡ, a mass or heap of live*
coals.
 ἄνθραξ, *ακος, ὁ, a live or burning coal*.
 ἀνθρωπ-ἄρεσκος, *on, desirous of pleasing*
men.
 ἀνθρώπινος, *ἴνῃ, ἰνον, human, belonging*
to man.
 ἀνθρωπο-κτόνος, *on, ὁ, ἡ, a homicide, a*
murderer.
 ἄνθρωπος, *on, m., a man, one of the*
human race. Like ἀνὴρ, joined in ap-
 position with substantives, as Matt.
 xi. 19, xxviii. 13. See Synonyms.
 ἀνθ-υπατεύω, *to be proconsul*, Acts
 xviii. 12.
 ἀνθ-ύπατος, *on, ὁ, a proconsul*.
 ἀν-ίμι, *to unloose, let go, cease from*;
to leave, neglect.
 ἀν-ίλεως, *ων, without mercy*, James ii. 13.
 Others read ἀνέλεος.
 ἄ-νιπτος, *on, adj., unwashed*.
 ἀν-ίστημι, *to raise up one lying or dead*;
intrans., to rise from a recumbent
posture, to rise into existence; *aor.*
part., often combined with other
verbs, as "rising (ἀναστὰς) he
went."
 Ἄννα, *ης, ἡ, Anna*, Luke ii. 36.
 Ἄννας, *α, ὁ, Annas (in Josephus, Ana-*
nus), Luke iii. 2.
 ἀνόητος, *on, foolish, thoughtless*, Rom.
 i. 14; Gal. iii. 1, &c.
 ἄνοια, *ας, ἡ, folly, madness*, Luke vi. 11;
 2 Tim. iii. 9.
 ἀνοίγω, *ξω, to open*; *intrans. in 2 perf.,*
ἀνέωγα, to be open.
 ἀν-οικοδομέω, *ῶ, to build up again*, Acts
 xv. 16.
 ἄνοιξις, *εως, ἡ, an opening, as the act of*
opening, Eph. vi. 19.
 ἀ-νομία, *ας, ἡ, transgression of law,*
iniquity.
 ἄ-νομος, *on, (1) lawless, not subject to*
the law, 1 Cor. ix. 21; *met. of Gen-*
tiles; (2) *impious*; as subst., *a male-*
factor. ὁ ἄνομος, *that wicked or*
lawless one, 2 Thess. ii. 8. Adv., -ως,
without law, i.e., the declared law,
 Rom. ii. 12.
 ἀν-ορθόω, *ῶ, to make upright or straight*
again, to rebuild, make strong, con-
firm.

ἀνόσιος, *ον*, *unholy*, 1 Tim. i. 9; 2 Tim. iii. 2.

ἀνοχή, *ἡς*, *ἡ*, *forbearance, patience*, Rom. ii. 4, iii. 25.

ἀντ-αγανίσσῃμαι, *to resist, strive against*, Heb. xii. 4.

ἀντ-ἀλλάγμα, *ατος*, *τό*, *an equivalent, price*.

ἀντ-ανα-πληρῶ, *ῶ*, *to make good by supplying deficiency*.

ἀντ-απο-δίδωμι, *to recompense, requite*.

ἀντ-ἀπό-δομα, *ατος*, *τό*, *a recompence, requital*.

ἀντ-ἀπό-δοσις, *εως*, *ἡ*, *a reward, recompence*.

ἀντ-απο-κρίνομαι, *to reply against, contradict*.

ἀντ-εἶπον (*def.*, used as 2 aor. of ἀντιλέγω, see φημί), *to contradict, to gainsay*.

ἀντ-έχω, *mid.*, *to hold fast, to adhere to (gen.)*.

ἀντί, *prep., gen., instead of, for*. See 291 and 147, *a*.

ἀντι-βάλλω, *to debate, to converse*, Luke xxiv. 17.

ἀντι-δια-τίθῃμι, *mid.*, *to set oneself against, oppose*.

ἀντι-δικος, *ου*, *ὁ*, *ἡ* (*orig. adj.*), *an opponent at law, an adversary*.

ἀντι-θεσις, *εως*, *ἡ*, *debate, opposition*, 1 Tim. vi. 20.

ἄντι-καθ-ίστημι, *to resist*, Heb. xii. 4.

ἀντι-καλέω, *to call or invite in turn*, Luke xiv. 12.

ἀντί-κειμαι, *to oppose, resist (dat.)*; *ὁ ἀντικείμενος*, *the adversary*.

ἀντικρύ, *adv.*, *over against*, Acts xx. 15.

ἀντι-λαμβάνω, *mid.*, *to take hold of, help, share in (gen.)*.

ἀντι-λέγω, *to speak against, contradict (dat.)*; *to oppose, deny (with μή)*.

ἀντί-ληψις, *εως*, *ἡ*, *help*; hence, *concrete*, *a helper*, 1 Cor. xii. 28.

ἀντι-λογία, *ας*, *ἡ*, *contradiction, contention, reproach*.

ἀντι-λοιδορέω, *to revile or reproach again*, 1 Pet. ii. 23.

ἀντί-λυτρον, *ου*, *τό*, *a ransom-price*, 1 Tim. ii. 16.

ἀντι-μετρέω, *ῶ*, *to measure in return*.

ἀντι-μισθία, *ας*, *ἡ*, *retribution*, Rom. i. 27; *reward or recompence*, 2 Cor. vi. 13.

Ἀντιόχεια, *ας*, *ἡ*, *Antioch*. Two places of the name are mentioned, Acts xi. 26, xiii. 14.

Ἀντιοχεύς, *εως*, *ὁ*, *a citizen of Antioch*, Acts vi. 5.

ἀντι-παρ-έρχῃμαι, *to pass by on the other side or without staying to notice*, Luke x. 31, 32.

Ἀντίπας, *α*, *ὁ*, *Antipas*, Rev. ii. 13.

Ἀντιπατρίς, *ιδος*, *ἡ*, *Antipatris*, Acts xxiii. 31.

ἀντι-πέραν, *adv.*, *on the opposite side or shore*, Luke viii. 26.

ἀντι-πίπτω, *to fall against, resist*, Acts vii. 52.

ἀντι-στρατεύομαι, *dep.*, *to make war against*, Rom. vii. 23.

ἀντι-τάσσω, *mid.*, *to set oneself against, resist (dat.)*.

ἀντί-τυπος, *ον*, *corresponding in form, e.g., as wax to the seal*. Eng., *antitype*, Heb. ix. 24; 1 Pet. iii. 21.

Ἀντι-χρίστος, *ου*, *m.*, *opposer of Christ, Antichrist*. Only in Epp. of John.

ἀντλέω, *ῶ*, *to draw from a vessel*, John ii. 8.

ἄνλημα, *ατος*, *τό*, *a bucket*, John iv. 7, 15.

ἀντ-οφθαλμέω, *ῶ*, *to look in the face*; so *to meet the wind*, Acts xxvii. 15.

ἄν-υδρος, *ον*, *without water, dry, parched*, Matt. xi. 43.

ἄν-υπό-κρίτος, *ου*, *adj.*, *without hypocrisy, unfeigned*, Rom. xii. 9.

ἄν-υπό-τακτος, *ον*, *not subject to rule*; of persons, 1 Tim. i. 9; of things, Heb. ii. 8.

ἄνω, *adv.* (*ἀνά*), *up, above, upwards*; τὰ ἄνω, *heaven or heavenly things*, John viii. 33; Col. iii. 1, 2.

ἀνώγειον, *ον*, *τό*, *an upper chamber*, Mark xiv. 15; Luke xxii. 12.

ἀνωθεν, *adv.* (*ἀνω*), of place, *from above*; of time, *from the first*; sometimes, *again*, John iii. 4, 7; or, perhaps here also, *from above*.

ἀνώτερός, *η*, *ον*, *upper, higher*, Acts xix. 1.

ἀνώτερος, *α*, *ον* (*compar. of ἄνω*), *higher, to a higher place*, Luke xiv. 10; *above, before*, Heb. x. 8.

ἀν-ωφελής, ἐς, *unprofitable, serving no purpose.*

ἀξίη, ης, ἡ, *an axe*, Matt. iii. 9.

ἄξιος, ἱα, ἰον, *adj., worthy, deserving of good or evil, suitable* (gen.) *Adv., -ως, worthily, suitably* (gen.)

ἀξιόω, ὦ, *to deem worthy* (acc. and gen., or inf.), *to desire, think good.*

ἀ-όρατος, *adj., invisible, unseen*, Rom. i. 20; Col. i. 15, 16.

ἀπ-αγγέλλω, *to report, relate, make known, declare.*

ἀπ-άγχω, *mid., to hang or strangle oneself*, Matt. xxvii. 5.

ἀπ-άγω, *to lead, carry, or take away; pass., to be led away to execution, to go or tend, as a way.*

ἀ-παίδευτος, *ov, adj., uninstructed, inept*, 2 Tim. ii. 23.

ἀπ-αίρω, *pass., to be taken away* (with ἀπό).

ἀπ-αιτέω, *to ask back, require, reclaim* (with ἀπό).

ἀπ-αλγέω, *to be unfeeling*, Eph. iv. 19.

ἀπ-αλλάσσω, *mid., to remove oneself from, to depart; pass., to be set free* (with ἀπό).

ἀπ-αλλοτριόω, *to estrange, alienate* (gen.)

ἀπαλός, ἡ, ὄν, *tender, as a shoot of a tree.*

ἀπ-αντάω, ὦ, *to meet, to encounter* (dat.)

ἀπ-άντησις, εως, ἡ, *a meeting, an encountering; εἰς ἀπάντησιν* (gen. or dat.), *to meet any one.*

ἅπας, *adv., of time, once*, Phil. iv. 16; *once for all.*

ἀ-παρά-βατος, *adj., not passing from one to another, not transient, unchangeable*, Heb. vii. 24.

ἀ-παρα-σκεύαστος, *ov, adj., unprepared, unready*, 2 Cor. ix. 4.

ἀπ-αρνέομαι, οὔμαι, *to deny, disown.*

ἀπ-άρτι, *adv., of time, henceforth, hereafter, even now.*

ἀπ-αρτισμός, οὔ, ὁ, *completion*, Luke xiv. 28.

ἀπ-αρχή, ἡς, ἡ, *the first fruits, consecrated to God, the first.*

ἅ-πας, ἀσα, ἀν, *all, all together, the whole.*

ἀπατάω, ὦ, ἥσω, *to deceive, lead into error.*

ἀπάτη, ης, ἡ, *that which deludes or deceives, fraud.*

ἀ-πάτωρ, ορος, ὁ, ἡ (πατήρ), *without father, i.e., in the genealogies*, Heb. vii. 3.

ἀπ-αύγασμα, ατος, τό, *reflected splendour, effulgence*, Heb. i. 3.

ἀπ-εἶδον, 2 aor. of ἀφοράω, *which see.*

ἀ-πείθεια, ας, ἡ, *wilful unbelief, obstinacy, disobedience.*

ἀ-πειθέω, ὦ, *to refuse belief, be disobedient.*

ἀ-πειθής, ἑς, *unbelieving, disobedient.*

ἀπειλέω, ὦ, ἥσω, *to threaten, forbid by threatening, rebuke.*

ἀπειλή, ἡς, ἡ, *threatening, harshness, severity.*

ἄπ-εἰμι (εἶμι, *subst. verb*), *to be absent*, 1 Cor. v. 3, &c.

ἀπεῖμι (εἶμι, *to go*), *to go away, to depart*, Acts xvii. 10.

ἀπ-εἶπον, *mid., to renounce, disown*, 2 Cor. iv. 2.

ἀ-πίραστος, *ov, adj., incapable of being tempted*, James i. 13.

ἄ-πειρος, *ov, adj., inexperienced, unskilful*, Heb. v. 13 (gen.)

ἀπ-εκ-δέχομαι, *to wait for, expect earnestly or patiently.*

ἀπ-εκ-δύομαι, *to strip, divest, renounce.*

ἀπέκδυσις, εως, ἡ, *a putting or stripping off, renouncing*, Col. ii. 11.

ἀπ-ελαύνω, *to drive away*, Acts xviii. 16.

ἀπ-ελεγμός, οὔ, ὁ (ἐλέγχω), *refutation, disgrace, disrepute, scorn*, Acts xix. 27.

ἀπ-ελεύθερος, *ov, ὁ, ἡ, made entirely free*, 1 Cor. vii. 22.

Ἀπελλής, οὔ, ὁ, *Apelles*, Rom. xvi. 10.

ἀπ-ελπίζω, σω, *to despair*, Luke vi. 35; *μηδὲν ἀπελπίζοντες*, rendered, E. V.,

“hoping for nothing again;” more probably, “not despairing,” i.e., *without anxiety about the result.*

ἀπ-έναντι, *adv., gen., over against, in the presence of, in opposition to.*

ἀ-τέραςτος, *ov* (τέρας), *interminable*, 1 Tim. i. 4.

ἀ-περισπαστός, *adv.* (περισπᾶω), *without distraction*, 1 Cor. vii. 37.

ἀπερίτμητος, *ov, uncircumcised*, Acts vii. 51; “hearts” so covered as not to obey, and “ears” so covered as not to hear.

ἀπέρχομαι, to go or come from one place to another, to go away, depart; to go apart; to go back, to return; to go forth as a rumour, Matt. iv. 24.

ἀπέχω, to have the whole of, as reward; impers., ἀτέχει, it is enough; mid., to abstain from.

ἀπιστέω, ὦ, to disbelieve, to be unfaithful, 2 Tim. ii. 13.

ἀπιστία, as, ἡ, unbelief, distrust, a state of unbelief, 1 Tim. i. 4; renunciation of faith, apostasy, Heb. iii. 12, 19.

ἄ-πιστος, ον, not believing, incredulous; hence an unbeliever or infidel, faithless, perfidious; also pass., incredible.

ἄ-πλός, οὖς, ἡ, οὖν, simple, sound; of the eye, clear-sighted. Adv., -ῶς, sincerely, bountifully.

ἀπλότης, τητος, ἡ, simplicity, sincerity, purity.

ἀπό, prep. gen., from. See 292; and for the force of the prep. in composition, 147, a.

ἀπο-βαίνω (for βαίνω, see 94, I., 6, d; fut., -θήσομαι), to go or come out of, as from a ship; to result, befall.

ἀπο-βάλλω, to throw away, renounce.

ἀπο-βλέπω, to look away, i.e., from all besides; hence to regard with attention, Heb. xi. 26; with εἰς.

ἀπό-βλητος, ον, verbal adj., to be thrown away, refused, 1 Tim. iv. 4.

ἀπο-βολή, ἡς, ἡ, a casting away, reject on, loss.

ἀπο-γίνομαι, to die, 1 Pet. ii. 24.

ἀπο-γραφή, ἡς, ἡ, a record, register, enrolment, Luke ii. 2; Acts v. 37.

ἀπο-γράφω, to enrol, inscribe in a register.

ἀπο-δείκνυμι, to show by proof, demonstrate; to set forth, designate.

ἀπό-δειξις, εως, ἡ, demonstration, proof, 1 Cor. ii. 4.

ἀπο-δεκατῶ, ὦ, (1) to pay the tenth or tithe; (2) to levy tithes on, acc.

ἀπό-δεκτος, ον, verbal adj., acceptable.

ἀπο-δέχομαι, to receive with pleasure, to welcome.

ἀπο-δημέω, ὦ, "to be absent from one's own people," go abroad, Matt. xxi. 33; Luke xx. 9.

ἀπό-δημος, ον, "gone abroad," a sojourner, Mark xv. 34.

ἀπο-δίδομι, to give from one's self, as due, or as reward or testimony; to yield, as fruit, Rev. xx. 2; to give back, restore, retaliate; mid., to sell.

ἀπο-διρίζω, to separate off, i.e., into parties, Jude 19.

ἀπο-δοκιμάζω, to reject, as disapproved or worthless.

ἀπο-δοχή, ἡς, ἡ, acceptance, approbation.

ἀπό-θεσις, εως, ἡ, a putting away, 1 Pet. iii. 21; 2 Pet. i. 14.

ἀπο-θήκη, ἡς, ἡ, a repository, granary, storehouse.

ἀπο-θησαυρίζω, to treasure up, lay by in store, 1 Tim. vi. 19.

ἀπο-θλίβω, to press closely, Luke viii. 45.

ἀπο-θνήσκω (ἀπό intensive), to die, spoken of the loss of human, animal, or vegetable life; inchoative, to be dying, i.e., in danger of death, 1 Cor. xv. 31; met., to be utterly alienated from, as Rom. vi. 2.

ἀπο-καθίστημι, ἀποκαταστήσω (also -καθίστάω and -άνω, see Mark ix. 12; Acts i. 6), to restore, e.g., to health, or as a state or kingdom.

ἀπο-καλύπτω, to uncover, bring to light, reveal; pass., of Christ's appearance from heaven.

ἀπο-κάλυψις, εως, ἡ, revelation, manifestation, enlightenment (Apocalypse).

ἀπο-καρδοκία, as, ἡ (κάρα, head), earnest expectation, as if looking for with the head bent forwards, Rom. viii. 19; Phil. i. 20.

ἀπο-καταλλάσσω, to reconcile, change from one state of feeling to another, Eph. ii. 16; Col. i. 20, 22.

ἀπο-κατά-στασις, εως, ἡ, restitution, restoration, introduction of a new and better era, Acts iii. 21.

ἀπό-κειμα, to be laid away, to be reserved, to await any one, dat.

ἀπο-κεφαλίζω (κεφαλή), to behead.

ἀπο-κλείω, to shut close, as a door, Luke xiii. 25.

ἀπο-κόπτω, to smite or cut off; mid., Gal. v. 12, even cut off, not circumcised only.

ἀπό-κριμα, ατος, τό, a judicial sentence, 2 Cor. i. 9.

ἀπο-κρίνομαι (for aor., see 100), to answer, to take occasion to speak, to continue the discourse.

ἀπό-κρίσις, εως, ἡ, an answer, reply.

ἀπο-κρύπτω, to hide, conceal, not to disclose.

ἀπό-κρυφος, ον, concealed, laid up in store.

ἀπο-κτείνω, ἐνῶ, to put to death, kill; fig., to abolish, Eph. ii. 16.

ἀπο-κυέω, ὦ, to bring forth; fig., James i. 15, 18.

ἀπο-κυλίνδω, ἴσω, to roll away, Matt. xxviii. 2; Mark xvi. 3; Luke xxiv. 2.

ἀπο-λαμβάνω, to receive, as from any one; to receive back, as requital; to receive in full, obtain; mid., to take aside with one's self, Mark vii. 33.

ἀπό-λαυσις, εως, ἡ (λαύω, to enjoy), enjoyment, 1 Tim. vi. 17; Heb. xi. 25.

ἀπο-λείπω, to leave, to leave behind, to desert; pass., to be reserved.

ἀπο-λείχω, to lick, as a dog, Luke xvi. 21.

ἀπο-δύωμι (see 116, 2), to destroy, to bring to nought things or persons, to put to death; to lose, Luke xv. 8; mid. pass. (and 2nd perf.), to perish, die; to be lost.

Ἀπολλύων, οντος, ὁ (prop. part of ἀπολλύνω), Apollyon, the destroying one, Rev. ix. 11.

Ἀπολλωνία, ας, ἡ, Apollonia, a city of Macedonia, Acts xvii. 1.

Ἀπολλῶς, ὦ, ὁ, Apollon.

ἀπο-λογεῖσθαι, οὔμαι (λόγος), to defend one's self by speech, to plead.

ἀπο-λογία, ας, ἡ, a verbal defence, "apology."

ἀπο-λούω, mid., to wash away, as sins, Acts xxii. 16; 1 Cor. vi. 11.

ἀπο-λύτρωσις, εως, ἡ, redemption, deliverance, through paying a ransom, as Eph. i. 7; or generally, without ransom, Luke xxi. 8; Heb. xi. 35.

ἀπο-λύω, to release, let go, to send away; spec., to divorce, to dismiss from life; mid. and pass., to depart.

ἀπο-ύσσω, ξω, to wipe off, as dust from the feet.

ἀπο-νεμῶ, to assign to, to give, 1 Peter iii. 7.

ἀπο-νίπτω, mid., to wash (one's self), Matt. xxvii. 24.

ἀπο-πίπτω, to fall from, Acts ix. 24.

ἀπο-πλανᾶω, ὦ, to seduce; pass., to wander from.

ἀπο-πλέω, εὔσω, to sail away.

ἀπο-πλύνω, to wash or rinse, as nets, Luke v. 2.

ἀπο-πνίγω, to suffocate, choke.

ἀπο-ρώ, ὦ (πόρος, resource), only mid. in N.T., to be in doubt, to be perplexed.

ἀπορία, ας, ἡ, perplexity, disquiet, Luke xxi. 25.

ἀπορ-ρίπτω (ρίπτω, to cast), to throw or cast down or off, Acts xxvii. 43; ἐαυτούς understood.

ἀπορ-φανίζω (ὄρφανος), pass., "to be made orphans of;" to be bereaved, separated from, 1 Thess. ii. 17.

ἀπο-σκευάζομαι, to divest one's self of, Acts xxi. 15.

ἀπο-σκίασμα, ατος, τό (σκιάζω), a shade; met., a slight trace, James i. 17.

ἀπο-σπάω, ὦ, ἀσω, to draw out, unsheathe; to withdraw, to draw away.

ἀπο-στασία, ας, ἡ, defection, departure, apostasy, Acts xxi. 21; 2 Thess. ii. 3.

ἀπο-στάσιον, ον, τό, desertion, repudiation, divorce; met., bill of divorce.

ἀπο-στεγάζω (στέγη), to unroof, Mark ii. 4; probably to remove the awning of the courtyard.

ἀπο-στέλλω, to send away, to send, as a messenger, commission, &c., spoken of prophets, teachers, and other messengers; to thrust forth, as a sickle into corn, Mark iv. 29.

ἀπο-στερέω, ὦ, ἥσω, to defraud, abs.; deprive of by fraud, acc. and gen.

ἀπο-στολή, ἥς, ἡ, apostleship, Acts i. 25.

ἀπό-στολος, ου, ὁ, (1) a messenger; (2) an apostle, i.e., a messenger of Christ to the world; used of others beside Paul and the Twelve, Acts xiv. 4, 14; 1 Thess. ii. 6; 2 Cor. viii. 23. Christ himself is so called, Heb. iii. 1.

ἀπο-στοματίζω (στόμα), to provoke to speak, Luke xi. 53.

ἀπο-στρέφω, to turn away; trans. (with ἀπό), restore, replace; mid., to desert, reject, acc.

ἀπο-στυγέω, ὦ, to detest, to abhor, Rom. xii. 9.

ἀπο-συνάγωγος, ον, excluded from the synagogue, i.e., from the rights and privileges of the Jewish people, John ix. 22, xii. 42, xvi. 2.

ἀπο-τάσσω, ξω, mid., "to set one's self apart from;" to take leave of, renounce, send away, dat.

ἀπο-τελέω, ὦ, έσω, to perfect, James i. 15.

ἀπο-τίθημι, mid., to lay off or aside, to renounce, Acts vii. 58; Rom. xiii. 12.

ἀπο-τίνασσω, to shake off, Luke ix. 5; Acts xxviii. 5.

ἀπο-τίνω (or -τίω), τίσω, to repay, Philemon 19.

ἀπο-τολμάω, ὦ, to dare boldly, Rom. x. 20.

ἀπο-τομία, ας, ἡ (τέμνω, to cut), severity, Rom. xi. 22.

ἀπο-τόμως, adv., severely, sharply.

ἀπο-τρέπω, mid., to turn away from, shun, acc., 2 Tim. iii. 5.

ἀπ-ουσία, ας (ἄπειμι), absence, Phil. ii. 12.

ἀπο-φέρω, to bear away from one place to another, Mark xv. 1.

ἀπο-φεύγω, to escape.

ἀπο-φθέγγομαι, to speak out, declare.

ἀπο-φορτίζομαι (φόρτος, a burden), to unlade, Acts xxi. 3.

ἀπό-χρησις, εως, ἡ (ἀπό intens.), use, consumption, Col. ii. 22.

ἀπο-χωρέω, ὦ, to go away, depart.

ἀπο-χωρίζω, to separate, rend away from.

ἀπο-ψύχω, "to breathe out," to faint, as from fear, Luke xxi. 26.

Ἀππίος, ου, δ, Appius. Ἀππίου φόρον, the Appian Way, a road from Rome to Brundisium, constructed by Appius Claudius Cæsar.

ἀ-πρός-ιτος, adj. (προς, εἰμι), not to be approached.

ἀ-πρός-κοπος, ον (κόπτω, to stumble), (1) not giving offence or causing to sin; (2) not caused to sin, without offence.

ἐ-προσωπο-λήπτως, adv., not taken by appearance, impartially, 1 Pet. i. 17.

ἄ-πταιστος, ον (πταίω, to fall), without stumbling or falling, Jude 24.

ἄπτω, ψω, to kindle, as light or fire; mid., to touch. See Synonyms.

Ἀφφία, ας, ἡ, Apphia, Philemon 2; perhaps Philemon's wife.

ἀπαθέω, ὦ, ἀπάσω, mid., to repulse, to reject.

ἀπώλεια, ας, ἡ (ἀπόλλυμι), consumption, waste, of things; destruction, of persons; death by violence; perdition.

ἄρά, ας, ἡ, curse, imprecation, Rom. iii. 14.

ἄρα, conj., illative, therefore, thence, since. See 406. ἄρα, adv. interrogative, where the answer is negative.

Ἀραβία, ας, ἡ, Arabia, Gal. i. 17, iv. 25.

Ἄραμ, δ (Heb.), Aram, Matt. i. 3; Luke iii. 33.

Ἀραψ, αβος, δ, Arabian, Acts ii. 11.

ἀργέω, ὦ, to linger, to delay.

ἀργός, ον (α, ἔργον), "doing nothing," idle, inactive, unprofitable.

ἀργύρεος, οὖς, ἃ, οὖν, made of silver.

ἀργύριον, ιου, τό, silver, a piece of silver, a shekel, money in general.

ἀργυρο-κόπος, ου, δ, one who works in silver, a silversmith.

ἄργυρος, ου, δ, silver; met., anything made of silver.

Ἀρειος πάγος, ου, δ, Areopagus, or Mars' hill, an open space on a hill in Athens, where the supreme court was held. Comp. "Campus Martius;" "Champ de Mars."

Ἀρεοπαγίτης, ου, δ, a judge of the Areopagite court.

ἀρέσκεια, ας, ἡ, a pleasing, a desire of pleasing, Col. i. 10.

ἀρέσκω, ἀρέσω, to be pleasing to, to seek to please or gratify, to accommodate one's self to, dat.

ἀρεστός, ἡ, δν, acceptable, pleasing to.

Ἀρέτας, α, δ, Aretas, a king of Arabia Petraea, 2 Cor. xi. 32.

ἀρετή, ἡς, ἡ, virtue, divine efficiency, excellency, perfection, courage, manliness.

ἄρην, ἀρνός, a lamb, Luke x. 3.

ἀριθμέω, ὦ, to reckon by number.

ἀριθμός, οὐ, δ, a number, whether definite or indefinite.

Ἀριμαθαία, ας, ἡ, Arimathæa.

Ἀρίσταρχος, ου, δ, Aristarchus.

ἀριστάω, ὦ, ἥσω (ἀριστον), (1) to take an early meal; (2) to dine, Luke xi. 37; John xxi. 12, 15.

ἀριστερός, ἄ, ὄν, the left, i.e., hand, fem. sing. (χείρ); neut. plur. (μέρη).

Ἀριστόβουλος, ου, ὁ, Aristobulus.

ἀριστον, ου, τό, a morning or early meal, a slight refreshment. Cf. δεῖπνον.

ἀρκετός, ἦ, ὄν, sufficient.

ἀρκέω, ὦ, to be sufficient for; mid. or pass., to be satisfied with.

ἄρκτος (in some edd. ἄρκος), ου, ὁ, ἦ, a bear, Rev. xiii. 2.

ἄρμα, ατος, τό, a chariot, as of war; any vehicle.

Ἀρμαγεδδών (Heb., the Mountain of Megiddo, see Judges v. 19; 2 Kings xxiii. 29), Armageddon, Rev. xvi. 16.

ἀρμώζω, σω, "to fit together;" mid., to espouse, to betroth, 2 Cor. xi. 2.

ἄρμός, οὔ, ὁ, a joint, i.e., of limbs in a body, Heb. iv. 12.

ἀρνέομαι, οὔμαι, to contradict, disclaim, disown, deny, renounce.

ἀρνίον, ου, τό (dimin. of ἀρήν), a little lamb, John xxi. 15.

ἀροτριάω, ὦ, ἄσω, to plough, abs.

ἄροτρον, ου, τό, a plough, Luke ix. 62.

ἄρπαγή, ἦς, ἡ (ἄρπάζω), (1) the act of plundering; (2) the thing plundered, spoil.

ἄρπαγμός, οὔ, ὁ, "a plundering," spoil, an object of eager desire, Phil. ii. 6.

ἄρπάζω, ἄσω (2 aor. pass., ἤρπάγην), to snatch, seize violently, take by force; to carry off suddenly.

ἄρπαξ, αγος, adj., rapacious, ravening, extortionate.

ἄρραβών, ὄνος, ὁ (from Heb.), a pledge, an earnest, ratifying a contract.

ἄρραφος, ου, not seamed or sewn.

ἄρρην, εν (or ἄρσην, εν), of the male sex.

ἄρρητος, ου, adj., unspoken, unspeakable, 2 Cor. xii. 4.

ἄρρωστος, ου, adj. (ῥώννυμι), infirm, sick.

ἄρσено-κοίτης, ου, m. (ἄρσην κοίτη), a sodomite.

Ἀρτεμᾶς, α, ὁ, Artemas, Titus iii. 12.

Ἄρτεμις, ἰδος or ἰος, ἡ, Artemis (by the Latins called Diana), the heathen deity of hunting; also, the goddess

of the Moon. She was worshipped at Ephesus as "the personification of the fructifying and all-nourishing powers of nature."

ἀρτέμων, ονος, m. (ἀρτάω, to suspend), prob. the foresail, Acts xxvii. 40.

ἄρτι, adv. of time, now, already, lately, well nigh; with other particles, as ἕως ἄρτι, till now; ἀπ' ἄρτι, from now or henceforward.

ἄρτι-γέννητος, ου, new- or recently born, 1 Pet. ii. 2.

ἄρτιος, ου, adj., perfect, complete, wanting in nothing, 2 Tim. iii. 17.

ἄρτος, ου, ὁ, bread, loaf or cake of bread, food, necessities of life; fig., spiritual nutriment.

ἀρτύω (ἄρω, to fit), to season, to flavour, as with salt; fig., Col. iv. 6.

Ἀρφαξάδ, ὁ (Heb.), Arphaxad.

ἀρχ-ἄγγελος, ου, ὁ, an arch- or chief-angel, 1 Thess. iv. 16; Jude 9.

ἀρχαῖος, α, ου, old, ancient.

Ἀρχέλαος, ου, ὁ, Archelaus, Matt. ii. 22.

ἀρχή, ἡς, f., beginning, as of time or space; the outermost point, Acts x. 11. So often absolutely, "the beginning." Applied to the commencement of anything. Used of Christ, Col. i. 18; Rev. iii. 14, xxi. 6, xxii. 13. Met., pre-eminence, Jude 6. ἄρχαι, pl., rulers; ἀπ' ἀρχῆς, from the beginning, i.e., from eternity, from the first, as to any particular thing; ἐν ἀρχῇ, in the beginning, i.e., of all things, or of the Gospel dispensation; ἐξ ἀρχῆς, from the beginning or from the first; κατ' ἀρχάς, at the beginning, τὴν ἀρχήν, originally.

ἀρχ-ηγός, οὔ, ὁ (ἀρχή, ἄγω), the beginner, i.e., author or leader, captain.

ἀρχ-ιερατικός, ἦ, ὄν, belonging to the office of the high priest, pontifical.

ἀρχ-ιερεὺς, ἑως, ὁ, (1) the high priest, so of Christ; (2) a chief priest, i.e., the head priest in his class. See 1 Chron. xxiv. 4-18.

ἀρχι-ποιμήν, ἐνος, ὁ, the chief shepherd, a title of Christ, 1 Pet. v. 4.

Ἀρχιππος, ου, ὁ, Archippus.

ἀρχι-συνάγωγος, ου, ὁ, presiding officer of a synagogue.

ἀρχι-τέκτων, ονος, ὁ, a head builder, an architect, 1 Cor. iii. 10.

ἀρχι-τελώνης, ου, ὁ, a chief farmer or collector of taxes, a chief publican.

ἀρχι-τρίκλιος, ου, ὁ, a president of a feast.

ἀρχω, to reign, to rule (gen.); mid., to begin, often with infin.; also to venture, attempt, as Mark x. 28.

ἀρξάμενος ἀπό, beginning with.

ἀρχων, οντος, ὁ, prop. particip., ruler, chief person, prince, magistrate.

ἄρωμα, ατος, τό, spicery, an aromatic.

Ἀσά (Heb.), Asa, Matt. i. 7.

ἀ-σάλευτος, ου, unshaken, immovable.

ἄ-σβεστος, ου, adj. (σβέννυμι), not to be quenched, inextinguishable.

ἀσέβεια, ας, ἡ, impiety, ungodliness, wickedness. See Synonyms.

ἀσεβέω, ὦ, ἥσω, to act or live impiously, wickedly.

ἀ-σεβής, ἐς (σέβομαι), impious, ungodly, wicked.

ἀ-σέλγεια, ας, ἡ, excess, insolence, licentiousness, debauchery.

ἄ-σημος, not remarkable, obscure, ignoble, Acts xxi. 39.

Ἀσὴρ, ὁ, Asher, Luke ii. 36; Rev. vii. 6.

ἀσθένεια, ας, ἡ, weakness, bodily infirmity, sickness; fig., mental depression, distress.

ἀσθενέω, ὦ, to be weak, sick, faint; fig., to be fainthearted, 2 Cor. xi. 21.

ἀσθένημα, ατος, τό, infirmity; fig., mental or moral weakness.

ἀ-σθενής, ἐς (σθένος, strength), "without strength," weak, infirm, sickly; fig., fainthearted, afflicted.

Ἀσία, ας, ἡ, Asia, i.e., that district in the W. of Asia Minor afterwards called Proconsular Asia, with Ephesus its capital, Acts xix. 10, 22; Rev. i. 4, 11, &c.

Ἀσιανός, οῦ, ὁ, belonging to Asia, Acts xx. 4.

Ἀσιάρχης, ου, ὁ, an Asiarch; one of ten appointed to preside over the worship and celebrations in honour of the gods, Acts xix. 31.

ἀσιτία, ας, ἡ (σίτος, corn), abstinence, a fast, Acts xxvii. 21.

ἄ-σιτος, ου, fasting, Acts xxvii. 33.

ἀσκέω, ὦ, ἥσω, to exercise one's self, exert diligence in, Acts xxiv. 16.

ἀσκάς, οῦ, ὁ, a bottle of skin, Matt. ix. 17; Mark ii. 22; Luke v. 37.

ἀσμένως, adv. (from part. of ἡδομαι), with joy, gladly, Acts xxi. 17.

ἄ-σοφος, ου, not wise, Eph. v. 15.

ἀσπάζομαι, dep., to embrace, salute; to greet with a welcome when present, with affection where not present; to take leave of, to receive with pleasure, as the promises of the Gospel.

ἄσπασμός, οῦ, ὁ, salutation, greeting.

ἄ-σπιλος, ου, ον (σπίλος), without spot, unblemished.

ἀσπίς, ἴδος, ἡ, an asp, a venomous serpent, Rom. iii. 13.

ἄ-σπονδος, ου (σπονδή), "not to be bound by truce," implacable.

ἀσάριον, ἴου, τό, a small coin equal to the sixteenth part of a denarius, an as. See 154, a.

ἄσσον, adv. (compar. of ἄρχι), nearer, very nigh, close by, Acts xxvii. 13.

Ἄσσος, ου, ἡ, Assos, Acts xx. 13.

ἀ-στατέω, ὦ, ἥσω, to be unsettled, to have no fixed abode.

ἀστέιος, ου (ἄστρ, city), fair, beautiful.

ἀστήρ, ἑρος, ὁ, a star. In Jude 13, a meteor, or perhaps comet.

ἀ-στήρικτος, adj. (στηρίζω), unsettled, unstable, 2 Pet. ii. 14, iii. 16.

ἄ-στοργος, ου (στοργή), without natural affection, Rom. i. 31; 2 Tim. iii. 3.

ἀ-στοχέω, ὦ (στόχος), to miss in aim, swerve from, 1 Tim. i. 6, vi. 21; 2 Tim. ii. 18.

ἀστραπή, ἥς, ἡ, lightning, vivid brightness, lustre.

ἀστράπτω, to flash, as lightning, Luke xvii. 24; to be lustrous, xxiv. 4.

ἄστρον, ου, τό, a constellation, star.

Ἀσύγκριτος, ου, ὁ, Asyncritus, Rom. xvi. 14.

ἀ-σύμφωνος, ου, dissonant, discordant, Acts xxviii. 25.

ἀ-σύνετος, ου, without understanding, foolish, impious.

ἀ-σύνθετος, ου, covenant-breaking, treacherous, Rom. i. 31.

ἀσφάλεια, *as, ἡ, security*, Acts v. 23; 1 Thess. v. 3; *certainty*, Luke i. 4.
 ἀ-σφαλής, *ἐς (σφάλω, fallo), firm*, Heb. vi. 19; *confirmatory* (with dat.), Phil. iii. 1; *certain, truthful*, Acts xxv. 26. τὸ ἀσφαλές, *the certainty*. Adv., -ως, *safely, certainly*.
 ἀσφαλίζω, *σω, to make fast, to secure*.
 ἀσχημονέω, *ᾧ, to act improperly or unseemly*, 1 Cor. xiii. 5; with ἐπί (acc.), vii. 36.
 ἀσχημοσύνη, *ης, ἡ, lewdness*, Rom. i. 27; *the shame of nakedness*, Rev. xvi. 15.
 ἀ-σχήμων, *ον (σχήμα), uncomely, indecorous*, 1 Cor. xii. 23.
 ἀ-σωτία, *as, ἡ (σώζω), an abandoned course, profligacy*.
 ἀ-σώτως, *adv., profligately, dissolutely*, Luke xv. 13.
 ἀτακτέω, *ᾧ, to behave disorderly*, 2 Thess. iii. 7.
 ἀ-τακτος, *ον (τάσσω), irregular, disorderly*, 1 Thess. v. 14. Adv., -ως, *disorderly, irregularly*, 2 Thess. iii. 6, 11.
 ἀ-τεκνος, *ου, ὁ, ἡ (τέκνον), childless*, Luke xx. 28, 30.
 ἀτενίζω, *σω, to look intently upon*.
 ἄτερ, *adv., as prep. with gen., without, in the absence of*, Luke xxii. 6, 35.
 ἀτιμάζω, *σω, to dishonour, condemn, whether persons or things, by word or by deed*.
 ἀτιμία, *as, ἡ, dishonour, ignominy, disgrace, ignoble use*.
 ἀ-τιμος, *ον (τιμή), condemned, despised*.
 ἀτιμώω, *ᾧ (or -έω, Lachmann), to dishonour, treat with indignity*, Mark xii. 4.
 ἀτμίς, *ίδως, ἡ, a vapour*, James iv. 14; *of dense smoke*, Acts ii. 19, from Joel ii. 30.
 ἀ-τομον, *ου, τό (τέμνω), an atom of time*, 1 Cor. xv. 52.
 ἀ-τοπος, *ον (τόπος), misplaced, unbecoming, mischievous*.
 Ἀττάλεια, *as, ἡ, Attalia*, Acts xiv. 25.
 αὐγάω, *to shine upon, to enlighten* (dat.), 2 Cor. iv. 4.
 αὐγή, *ης, ἡ, splendour, daybreak*, Acts xx. 11.
 Αὐγουστος, *ου, ὁ (Lat.), Augustus*, Luke ii. 1. Compare Σεβαστός.

αὐθάδης, *es (αὐτός, ἡδομαι), self-pleasing, arrogant*, Titus i. 7; 2 Pet. ii. 10.
 αὐθαίρετος, *ον (αὐτός, αἰρέομαι), of one's own accord*, 2 Cor. viii. 3, 17.
 αὐθεντέω, *ᾧ, to exercise authority over* (gen.), 1 Tim. ii. 12.
 αὐλέω, *ᾧ, ἡσω, to play on a pipe or flute*.
 αὐλή, *ης, ἡ (ἄω, to blow), (1) an open space, court, fold; (2) a hall, court, as of justice*.
 αὐλητής, *οὔ, ὁ, a player on a pipe or flute*, Matt. ix. 23; Rev. xviii. 22.
 αὐλίζομαι (to lodge in the open air), *to lodge, take up a temporary abode*.
 αὐλός, *οὔ, ὁ (ἄω), a flute, pipe*, 1 Cor. xiv. 7.
 αὐξάνω, *also αὐξω, αὐξήσω, trans., to make to grow; pass., to arrive at maturity; intrans., to grow, increase*.
 αὐξησις, *εως, ἡ, growth, increase*.
 αὔριον, *adv. (αὔρα, morning breeze, ἄω), to-morrow; ἡ (ἡμέρα, sc.) αὔριον, the morrow*.
 αὐστηρός, *ᾧ, ὄν, (dry) harsh, austere*, Luke xix. 21, 22.
 αὐτάρκεια, *as, ἡ, sufficiency, 2 Cor. ix. 8; contentment*, 1 Tim. vi. 6.
 αὐτ-άρκης, *es (ἀρκέω), content, satisfied* (sufficient to self), Phil. iv. 11.
 αὐτο-κατά-κρίτος, *ον, self-condemned*, Titus iii. 11.
 αὐτόμαρος, *ον, spontaneous, of its own accord*, Mark iv. 28; Acts xii. 10.
 αὐτ-όπτης, *ου, ὁ, an eye-witness*, Luke i. 2.
 αὐτός, *ἡ, ὁ, pron., he, she, it. Properly demonstrative, self, very; joined with each of the persons, I myself, thou thyself; with the article, the same; with a dat., indicating likeness*, Acts xiv. 1; 1 Cor. xi. 5. ἐπὶ τὸ αὐτό, *κατὰ τὸ αὐτό, together, for the same purpose or at the same time or place. See 335*.
 αὐτοῦ, *ης, οὔ, pron. reflex. (contr. for εαυτοῦ), of himself, herself, &c.*
 αὐτοῦ, *adv., of place, here, there*.
 αὐτό-φωρος, *ον (φάω, a thief), in the very act*, John viii. 4; ἐπί, *with neut. dat.*
 αὐτό-χειρ, *adj., acting with one's own hands*, Acts xxvii. 19.
 αὐχμηρός, *ᾧ, ὄν, dark, dismal*, 2 Pet. i. 19.

- ἀφ-αἰρέω, ὦ, *to take away*, as sin, Rom. xi. 27, &c.; *to cut off*, as the ear, Matt. xxvi. 51.
- ἀφανής, ἐς (φαίνω), *not appearing, hidden*, Heb. iv. 13.
- ἀφανίζω, *to put out of sight, to disfigure; pass., to vanish, perish.*
- ἀφανισμός, οὐ, ὁ, *a disappearing; spec., the abrogation of a covenant*, Heb. viii. 13.
- ἀφαντος, *on, disappearing, not seen*, Luke xxiv. 31.
- ἀφ-εδρών, ὠνος, ὁ, “*draught*,” *latrine*, Matt. xv. 17; Mark vii. 19.
- ἀφειδία, *as, ἡ (φείδομαι), severity*, Col. ii. 23.
- ἀφελότης, τητος, *simplicity, sincerity*, Acts ii. 46.
- ἀφ-εσις, εως, f. (ἀφήμι), *deliverance*, Luke iv. 18; *remission, pardon of sins*, Matt. xxvi. 28, &c.
- ἀφή, ἧς, ἡ (ἄπτω, *to fit*), *that which connects a joint, a ligature.*
- ἀφθαρσία, *as, ἡ, incorruption, immortality*, 1 Cor. xv.; Rom. ii. 7; 2 Tim. i. 10; *perpetuity*, Eph. vi. 24.
- ἀφθαρτος, *on (φθείρω), incorruptible, immortal, as God*, Rom. i. 23; 1 Tim. i. 17; *the bodies of the saints*, 1 Cor. xv. 52; *unperishing*, 1 Cor. ix. 25, &c.
- ἀφ-ήμι (see 112), *to send away*, as (1) *to let go, emit, dismiss*, in senses varying according to the obj.; spec., *to disregard, pass by, send away, divorce*; hence (2) *to forgive*, very often; (3) *to permit, concede*, abs., or with inf., or acc. (dat., Matt. v. 40), or *iva*, subj., or subj. alone; (4) *to leave, depart from, abandon, leave behind*, as at death.
- ἀφικνέομαι, οὔμαι (2 aor., ἀφικόμεν), *to reach; to go abroad, as a report*, Rom. xvi. 19.
- ἀφιλ-άγαθος, *on, not loving goodness or good men*, 2 Tim. iii. 3.
- ἀφιλ-άργυρος, *on, not loving money, not covetous*, 1 Tim. iii. 3; Heb. xiii. 5.
- ἄφις, εως, ἡ, “*arrival*,” hence *departure*, Acts xx. 29.
- ἀφ-ίστημι, ἀποστήσω, *trans. in pres., imperf., 1 aor., fut., to lead away, to seduce; intrans. in perf., plup., 2 aor., to go away, depart, avoid, withdraw from* (often with ἀπό); mid., *to fail, abstain from, absent one's self.*
- ἄφνω, *adv., suddenly*, Acts xvi. 26.
- ἀ-φόβως, *adv., without fear.*
- ἀφ-ομοίω, ὦ, *to make like, in pass.*, Heb. vii. 3.
- ἀφ-οράω, ὦ, *to look away from others at one (eis); to consider attentively*, Heb. xii. 2.
- ἀφ-ορίζω, fut. ἰῶ, *to separate from* (ἐκ or ἀπό); *trans., to separate for a purpose* (eis or inf.); *to excommunicate*, Luke vi. 22.
- ἀφ-ορμή, ἧς, ἡ, *an occasion, opportunity*, Rom. vii. 8; 2 Cor. xi. 12.
- ἀφρίζω, *to foam at the mouth*, Mark ix. 18, 20.
- ἀφρός, οὐ, ὁ, *foam, froth*, Luke ix. 39.
- ἀφροσύνη, ἧς, ἡ, *folly, boasting, levity.*
- ἄφρων, ονος, ὁ, ἡ (φρήν), *unwise, inconsiderate, foolish, destitute of religion.*
- ἀφ-υπνώω, ὦ (ἀπό intensive), *to sleep soundly.*
- ἄφωνος, *on, mute, without expression; of idols*, 1 Cor. xii. 2; *of animals*, 2 Pet. ii. 16; *of the lamb*, Acts viii. 32.
- Ἀχαζ, ὁ (Heb.), *Achaz*, Matt. i. 9.
- Ἀχαΐα, *as, ἡ, Achaia, the Roman province of Greece, including Corinth and its isthmus.*
- Ἀχαϊκός, οὔ, ὁ, *Achaicus*, 1 Cor. xvi. 17, 25.
- ἀ-χάριστος, *on, unthankful*, Luke vi. 35; 2 Tim. iii. 2.
- Ἀχέιμ, ὁ (Heb.), *Achim*, Matt. i. 14.
- ἀ-χειρο-ποίητος, *on, not made by hands.*
- ἄχλυσ, τος, ἡ, *a thick mist, darkness*, Acts xiii. 11.
- ἀ-χρεῖος, *on, slothful, doing no good, unprofitable*, Matt. xxv. 30, Luke xvii. 10.
- ἀ-χρεῖω, ὦ, *to become useless or corrupt.*
- ἄ-χρηστος, *on, useless, unprofitable*, Philemon 11.
- ἄχρι and ἄχρις, *adv. as prep., with gen., to, unto, as far as, whether of place, time, or degree.* ἄχρις οὐ or ἄχρις alone, *with the force of a conjunction, until.* See μέχρι.

ἄχϋρον, ου, τό, *chaff, straw*, Matt. iii. 12 ; Luke iii. 17.

ἄ-ψευδής, ἐς, *free from falsehood, truthful*, Titus i. 2.

ἄψινθος, ου, ἡ, *wormwood*, Rev. viii. 11.

ἄ-ψυχος, ον, *without life, inanimate*, 1 Cor. xiv. 7.

B.

Β, β, βῆτα, *beta*, β, the second letter. Numerally, β' = 2 ; β, = 2000.

Βάαλ, δ, ἡ (Heb., *Master*), *Baal*, chief deity of the Phœnicians ; the Sun, Rom. xi. 4 (fem.), from 1 Kings xix. 18.

Βαβυλών, ὠνος, ἡ (Heb., *confusion*, Gen. x. 7), *Babylon*, lit., Matt. i. 11, &c. ; Acts vii. 43 ; and prob. 1 Pet. v. 13 ; mystically for Rome, as the enemy of the Church, Rev. xiv.

Βαθμός, οὔ, δ (βαλῶ, *to step*), *a step or degree in dignity*, 1 Tim. iii. 13.

Βάθος, ους, τό, *depth or height*, lit. or fig. ; met., of great extremity, as 2 Cor. viii. 2.

Βαθύνω, νῶ, *to dig deep*, Luke vi. 48.

Βαθύς, εἶα, ὅ, *deep*, John iv. 11 ; of twilight, Luke xxiv. 1 ; "the early dawn."

Βαῖον, ου, τό, *branch*, spec. of the palm, John xii. 13.

Βαλαάμ, δ (Heb.), *Balaam*. A name emblematic of seducing teachers, 2 Pet. ii. 15 ; Rev. ii. 14.

Βαλάκ, δ (Heb.), *Balak*, Rev. ii. 14.

Βαλάντιον, ου, τό, *a money bag or purse*.

Βάλλω, βαλῶ, βέβληκα, ἔβαλον, *to throw, cast, put* (with more or less force, as modified by the context). Pass. reflex., as Matt. xxi. 21, *cast thyself* ; or (perf.) with intrans. force, as Matt. viii. 6 ("has been cast"), *lieth*. The verb is intrans., Acts xxvii. 14, *rushed*. In Mark xiv. 65, the true reading is prob. ἔλαβον. Generally trans. with acc. and dat., or ἐπί (acc., sometimes gen.), εἰς, ἀπό, ἐκ, and other prepp. or advv. Of liquids, *to pour*, Matt. xxvi. 12.

Βαπτίζω, σω (in form a frequentative of βάπτω, see 144, β), (1) mid. or

pass., reflex., *to bathe one's self*, Mark vii. 4 ; (2) of the Christian ordinance, *to baptize*. The material is expressed by dat., εἰς or ἐν ; the purpose or result by εἰς. Pass. or mid., *to be baptized, to receive baptism* ; (3) fig., of overwhelming woe, Luke xii. 50 ; Matt. xx. 22, 23.

Βάπτισμα, ατος, τό, *the rite or ceremony of baptism* ; fig., for overwhelming afflictions, Matt. xx. 22, 23.

Βαπτισμός, οὔ, δ, *the act of cleansing*, as vessels, Mark vii. 4, 8 ; of Jewish lustrations, Heb. ix. 10. For Heb. vi. 2, see 260, β, 2 (β).

Βαπτιστής, οὔ, δ, *one who baptizes* ; the surname of John, Christ's forerunner.

Βάπτω, βάψω, *to dip, dye or tinge*, Mark xiv. 20 ; Rev. xix. 13.

Βαρ-, an Aramæan prefix to many surnames, meaning *Son of*.

Βαρ-αββᾶς, ᾶ, δ, *Barabbas*. Some ancient MSS. and other authorities give his name as *Jesus*.

Βαράκ, δ, *Barak*, Heb. xi. 32.

Βαρ-αχίας, ου, ἡ, *Barachias*, Matt. xxiii. 35. Some think it a surname of Jehoiada, 2 Chron. xxiv. 20.

Βάρβαρος, ου, δ, properly adj., *a foreigner*, 1 Cor. xiv. 11. So called by the Greeks in derision of their language, as if *bar, bar!* Acts xxviii. 2, 4 ; Rom. i. 14.

Βαρέω, ῶ (cf. βάρος), in N.T. only pass.

Βαρέομαι, οὔμαι, *to be weighed down, to be oppressed*, as by sleep, Luke ix. 32 ; excess or anxious care, Luke xxi. 34 ; calamity or affliction, 2 Cor. i. 8, v. 4 ; expense, 1 Tim. v. 16.

Βαρῆως, adv., *heavily or with difficulty*, Matt. xiii. 15 ; Acts xxviii. 27, from Isa. vi. 10.

Βαρ-θολομαῖος, ου, δ, *Bartholomew*, surname (prob.) of Nathanael.

Βαρ-ιησοῦς, οὔ, δ, *Bar-jesus*, Acts xiii. 6.

Βαρ-ιωνάς, ᾶ, δ, *Bar-jonas*, surname of Peter, Matt. xvi. 17.

Βαρ-νάβας, α, δ, *Barnabas*, "Son of exhortation" or "comfort." See παράκλησις.

- βάρος**, οὐς, τό, *weight, burden*, as of toil, Matt. xx. 12; of ceremonial requirement, Acts xv. 28; of authority, 1 Thess. ii. 6; of abundance or fullness, 2 Cor. iv. 17.
- Βαρ-σαβᾶς**, ᾱ, ὁ, *Barsabas*. Two are mentioned, Acts i. 23, xv. 22.
- Βαρ-τίμαιος**, ου, ὁ, *Bartimæus*.
- Βαρύς**, εἶα, ὅ (cf. βάρος), (1) *heavy*, Matt. xxiii. 4; (2) *important*, Matt. xxiii. 23; (3) *grievous or oppressive*, 1 John v. 3; (4) *fierce, severe*, Acts xx. 29.
- Βαρύ-τιμος**, ον, of great price, Matt. xxvi. 7.
- Βασανίζω** (cf. βάσανος), *to examine*, as by torture; hence *to afflict with pain, vex, harass*; pass., *to be tossed*, as by waves in a storm.
- Βασανισμός**, οὗ, ὁ, *torture, sharp pain*.
- Βασανιστής**, οὗ, ὁ, *one who tortures, a jailer*, Matt. xviii. 34.
- Βάσανος**, ου, ἡ (lit., *a touchstone*), *torture, the torment or sharp pain of disease*, Matt. iv. 24; of punishment, Luke xvi. 23, 28.
- Βασιλεία**, ας, ἡ, *a kingdom, province of a kingdom*, Matt. iv. 8; *royal power or dignity, reign*. ἡ βασιλεία τοῦ θεοῦ, τοῦ χριστοῦ, τῶν οὐρανῶν (the last form only in Matt.), *the divine, spiritual kingdom, or reign of Messiah*, in the world, in the individual, or in the future state. υἱοὶ τῆς βασιλείας, *sons of the kingdom*, Jews, its original possessors, Matt. viii. 12; true believers, Matt. xiii. 38. In Rev. i. 6, v. 10, for βασιλεῖς καὶ, the best editors read βασιλείαν, *a kingdom* consisting of priests.
- Βασιλείος**, ον, *royal, regal*, 1 Pet. ii. 9, from Exod. xix. 6. τὰ βασιλεία, as subst., *a regal mansion, palace*, Luke vii. 25.
- Βασιλεὺς**, ἑως, ὁ, *a leader, ruler, king*, sometimes subordinate to higher authority, as the Herods. Applied to God, always with distinguishing epithets, Matt. v. 35; 1 Tim. i. 17, vi. 15; Rev. xv. 3, xvii. 14; to the Messiah, John i. 50, &c.; to Christians, Rev. i. 6, v. 10 (rec., but see on βασιλεία).
- Βασιλεύω**, εἶσω (-εῖ), *to have authority, to reign, or to possess or exercise dominion*; to be βασιλεὺς generally. With ἐπὶ (gen.), of the kingdom; ἐπὶ (acc.), of the persons governed.
- Βασιλικός**, ἡ, ὄν, adj., *belonging to a king, royal*; as a courtier, John iv. 46, 49; a territory, Acts xii. 20; apparel, Acts xii. 21. Fig., James ii. 8, of law, *all-commanding*.
- Βασιλισσα**, ης, ἡ, *a queen*, Matt. xii. 42; Acts viii. 27.
- Βάσις**, εως, ἡ (βαίνω), *that which supports the steps*; hence *the foot*, Acts iii. 7.
- Βασκαίνω**, ἀνῶ, *to bewitch, bring under malign influence, "fascinate," mislead*, Gal. iii. 1.
- Βαστάζω**, ἄνω, *to lift, lift up*; often with the sense of bearing away. Thus, (1) *to carry*, as a burden, Luke xiv. 27; John xix. 17; sandals, Matt. iii. 11; (2) *to take on one's self*, as disease or weaknesses, Rom. xv. 1; condemnation, Gal. v. 10; reproach, Gal. vi. 17; (3) *to bear*, as tidings, Acts ix. 15; (4) *to bear with or endure*, Rev. ii. 2; (5) *to take away*, Matt. viii. 17; John xii. 6.
- Βάτος**, ου, ὁ, ἡ, *a thorn-bush or bramble*, Luke xx. 37; Acts vii. 30, 35. "The Bush," Mark xii. 26; Luke xx. 37, denotes the section of the O.T. so called (Ex. iii.).
- Βάτος**, ου, ὁ (Heb.), *a bath, or Jewish measure for liquids containing 7½ gallons*, Luke xvi. 6.
- Βάτραχος**, ου, ὁ, *a frog*, Rev. xvi. 13.
- Βαττο-λογέω**, ᾧ (prob. from βατ-, an unmeaning sound; cf. βάρβαρος), *to bubble, talk to no purpose*, Matt. vi. 7.
- Βδελύγμα**, ατος, τό (cf. βδελύσσω), *something unclean and abominable*, Luke xvi. 15; spec. (as often in O.T.) *idolatry*, as accompanied by impurity, Rev. xvii. 4, 5, xxi. 27. "Abomination of desolation," Matt. xxiv. 15, from Dan. ix. 27, refers to the pollution of the temple by some idolatrous symbol (by Antiochus Epiphanes, afterwards by the Romans); whether image, altar, or military standard, is uncertain.

βδελυκτός, ἡ, ὄν, *disgusting, abominable*, Titus i. 16.

βδεύσσω, ξω, *to defile*, only mid.; *to loathe*, Rom. ii. 22; and pass. perf. part., *defiled*, Rev. xxi. 8.

βεβαιοῦς, α, ον, *steadfast, constant, firm*.

βεβαιῶω, ᾶ, *to confirm, to establish*, whether of persons or things.

βεβαιῶσις, εως, ἡ, *confirmation*, Phil. i. 7; Heb. vi. 16.

βεβηλος, ον (βα- in βαίνω, "that on which any one may step"), *common, unsanctified, profane*, of things or persons.

βεβηλῶω, ᾶ, *to make common, to profane*, as the Sabbath, Matt. xii. 5; or the temple, Acts xxiv. 6.

Βεελ-(ζεβούλ, ὁ (Heb.), *Beelzebub*, "Lord of dung," a contemptuous play upon *Beelzebub*, "Lord of flies," the Ekronite deity (2 Kings i. 2), applied to *Satan*, as the ruler of the dæmons.

Βελιάλ, ὁ (Heb., *perverseness, malice*), or Βελίαρ, "Lord of forests" or "thickets," a name for *Satan*, 2 Cor. vi. 15.

βέλος, ους, τό (βάλλω), *a missile*, such as a *javelin* or *dart*, Eph. vi. 16.

βελτίων, ον, ονος (a compar. of ἀγαθος), *better*. Adverbially, 2 Tim. i. 18.

Βεν-ιαμίν, ὁ (Heb., *Ben* = son), *Ben-jamin*.

Βερνίκη, ης, ἡ, *Bernice*.

Βέρροια, ας, *Berea*.

Βεροιαῖος, α, ον, *Bercean*.

Βηθ-, a Hebrew prefix to many local names, meaning *House* or *Abode of*.

Βηθ-αβρά, ᾶς, ἡ, *Bethabara*, "house of the ford," John i. 28. Some read *Bethany*.

Βηθ-ανία, ας, ἡ, *Bethany*, "house of dates." There were two places of the name: (1) John xi., &c.; (2) on the Jordan (?), John i. 28. See *Βηθαβαρά*.

Βηθ-εσδά, ᾶς, ἡ, *Bethesda*, "house of compassion," John v. 2.

Βηθ-λεέμ, ἡ, *Bethlehem*, "house of bread."

Βηθ-σαϊδά, ἡ, *Bethsaida*, "house of hunting" or "fishing." There were

two places of the name: one in Galilee, John xii. 21; the other on the east of the Jordan, Luke ix. 10. Βηθ-φαγή, ἡ, *Bethphage*, "house of figs."

Βῆμα, ατος, τό (βα- in βαίνω), *a step; a space*, with ποδός, for the foot, Acts vii. 5; *a raised space* or *bench*, as a tribunal, Matt. xxvii. 19; or throne, Acts xii. 21.

βήρυλλος, ον, ὁ, ἡ, *a beryl*, a gem of greenish hue, Rev. xxi. 20.

βία, ας, ἡ, *force, violence*.

βιάζω, *to use violence*; mid., *to enter forcibly*, with εἰς, Luke xvi. 16; pass., *to suffer violence, to be assaulted*, Matt. xi. 12.

βίαιος, α, ον, *violent, vehement*, Acts ii. 2.

βιαστής, ου, ὁ, *one who employs force*, Matt. xi. 12; of those who were eagerly entering Messiah's kingdom.

βιβλαρίδιον, ον, *a little book*, Rev. x.

βιβλίον, ον, τό (dim. of following), (1) *a roll, book, volume*, as Luke iv. 17; Rev. v. 1; (2) *a scroll, a billet*, as Matt. xix. 7.

βίβλος, ον, ὁ, *a written book, roll, or volume*. The word means the inner bark or rind, of which ancient books were made.

βιβρώσκω (βρο-), perf. βέβρωκα, *to eat*, John vi. 13.

Βιθυνία, ας, ἡ, *Bithynia*.

βίος, ου, ὁ, (1) *life*, Luke viii. 14;

(2) *means of life*, Luke viii. 43;

(3) *goods or property*, Luke xv. 12; 1 John iii. 17. See Synonyms.

βιώω, ᾶ, *to pass one's life*, 1 Pet. iv. 2.

βίωσις, εως, ἡ, *manner or habit of life*, Acts xxvi. 4.

βιωτικός, ἡ, ὄν, *of or belonging to life*, Luke xxi. 34; 1 Cor. vi. 3, 4.

βλαβερός, adj., *hurtful*, 1 Tim. vi. 9.

βλάπτω (βλαβ-), βλάψω, *to hurt or injure*, Mark xvi. 18; Luke iv. 35.

βλαστάνω (or βλαστᾶω, Mark iv. 27), βλαστήσω, (1) *intrans., to sprout, to spring up*, as a plant or corn; (2) *trans., to put forth*, as buds, Matt. xiii. 26; Heb. ix. 4.

βλάστος, ου, ὁ, *Blastus*, Acts xii. 20.

βλασφημέω, ὦ, *to speak calumniously, as Acts xiii. 45; to calumniate, speak evil of with acc. or eis; often of men or things. Spec. of God, Acts xix. 37; the Holy Spirit, Luke xii. 10; the Divine name or doctrine, 1 Tim. vi. 1.*

βλασφημία, ας, ἡ, *evil-speaking, reviling, blasphemy.*

βλάσφημος, ον, *slandorous, reproachful. Subst., a reviler, i. e., one who speaks evil of God or man.*

βλέμμα, ατος, τό, *seeing, the thing seen, 2 Pet. ii. 8.*

βλέπω, ψω, *to see, to have the power of seeing, to look at attentively; with eis, to regard partially, Matt. xxii. 16; with ἵνα or μή, to take care (once without, Mark xiii. 9); with ἀπό, to beware of; once with κατά (acc.), geographically, to look towards, Acts xxvii. 12.*

βλητέος, έα, έον, a verbal adj. (βάλλω), *that ought to be put.*

Βοανεργές (Heb.), *Boanerges, "Sons of thunder," Mark iii. 17.*

βοάω, ὦ (βοή), *to shout for joy, Gal. iv. 27; to cry for grief, Acts viii. 7; to publish openly, to cry aloud; with πρὸς (acc.), to appeal to, Luke xviii. 7, 38.*

βοή, ἡς, ἡ, *a loud cry, James v. 4.*

βοήθεια, ας, ἡ, *help, succour, Acts xxvii. 17; Heb. iv. 16.*

βοηθέω, ὦ, *to go to the help of, to succour (dat.)*

βοηθός, οὔ, ὁ, ἡ (properly adj.), *a helper, Heb. xiii. 6.*

βόθυνος, ου, ὁ, *a cavity, ditch or well.*

βολή, ἡς, ἡ, *a throwing; λίθου βολή, a stone's throw, Luke xxii. 41.*

βολίζω, σω, *to heave the lead, to fathom, Acts xxvii. 28, twice.*

βολίς, ίδος, ἡ, *a weapon thrown, as a dart or javelin, Heb. xii. 20.*

βοός, ὁ (Heb.), *Booz or Boaz.*

βόρβορος, ου, ὁ, *dirt, mire, filth, 2 Pet. ii. 22.*

Βορρᾶς, ᾱ, ὁ (Boreas, the north wind), *the North, Luke xiii. 29; Rev. xxi. 13.*

βόσκω, ἡσω, *to tend, to tend in feeding,*

to take diligent care of, Matt. viii. 33; John xxi. 15, 17; mid., to feed, graze, Mark v. 11.

βοσός, ὁ (Heb., Beor), *Bozor, 2 Pet. ii. 15.*

βοτάνη, ης, ἡ (βόσκω), *herbage, pasturage, Heb. vi. 7.*

βότρυς, υος, ὁ, *a cluster of grapes, Rev. xiv. 18.*

βουλευτής, οὔ, ὁ, *a counsellor, a senator, Mark xv. 43; Luke xxiii. 50.*

βουλεύω, σω, *to advise, N.T. mid. only; (1) to consult, to deliberate, with εἰ, Luke xiv. 31; (2) to resolve on or purpose, with inf., Acts v. 33; ἵνα, John xii. 10; acc., 2 Cor. i. 17.*

βουλή, ἡς, ἡ, *a design, decree, purpose, plan, Luke vii. 30; Acts xxvii. 42.*

βούλημα, ατος, τό (βούλομαι), *the thing willed or purposed, Acts xxvii. 43; Rom. ix. 19.*

βούλομαι, 2nd pers. sing. βούλει for βούλη, aug. in tenses with εἰ or ἡ, *to will, as (1) to be willing, to incline to, Mark xv. 15; (2) to intend, Matt. i. 19; (3) to aim at, 1 Tim. vi. 9. Generally with inf., sometimes understood, as James i. 18; with subj., John xviii. 39. See Synonyms.*

βουνός, οὔ, ὁ, *a hill, rising ground, Luke iii. 5; xxiii. 30.*

βοῦς, βοός (οφ-), ὁ, ἡ, *an animal of the ox kind, male or female.*

βραβεῖον, ου, τό, *the prize, in a conflict, 1 Cor. ix. 24; the future reward, Phil. iii. 14.*

βραβεύω (lit., to act as arbiter in the games), *to prevail or govern, Col. iii. 15.*

βραδύνω, νῶ (βραδύς), *to delay, to be slow, 1 Tim. iii. 15; 2 Pet. iii. 9 (gen).*

βραδυ-πλοέω, ὦ, *to sail slowly, Acts xxvii. 7.*

βραδύς, εἶα, ὅ, *slow, with eis, James i. 19; fig., of dull comprehension; dat. of sphere.*

βραδυντής, τῆτος, ἡ, *tardiness, 2 Pet. iii. 9.*

βραχίον, ονος, ὁ, *the arm; met., strength, Luke i. 51; John xii. 38; Acts xiii. 17.*

βραχίς, εἶα, ὅ, *short, little*; of time, Luke xxii. 58; Acts v. 34; place, Acts xxvii. 28; quantity, John vi. 7; Heb. xiii. 22. **βραχύτι**, Heb. ii. 7, 9, *for a short time, or in a small degree*.
βρέφος, οὖς, τό, *a child unborn*, Luke i. 41, 44; *a babe*, Luke ii. 12, 16; *one in early youth*, 2 Tim. iii. 15.
βρέχω, ξω, *to moisten*, Luke vii. 38; *to rain, to send rain*, Matt. v. 45; *impers.*, James v. 17; *trans.*, Luke xvii. 20.
βροντή, ἡς, ἡ, *thunder*, John xii. 29, &c.
βροχή, ἡς, ἡ (βρέχω), *rain*, Matt. vii. 25, 27.
βρόχος, οὖ, ὅ, *a noose or snare*, 1 Cor. vii. 35.
βρυγμός, οὖ, ὅ, *a grinding or gnashing*.
βρύχω, ξω, *to grind or gnash*, as the teeth, for rage or pain, Acts vii. 54.
βρύω, σω, *to send forth*, as a fountain, James iii. 11.
βρώμα, ατος, neut. (see βιβρώσκω), *food, solid food of any kind*, Matt. xiv. 15; 1 Cor. iii. 2.
βρώσιμος, ον, *eatable*, Luke xxiv. 41.
βρώσις, εως, ἡ, (1) *the act of eating*, 2 Cor. ix. 10; (2) *corrosion*, Matt. vi. 19, 20; (3) *food*, Heb. xii. 16; *fig.*, John vi. 27, &c.
βυθίζω, σω, *to drown*; *mid.*, *to sink*, Luke v. 7; *fig.*, 1 Tim. vi. 9.
βυθός, οὖ, ὅ, *the deep, the sea*, 2 Cor. xi. 25.
βυρσεύς, έως (εϛ), *a skin-dresser, a tanner*, Acts ix. 43, x. 6, 32.
βύσσινος, η, ον, *made of byssus*, Rev. xviii. 16, xix. 8 twice, 14.
βύσσος, ον, ἡ, *byssus*, a species of flax, and of linen manufactured from it, highly prized for its softness, whiteness, and delicacy.
βωμος, οὖ, ὅ, *an altar*, Acts xvii. 23.

Γ.

Γ, γ, γάμμα, *gamma*, *g* hard, the third letter of the Greek alphabet. In numeral value, γ' = 3; γ. = 3000.
Γαββαθα, ἡ (Heb., Chald. form), *Gabbatha*; *an elevated place or tribunal*, John xix. 13. See **λιθόστρωτον**.

Γαβριήλ, ὁ (Heb., *man of God*), the archangel *Gabriel*, Luke i. 19, 26.
γάγγραινα, ης, ἡ, *a gangrene, mortification*, 2 Tim. ii. 17.
Γάδ, ὁ (Heb.), *Gad*, Rev. vii. 5.
Γαδαρηνός, ἡ, ὄν, *belonging to Gadara*. See **Γεργεσηνός**.
γάζα, ης, ἡ (Persian), *treasure*, as of a government, Acts viii. 27.
Γάζα, ης, ἡ (Heb.) *Gaza*, a strong city of the ancient Philistines in the W. of Palestine, Acts viii. 26. (The adj. *ἐρημος*, *desert*, refers to ὁδός.)
γαζοφυλάκιον, ον, τό, *a place for the guardianship of treasure, treasury*; a part of the temple so called, Mark xii. 41, 43; Luke xxi. 1; John viii. 20.
Γάιος, ον, ὁ (Lat.), *Gaius*, or *Caius*. There are four of the name in N.T., Acts xix. 29, xx. 4; 1 Cor. i. 14; 3 John, i.
γάλα, ατος, τό, *milk*, 1 Cor. ix. 7. *Fig.*, for the elements of Christian knowledge, 1 Cor. iii. 2; of the Word of God, 1 Pet. ii. 2.
Γαλάτης, ον, ὁ, *a Galatian*, Gal. iii. 1.
Γαλατία, ας, ἡ, *Galatia*, or *Gallogræcia*, a province of Asia Minor.
Γαλατικός, ἡ, ὄν, *belonging to Galatia*, Acts xvi. 6.
γαλήνη, ης, ἡ, *serenity, calm*, Matt. viii. 26; Mark iv. 39; Luke viii. 24.
Γαλιλαία, ας, ἡ (from Heb.), *Galilee*, the N. division of Palestine.
Γαλιλαῖος, αλα, αἰον, *of or belonging to Galilee*.
Γαλλίων, ωνος, ὁ, *Gallio*, a proconsul of Achaia, Acts xviii.
Γαμaliήλ, ὁ (Heb.), *Gamaliel*, Acts v. 34, xxii. 3.
γαμέω, ὦ, ἥσω, 1st aor. ἐγάμησα and ἔγημα, abs. or *trans.* (with acc.), *to marry*; active properly of the man; pass. and mid., of the woman, with dat., as Mark x. 12, rec.; but in N.T. the act. also is used of the woman.
γαμίζω, or **γαμίσκω**, *to give in marriage* (a daughter).
γάμος, ον, ὁ, *marriage*, spec. *a marriage feast*, sing. or plur. See 240.

γάρ (γε ἄρα), "truly then," a causal particle or conjunction, *for*, introducing a reason for the thing previously said. Used in questions to intensify the inquiry; often with other particles. For the special uses of γάρ, see 407.

γαστήρ, τρός (sync.), ἡ, (1) *the womb*, Matt. i. 18; (2) *the stomach*, Tit. i. 12; from Epimenides, "idle bellies," *gluttons*.

γέ, a particle indicating emphasis, *at least, indeed*. Sometimes used alone, as Rom. viii. 32; 1 Cor. iv. 8; sometimes in connection with other particles, as ἀλλά, ἄρα, εἴ. εἰ δὲ μήγε, stronger than εἰ δὲ μή, *if otherwise indeed*; καίγε, *and at least, and even*; καίτοιγε, *though indeed*; μενοῦνγε, *yea, indeed*; μήτιγε, "to say nothing of," 1 Cor. vi. 3.

Γεδεών, ὁ (Heb.), Gideon, Heb. xi. 32.

Γε-έννα, ἡς, ἡ (Heb., Valley of Hinnom), met., *place of punishment* in the future world, Matt. x. 28, &c. Sometimes with τοῦ πυρός, as Matt. v. 22. Compare 2 Kings xxiii. 10.

Γεθ-σημανῆ, or -νεῖ, ἡ (Heb., oil-press), Gethsemane, a small field at the foot of the Mount of Olives, over the brook Cedron.

γείτων, ονος, ὁ, ἡ, *a neighbour*, as Luke xiv. 12, xv. 6; John ix. 8.

γελᾶω, ᾧ, ἄσω, *to laugh, to be merry, rejoice*, Luke vi. 21, 25.

γέλας, ωτος, ὁ, *laughter, mirth*, James i. 9.

γεμίω, σω, *to fill*, with acc. and gen. (also ἀπό or ἐκ); pass. abs., *to be full*, Mark iv. 37; Luke xiv. 23.

γέμα, only in pres. and impf., *to be full of*, with gen. (ἐκ, Matt. xxiii. 25; acc., Rev. xvii. 3).

γενεά, ἄς, ἡ, *generation*, as (1) *offspring, race, descent*; (2) *the people of any given time*; (3) *an age of the world's duration*.

γενεα-λογέω, ᾧ, *to reckon a genealogy or pedigree*, pass. with ἐκ, Heb. vii. 6.

γενεα-λογία, ἄς, fem., *genealogy*, N.T. plur., 1 Tim. i. 4; Tit. iii. 9; prob.

of Gnostic speculations on the origin of being.

γενεσία, ὧν, τὰ, *the festivities of a birthday, a birthday*, Matt. xiv. 6.

γένεσις, εως, ἡ, *extraction, genealogy*, Matt. i. 1. James i. 23: τὸ πρόσωπον τῆς γενεσέως αὐτοῦ, *the countenance of his birth, or, as E.V., "his natural face."* James iii. 6: τὸν τροχὸν τῆς γενέσεως, *the orb of the creation, the whole of nature*.

γενετή, ἡς, ἡ, *birth*, John ix. 1.

γένημα, ατος, τό. See γέννημα.

γεννάω, ᾧ, ἴσω, *to beget, give birth to, produce, effect*; pass., *to be begotten, born* (often in John, of spiritual renewal).

γέννημα, ατος, τό (in many MSS. γένημα), (1) *progeny*; (2) *produce generally*. Fig., *fruit, result*, as 2 Cor. ix. 10.

Γεννησαρέτ (Heb., in Chald. form), Gennesareth (Chinnereth, or Chinne-roth, in O.T.), a region of Galilee, with village or town of the same name. Used of the adjacent lake, as Luke v. 1.

γέννησις, εως, ἡ. See γένεσις.

γεννητός, ἡ, ὄν, verb. adj., *born, brought forth*, Matt. xi. 11; Luke vii. 28.

γένος, ους, τό, (1) *offspring*; (2) *lineage*; (3) *nation*; (4) *kind or species*.

Γεργεσηνός, ἡ, ὄν, or Γερασηνός, Gergesene, *belonging to Gergesa or Gerasa*. The copies vary between these forms and Γαδαρηνός, Matt. viii. 28; Mark v. 1; Luke viii. 26, 37.

γερουσία, ἄς, ἡ (γέρων), *an assembly of elders, senate*.

γέρων, οντος, ὁ, *an old man*, John iii. 4.

γεύω, *to make to taste*, only mid. in N.T.; *to taste*, as abs., *to take food*, Acts x. 10; or with obj., gen., or acc. See 249, a (2). Fig., *to experience*, as Matt. xvi. 28; once with ὅτι, 1 Pet. ii. 3.

γεωργέω, ᾧ, *to cultivate or till the earth*.

γεώργιον, ου, τό, *a tilled field*. Fig., 1 Cor. iii. 9.

γεωργός, ου, ὁ, *one who tills the ground, a husbandman*. So a vine-dresser.

γῆ, γῆς, ἡ, contr. for γέα or γαῖα, *land or earth*, as (1) *the material soil*,

1 Cor. xv. 47; (2) *the producing soil*; (3) *the ground*; (4) *land*, as opposed to sea; (5) *earth*, as opposed to heaven, *the habitable world*; (6) *region or territory*.

γῆρας, (ας), ως, dat. -α or -ει, τό, *old age*, Luke i. 36.

γηράσκω, or γηράω, άσω, *to become old*, John xxi. 18; *to be infirm*, Heb. viii. 13.

γίνομαι, for γίνεσθαι. See 94, 8, α. γενήσθαι, έγενόμην and έγενήθην, γέγονα (with pres. force) and γεγένημαι, *to become*, as (1) *to begin to be*, used of persons, *to be born*, John viii. 58; of the works of creation, *to be made*, John i. 3, 10; and of other works, *to be wrought or performed*. So, to pass out of one state into another, *to grow into*, *to be changed into*, John ii. 9; often with εἰς, Luke xiii. 19. (2) Of ordinary or extraordinary occurrences, *to happen*, *to take place*, *to be done*; of the day, the night, Mark vi. 2; of thunder, earthquake, calm, &c.; of feasts or public solemnities, *to be held or celebrated*; frequently in the phrase καὶ έγένετο, *and it came to pass* (with καί, or following verb, or inf.); also μή γένοιτο, *let it never happen!* or *God forbid!* (3) With adj. or predicative subst., *to become*, where quality, character, or condition is specified; often in prohibitions, μή γίνου, μή γίνεσθε, *become not*, as Matt. vi. 16. (4) With the cases of substantives and the prepositions, the verb forms many phrases, to be interpreted according to the meaning of the case or prep. See SYNTAX. For the distinction between γίνομαι and other copulative verbs, see Synonyms.

γινώσκω, or γιγνώσκω (see 94, 8, β), γνώσκει, 2nd aor. έγνων (imper. γνώθι), perf. έγνωνκα, (1) *to become aware of*, *to perceive*, with acc.; (2) *to know*, *to perceive*, *understand*, with acc. or εἰ, or acc. and inf., or τί interrog.; with adv. of language, Acts xxi. 37; *to be conscious of*, by experience, as

2 Cor. v. 21; (3) *to know carnally* (Heb.), Matt. i. 25; Luke i. 34; (4) specially of the fellowship between Christians and the Divine Being, 1 Cor. viii. 3; Matt. vii. 23 (negatively); John xvii. 3; Heb. viii. 11; Phil. iii. 10, &c. See Synonyms.

γλεῦκος, ους, τό, *sweet wine*, Acts ii. 13.

γλυκύς, εἶα, ύ, *sweet*, James iii. 11, 12; of water, opposed to "bitter" and "salt," Rev. x. 9.

γλῶσσα, ης, ή, (1) *the tongue*; (2) *a language*; (3) *a nation or people distinguished by their language*.

γλωσσό-κομον, ου, neut., *a little box or case for money*, John xii. 6, xiii. 29 (orig. from holding the "tongue-pieces" of flutes, &c.)

γναφεύς, έως, ό, *a fuller*, Mark ix. 3.

γνήσιος, α, ου (sync. from γενήσιος), *legitimate, genuine, true*, 1 Tim. i. 2; Phil. iv. 3; τὸ γνήσιον, *sincerity*, 2 Cor. viii. 8. Adv., -ως, *sincerely, naturally*, Phil. ii. 20.

γρόφος, ου, ό, *a dense cloud, darkness*, Heb. xii. 18.

γνώμη, ης, ή (γνο- in γίνωσκω), *opinion, judgment, intention*, 1 Cor. i. 10, vii. 25; Acts xx. 3.

γνωρίζω, ίσω or ίώ, (1) *to make known*, *to declare* (with acc. and dat., or εἰ or τί interrog.); (2) intrans., *to know*, Phil. i. 22.

γνώσις, εως, ή, (1) subj., *knowledge*, with gen. of obj. (gen. subj., Rom. xi. 33); (2) obj., *science, doctrine, wisdom*, as Luke xi. 52.

γνώστης, ου, ό, *one who knows*, Acts xxvi. 3.

γνωστός, ή, όν, verb. adj., *known*, Acts ii. 14, iv. 10; *knowable*, Rom. i. 19. Emphatic in Acts iv. 16. οἱ γνωστοί, *one's acquaintance*, Luke ii. 44; τὸ γνωστὸν, *knowledge*, Rom. i. 19.

γογγύζω, ύσω, *to murmur*, i.e., in a low voice (John vii. 32) or discontentedly; *to grumble*, 1 Cor. x. 10, with acc., or περί, gen., πρὸς, acc., κατά, gen.

γογγυσμός, ου, ό, *muttering*, John vii. 12; *murmuring*, Acts vi. 1; Phil. ii. 14.

γογγυστής, ου, ὁ, *a murmurer, complainer*, Jude 16.

γόης, ητος, ὁ (γοᾶω, *to moan*), *an enchanter, an impostor*, 2 Tim. iii. 13.

Γολγοθᾶ (Heb., in Chald. form), *Golgotha*, "the place of a skull" (prob. from its shape); *Calvary*. See κρανίον.

Γόμορρα, ας, ἡ, and ὠν, τὰ, *Gomorrha*.

γόμος, ου, ὁ (γέμω), (1) *a burden*, e.g., of a ship, Acts xxi. 3; (2) *wares or merchandise*, Rev. xviii. 11, 12.

γονεύς, ἑως, ὁ (γεν- in γίνομαι), *a parent*. Used only in the plural, *parents*.

γόνυ, ατος, τό, *the knee*; often in plur. after τιθέναι or κάμπτεν, *to put or bend the knees*, in devotion.

γονυ-πέτω, ᾧ (πίπτω), *to fall down on one's knees, to kneel*.

γράμμα, ατος, τό (γράφω), (1) *a letter of the alphabet*, Luke xxiii. 38; *in what large letters*, perhaps noting emphasis, Gal. vi. 11; (2) *a writing*, such as *a bill or an epistle*, Rom. ii. 29; τὰ ἱερὰ γράμματα, 2 Tim. iii. 15, *the holy writings, or the Scriptures*; (3) plur., *literature, learning generally*, John vii. 15.

γραμματεὺς, ἑως, ὁ, (1) *a clerk, secretary, a scribe*, Acts xix. 35; (2) *one of that class among the Jews who copied and interpreted the O.T. Scriptures* (see νομικός); (3) *met., a man of learning generally*, 1 Cor. i. 20; Matt. xiii. 52, &c.

γραπτός, ἡ, ὄν, verb. adj., *written, inscribed*, Rom. ii. 15.

γραφή, ἡς, ἡ, (1) *a writing*; (2) *spec., ἡ γραφή or αἱ γραφαί, the Scriptures, writings of the O.T.*; (3) *a particular passage*.

γράφω, ψω, γέγραφα, *to grave, write, inscribe*. ἐγράφη, γέγραπται, or γε-γραμμένον ἐστὶ, *a formula of quotation, It is written*. Often with dat. of pers., as Mark x. 5.

γραῶδης, ες (γραυς, φιδ-), *old womanish, foolish*, 1 Tim. iv. 7.

γρηγορέω, ᾧ (from ἐγρηγορα, perf. of ἐγείρω), *to keep awake, watch, be vigilant*; *met., to be alive*, 1 Thess. v. 10.

γυμνάζω, *to exercise*, 1 Tim. iv. 7; *pass., to be exercised or trained*.

γυμνασία, ας, ἡ, *exercise, training* (ascetic), 1 Tim. iv. 8.

γυμνητεύω, or -ιτεύω, *to be naked or poorly clad*, 1 Cor. iv. 11.

γυμνός, ἡ, ὄν, (1) *naked, ill-clad, having only an inner garment*, John xxi. 7; (2) *bare, i.e., open or manifest*, Heb. iv. 13; (3) *mere*, 1 Cor. xv. 37.

γυμνότης, τητος, ἡ, (1) *nakedness*; (2) *scanty clothing*.

γυναικάριον, ου, τό (dim.), *a silly woman*, 2 Tim. iii. 6.

γυναικεῖος, α, ον, *womanish*, 1 Pet. iii. 7.

γυνή, γυναικός, voc. γύναι, ἡ, (1) *a woman*; (2) *a wife*. The voc. is the form of ordinary address, often used in reverence and honour. Compare John ii. 4 and xix. 26.

Γῶγ, ὁ, *a proper name, Gog*. In Ezek. xxxviii. 5, *king of Magog, i.e., of Scandinavia*; hence, in Rev. xx. 8, of a people far remote from Palestine, probably in the N.

γωνία, ας, ἡ, *a corner*, Matt. vi. 5, xxi. 42 (LXX.); *met., a secret place*, Acts xxvi. 26.

Δ.

Δ, δ, δέλτα, *della, d*, the fourth letter of the Greek alphabet. As a numeral, δ' = 4; δ, = 4000.

Δαβίδ, also Δαυίδ, Δαυεὶδ, ὁ (Heb.), *David*, king of Israel. Ὁ υἱὸς Δ., *the Son of David*, an appellation of the Messiah; ἐν Δ., *in David, i.e., in the Psalms*, Heb. iv. 7.

δαιμονίζομαι (see δαίμων), 1st aor. part., δαιμονισθεῖς, *to be possessed by a demon*.

δαιμόνιον, ιου, τό (orig. adj.), *a demon or evil spirit*. δαιμόνιον ἔχειν, *to have a demon or to be a demoniac*.

δαιμονιώδης, ες, *resembling a demon, daemonian*, James iii. 15.

δαίμων, ονος, ὁ, ἡ, in classic Greek, *any spirit superior to man*; hence often of the inferior deities; in N.T. always, *an evil spirit, a demon*. δαιμόνιον is generally used. See Synonyms.

δάκνω, *to bite, molest, irritate*, Gal. v. 15.

δάκρυ, *vos*, or δάκρυον, *ύου*, τό, *a tear*.
 δακρύω, *σω*, *to weep*, John xi. 35.
 δακτύλιος, *ου*, δ (δάκτυλος), *a ring for the finger*, Luke xv. 22.
 δάκτυλος, *ου*, δ, *a finger*. ἐν δακτύλῳ Θεοῦ, *met.*, *by the power of God*, Luke xi. 20. *Comp.* Matt. xii. 28.
 Δαλμανουθά, ἡ, *Dalmanutha*, a town or village near Magdala, Mark viii. 10.
 Δαλματία, *ας*, ἡ, *Dalmatia*, a part of Illyricum near Macedonia, 2 Tim. iv. 10.
 δαμάζω, *σω*, *to subdue, tame*, Mark v. 4; James iii. 7, 8.
 δάμαλις, *εως*, ἡ, *a heifer*, Heb. ix. 13.
 Δάμαρις, *ιδος*, ἡ, *Damāris*, Acts xvii. 34.
 Δαμασκηνός, ἡ, *όν*, *belonging to Damascus*, 2 Cor. xi. 32.
 Δαμασκός, *ου*, ἡ, *Damascus*, Acts ix. 2.
 δανείζω, *to lend*, Luke vi. 34, 35; *mid.*, *to borrow*, Matt. v. 42.
 δάνειον, *ου*, τό, *a debt*, Matt. xviii. 27.
 δανειστής, *ου*, δ, *a lender, a creditor*, Luke vii. 41.
 Δανιήλ, δ (Heb.), *Daniel*, Matt. xxiv. 15.
 δαπανᾶω, ὦ, ἤσω, *to spend*; *trans.*, *to bear expense*, Acts xxi. 24 (with ἐπὶ); 2 Cor. xii. 15 (with ὑπέρ); *to consume in luxury, to waste*, Luke xv. 14; James iv. 3.
 δαπάνη, *ης*, ἡ, *expense, cost*, Luke xiv. 28.
 δέ, an adversative and distinctive particle, *but, now, moreover, &c.* See 404, ii., and μέν.
 δέησις, *εως*, ἡ, *supplication, prayer*. See Synonyms.
 δεῖ, *impers.*, *it needs, one must, it ought, it is right or proper*, Matt. xvi. 21; Acts iv. 12; Mark xiii. 14. See 101.
 δέγμα, *ατος* (δείκνυμι), *an example, a specimen*, Jude 7.
 δειγματίζω, *σω*, *to make an example or spectacle of (as disgrace)*, Col. ii. 15, and Matt. i. 19 (edd.)
 δείκνυμι and δεικνύω (see 114), (1) *to present to sight, to show, to teach* (acc. and dat.); (2) *to prove* (acc. and ἐκ), *to show by words* (ᾠτι), Matt. xvi. 21; *inf.*, Acts x. 28.
 δειλία, *ας*, ἡ, *timidity*, 2 Tim. i. 7.
 δειλιᾶω, ὦ, *to shrink for fear, to be afraid*, John xiv. 27.

δεισός, ἡ, *όν*, *timid, cowardly*. See Synonyms.
 δεῖνα, δ, ἡ, τό, δεινός, *pron.*, *a certain person, such a one*, Matt. xxvi. 18.
 δεινῶς, *adv.* (δεινός, *vehement*), *greatly, vehemently*, Matt. viii. 6; Luke xi. 53.
 δεῖπνέω, ὦ, *to take the δεῖπνον, to banquet*, Luke xvii. 8, xxii. 20; *met.*, *of familiar intercourse*, Rev. iii. 20.
 δεῖπνον, *ου*, τό, *the chief or evening meal, supper*. Κυριακὸν δεῖπνον, *the Lord's Supper*, 1 Cor. xi. 20.
 δεισιδαιμονία, *ας*, ἡ, *religion, in a good or bad sense*, Acts xxv. 19.
 δεισιδαίμων, *ονος*, *adj.*, *religiously or devoutly disposed*, Acts xvii. 22. See 323, c. (From δεῖδω, *to fear*.)
 δέκα, οἱ, αἱ, τό, *ten*, Matt. xx. 24, &c. Once, for a brief period, Rev. ii. 10.
 δεκα-δύο, *more frequently δώδεκα, twelve*, Acts xix. 7.
 δεκα-πέντε, *fifteen*, for πεντεκαίδεκα.
 Δεκά-πολις, *εως*, ἡ, *Decapolis*, a district E. of Jordan comprising ten towns. It is uncertain what they all were, but they included Gadara, Hippo, Pella, and Scythopolis.
 δεκα-τέσσαρες, *α*, *ων*, *fourteen*.
 δεκάτη, *ης*, ἡ, *a tenth part, the tithe*, Heb. vii. 2, 4, 8, 9.
 δεκάτος, *η*, *ον*, *ordinal, tenth*. τὸ δέκατον, Rev. xi. 13, *the tenth part*.
 δεκατόω, ὦ, *to receive tithe of*, *acc.*, Heb. vii. 6; *pass.*, *to pay tithe*, Heb. vii. 9.
 δεκτός, ἡ, *όν* (verbal *adj.* from δέχομαι), *accepted, acceptable*, Phil. iv. 18; Acts x. 35 (dat.); *propitious, favourable*, Luke iv. 19; 2 Cor. vi. 2, from Isa. xlix. 8.
 δελεᾶζω (δέλεα, *a bait*), *to take or entice, as with a bait*, James i. 14; 2 Pet. ii. 14, 18.
 δένδρον, *ου*, τό, *a tree*.
 δεξιό-λαβος, *ον*, δ, “holding in the right hand;” plur., *spearman*, Acts xxiii. 23.
 δεξιός, *α*, *όν*, *the right*, opp. to ἀριστερός, *the left*. ἡ δεξιά, *the right hand*; τὰ δεξιά, *the right-hand side*; δεξιὰς διδόναι, *to give the right hand, i.e., to*

receive to friendship or fellowship. For ἐκ and ἐν with this word, see 293, a.

δέομαι, 1st aor., ἐδεήθην (3rd pers. impf., ἐδέετο, Luke viii. 38), to have need of (gen.), as mid. of δέω (see δεῖ); to make request of (gen.); to beseech, pray, abs., or with εἰ, ἵνα, or ὅπως, of purpose.

δεόν, οντος, τό (particip. of δεῖ, as subst.), the becoming or needful; with ἐστί = δεῖ. Plur., 1 Tim. v. 13.

Δερβαῖος, ου, ὁ, belonging to Derbe, Acts xx. 4.

Δέρβη, ης, ἡ, Derbe, a city of Lycaonia, Acts xiv. 6, xvi. 1.

δέρμα, ατος, τό (δέρω), an animal's skin, Heb. xi. 37.

δερμάτινος, η, ου, made of skin, leathern, Matt. iii. 4; Mark i. 6.

δέρω, 1st aor., ἔδειρα, 2nd fut. pass., δαρήσομαι, to scourge, to beat, so as to flay off the skin. ἀέρα δέρων, see ἀήρ.

δεσμεῖω, σω, to bind, as a prisoner, Acts xxii. 4; as a bundle, Matt. xxiii. 4.

δεσμέω, ᾶ, to bind, Luke viii. 29.

δέσμη, ης, ἡ, a bundle, Matt. xiii. 30.

δεσμιος, ιου, ὁ, one bound, a prisoner.

δεσμός, οῦ, ὁ (δέω), a ligament impeding the tongue or some other member. δεσμοί or (τὰ) δεσμά, plur., bonds or imprisonment.

δεσμο-φύλαξ, ακος, ὁ, a jailer, Acts xvi. 23.

δεσμοκτήριον, ιου, τό, a prison.

δεσμώτης, ου, ὁ, a prisoner.

δεσπότης, ου, ὁ, a foreign lord or prince, a master, 1 Tim. vi. 1; applied to God, Luke ii. 29; Acts iv. 24, 29; Jude 4; Rev. vi. 10; to Christ, 2 Pet. ii. 1. See Synonyms.

δεῦρο, adv., (1) of place, here, hither; used as an imperative, come hither, Matt. xix. 21, &c.; (2) of time, Rom. i. 13.

δεῦτε, adv., as if plur. of δεῦρο (or contr. from δεῦρ' ἵτε), come, come hither, Matt. iv. 19, &c.

δευτεραῖος, αῖα, αἰων, on the second day, Acts xxviii. 13.

δευτερό-πρωτος, adj., the second-first, Luke vi. 1. See 148.

δευτέρος, α, ου, ordinal, second in number, as Matt. xxii. 26; in order, Matt. xxii. 39. τὸ δεύτερον or δευτέρον, adverbially, the second time, again, as 2 Cor. xiii. 2. So ἐκ δευτέρου, Mark xiv. 72; ἐν τῷ δευτέρῳ, Acts vii. 13.

δέχομαι, 1st aor., ἐδεξάμην, dep., to take, receive, accept, as from another, Luke ii. 28, xvi. 6, 7; as letters, Acts xxii. 5; to receive, i.e., kindly, as persons, Mark vi. 11; to bear with, 2 Cor. xi. 16; to approve, welcome, as a doctrine, the kingdom of heaven, &c., Mark x. 15; 2 Cor. xi. 4.

δέω, to want. See δεῖ and δέομαι.

δέω, 1st aor., ἐδήσα; perf., δέδεκα; pass., δέδεμαι; 1st aor. pass. inf., δεθῆναι, to bind together, as bundles, Acts x. 11; to swathe, as dead bodies for burial, John xi. 44; to bind, as persons in bondage, Matt. xxii. 13; Mark vi. 17; to hinder from going forth freely, 2 Tim. ii. 9; met., to compel in any way, spec. to interdict, Matt. xviii. 18. δεδεμένος τῷ πνεύματι, Acts xx. 22, bound in spirit, under an irresistible impulse.

δή, a particle indicating certainty or reality, and so augmenting the vivacity of a clause or sentence; truly, indeed, by all means, therefore. Used with other particles, δήποτε, δήπου, which see.

δηλος, η, ου, manifest, evident; neut. sc., ἐστι, it is plain, with ὅτι, as 1 Cor. xv. 27.

δηλώω, ᾶ, to manifest, to reveal, to bring to light; to imply or signify, 1 Cor. i. 11; Heb. ix. 8, xii. 27.

Δημάς, ᾶ, ὁ, Demas, Col. iv. 14; Philem. 24; 2 Tim. iv. 10.

δημ-ηγρορέω, ᾶ, to deliver a public oration or harangue; with πρὸς, Acts xii. 21.

Δημήτριος, ου, ὁ, Demetrius. Two of the name are mentioned, Acts xix. 24; 3 John 12.

δημι-ουργός, οῦ, ὁ ("a public worker"), one who makes or is the author of anything, Heb. xi. 10.

δημος, ου, δ, a people; a multitude publicly convened. See Synonyms.
 δημόσιος, α, ου, public, common, Acts v. 18. Dat. fem., as adv., δημοσίᾳ, publicly, Acts xvi. 37.
 δηνάριον, ιου, τό, properly a Latin word (see 154, α), denarius.
 δῆ-ποτε, adv., at any time soever, John v. 4.
 δῆ-που, adv., indeed, truly, verily, Heb. ii. 16.
 διὰ, prep. (cognate with δύο, two; δῖς twice), through; (1) with gen., through, during, by means of; (2) with acc., through, on account of, for the sake of. See 299. δια- in composition has the force of through, thorough; also of separation, division, between.
 δια-βαίω, to pass through, trans., or intrans. with πρός (person), εἰς (place).
 δια-βάλλω, to accuse, Luke xvi. 1.
 δια-βεβαίω, ᾧ, in mid., to affirm, assert strongly, 1 Tim. i. 7; Titus iii. 8.
 δια-βλέπω, to see through, to see clearly (inf., of purpose), Matt. vii. 5; Luke vi. 42.
 διάβολος, ου, δ (διαβάλλω, orig. adj.), an accuser, a slanderer, an adversary, 1 Tim. iii. 11; 2 Tim. iii. 3. δ διάβολος, the accuser, the devil. Equivalent to the Hebrew Satan.
 δι-αγγέλλω, to tell, publish abroad, divulge, Luke ix. 60; Acts xxi. 26; Rom. ix. 17.
 διὰ-γε, or διὰ γε, yet, on account of, Luke xi. 8.
 δια-γίνομαι, to pass, elapse; in N.T. only, 2nd aor. part., gen. abs., having elapsed, Mark xvi. 1; Acts xxv. 13, xxvii. 9.
 δια-γινώσκω, to examine and know thoroughly, i. e., judicially, Acts xxiii. 15, xxiv. 22.
 δια-γνώριζω, to publish abroad, Luke ii. 17.
 διὰ-γνώσις, εως, ἡ, judicial hearing, accurate knowledge, Acts xxv. 21.
 δια-γογγύζω, to murmur greatly, as through a crowd, Luke xv. 2, xix. 7.
 δια-γρηγορέω, ᾧ, to be fully or thoroughly awake, Luke ix. 32.

δι-άγω, to lead or pass, as time, life, 1 Tim. ii. 2 (βίον); Tit. iii. 3 (βίων omitted).
 δια-δέχομαι, to succeed to, Acts vii. 45.
 διά-δημα, ατος, τό (δέω), a diadem, tiara, or crown, Rev. xii. 3, xiii. 1, xix. 12. See Synonyms.
 δια-δίδωμι, (1) to distribute; (2) to give, bestow.
 διὰ-δοχος, ου, δ, ἡ, a successor.
 δια-ζώννυμι, to gird, to gird up, John xiii. 4, 5, xxi. 7.
 δια-θήκη, ης, ἡ (διατίθημι), (1) a will or testament, a disposition, as of property, a dispensation; (2) a compact or covenant, Gal. iii. 15; perhaps Heb. ix. 16, 17. The two covenants mentioned, Gal. iv. 24. The O.T. as containing the first, and the N.T. as containing the second, are called each διαθήκη.
 δι-αίρεσις, εως, fem., difference, diversity, as the result of distribution, 1 Cor. xii. 4, 5, 6.
 δι-αιρέω, ᾧ, to divide, distribute, Luke xv. 12; 1 Cor. xii. 11.
 δια-καθαρίζω, f. ἰῶ, to cleanse thoroughly, Matt. iii. 12; Luke iii. 17.
 δια-κατ-ελέγχωμαι, to confute entirely, Acts xviii. 28.
 διακονέω, ας, to serve or wait upon, especially at table; to supply wants, 1 Pet. iv. 10; to administer or distribute alms, &c. (dat. pers., acc. thing; occasionally abs.) Of prophets and apostles who ministered the Divine will, 1 Pet. i. 12; 2 Cor. iii. 3.
 διακονία, ας, ἡ, management, as of a household, Luke x. 40; ministering relief, or the relief ministered, Acts xii. 25; 2 Cor. viii. 4; ministry or service in the church of Christ, frequently.
 διάκονος, ου, δ, ἡ, a servant, specially at table, Matt. xxiii. 11; a servant of God, as magistrates, Rom. xiii. 4; one who serves in the Church, deacon or deaconess, Phil. i. 1; 1 Tim. iii. 8, 12; Rom. xvi. 1. See Synonyms.
 διακόσιοι, αι, α, card. numb., two hundred.

δι-ακούω, to hear thoroughly, Acts xxi. 35.

δι-ακρίνω, to discern, to distinguish, Acts xvi. 9; 1 Cor. xi. 29. Mid. (aor., pass.), (1) to doubt, to hesitate, Matt. xxi. 21; James i. 6; (2) to separate one's self from, Jude 22; (3) to dispute with, Acts xi. 2; Jude 9.

δι-ἀ-κρίσις, εως, ἡ, the act of distinction, discrimination, Rom. xiv. 1; 1 Cor. xii. 10; Heb. v. 14.

δια-καλῶ, to forbid, to hinder, Matt. iii. 14.

δια-λαλέω, ὦ, to discuss, Luke vi. 11; to spread abroad by speaking of, Luke i. 65.

δια-λέγω, in mid., to discourse, to reason, to dispute, Matt. ix. 34; Acts xx. 7; Jude 9, &c.

δια-λείπω, to cease, to intermit, Luke vii. 45.

δι-ἀ-λεκτος, ου, ἡ, speech, dialect, language, Acts ii. 6, xxi. 40, &c.

δι-αλλάσσω, to change, as the disposition; pass., to be reconciled to, Matt. v. 24.

δια-λογίζομαι, to reason, to discourse, to ponder, to reflect, to deliberate, to debate, Mark ii. 6-8, viii. 16, ix. 33, &c.

δια-λογισμός, ου, ὁ, reflection, thought, Luke ii. 35; reasoning, opinion, Rom. i. 21, xiv. 1; dispute, debate, Phil. ii. 14; 1 Tim. ii. 8, &c.

δια-λύω, to disperse, to break up, Acts v. 36.

δια-μαρτύρομαι, dep. mid., to testify earnestly, Acts ii. 40; to enforce, Acts viii. 25, &c.

δια-μάχομαι, dep. mid., to contend or dispute warmly, Acts xxiii. 9.

δια-μένω, to remain, with adj. or adv.; to persevere, with ἐν.

δια-μερίζω, (1) to divide or separate into parts, Matt. xxvii. 35, &c.; to distribute, Luke xxii. 17; (2) to be at discord with, Luke xi. 17; with ἐπί, acc. or dat., xii. 52.

δια-μερισμός, ου, ὁ, dissension, Luke xii. 51.

δια-νέμω, to divulge, to spread abroad, Acts iv. 17.

δια-νέω, to make signs, by nodding, &c., Luke i. 22.

δι-α-νόημα, ατος, τό, a thought, imagination, device, Luke xi. 17.

δι-δ-νοια, ας, ἡ, the mind, i.e., the intellect, or thinking faculty, Mark xii. 30; the understanding, 1 John v. 20; the mind, i.e., the feelings, disposition, affections, Col. i. 21; plur., the thoughts, as wilful, depraved, Eph. ii. 3.

δι-ανοίγω, to open fully, i.e., the ears, Mark vii. 34, 35; the eyes, Luke xxiv. 31; the heart, making it willing to receive, Acts xvi. 14; the Scriptures, explaining them, Acts xvii. 3.

δια-νυκτερεύω, to pass the night through, Luke vi. 12.

δι-ανύω, to perform to the end, complete, Acts xxi. 7.

δι-α-παντός, adv., always, continually, Mark v. 5, &c.

δια-παρα-τριβή, ἡς, ἡ, contention, fierce dispute to no purpose, 1 Tim. vi. 5.

δι-α-περάω, ὦ, ὅσω, to pass, to pass through, to pass over, Matt. ix. 1; Mark vi. 53, &c.

δια-πλέω, εύσω, to sail through or over, Acts xxvii. 5.

δι-α-πονέω, ὦ, mid., aor. pass., to grieve one's self, to be indignant, Acts iv. 2, xvi. 18.

δια-πορεύομαι, to go or pass through, Luke xiii. 22; Acts xvi. 4, &c.

δια-πορέω, ὦ, to be in great doubt or perplexity, Luke ix. 7; Acts x. 17, &c.

δια-πραγματεύομαι, to gain by business or trading, Luke xix. 15.

δια-πρίω, in pass., to be enraged, to be greatly moved with anger, Acts v. 33, vii. 54.

δι-αρπάζω, to plunder, to spoil by robbery, &c., Matt. xii. 29; Mark iii. 27.

διαβ-ρήγνυμι and διαβρήσσω, ξω, to tear, as garments, in grief or indignation, Acts xiv. 14; Matt. xxvi. 65; to break asunder, as a net, Luke v. 6; as bonds, Luke viii. 29.

δια-σαφένω, ὦ, to make fully manifest, to tell all, Matt. xviii. 31 (xiii. 36, MSS.)

δια-σείω, to treat with violence, so as to extort anything, Luke iii. 14.

δια-σκορπίζω, to strew or scatter, Matt. xxv. 24, &c. ; to disperse in conquest, Luke i. 51 ; to waste or squander, Luke xv. 13, xvi. 1.

δια-σπᾶω, 1st aor. pass., διεσπάρσθην, to pull or pluck asunder or in pieces, Mark v. 4 ; Acts xxiii. 10.

δια-σπείρω, 2nd aor. pass., διεσπάρην, to scatter abroad, as seed ; so of Christians dispersed by persecution, Acts viii. 1, 4, xi. 19.

δια-σπορά, ἄς, ἡ, dispersion, state of being dispersed. Used of the Jews as scattered among the Gentiles, John vii. 35 ; James i. 1 ; 1 Pet. i. 1.

δια-στέλλω, in mid., to give in charge, to command expressly ; with negative words, to forbid, to prohibit, Matt. xvi. 20 ; Acts xv. 24. Pass. part., τὸ διαστελλόμενον, Heb. xii. 20, the command.

διδ-στημα, ατος, τό, neut., an interval of time, Acts v. 7.

δια-στολή, ἡς, ἡ, distinction, difference, Rom. iii. 22, x. 12 ; 1 Cor. xiv. 7.

δια-στρέφω, to seduce, turn away, Luke xxiii. 2 ; Acts xiii. 8 ; to pervert, to wrest, Acts xiii. 10. Perf. part., pass., διεστραμμένος, perverse, vicious, Matt. xvii. 17.

διασώζω, σω, to save, to convey safe through, 1 Pet. iii. 20 ; pass., to reach a place in safety, Acts xxvii. 44 ; to heal, Matt. xiv. 36.

δια-ταγή, ἡς, ἡ, a disposing of, ordinance, appointment, Rom. xiii. 2.

διδ-ταγμα, ατος, τό, a mandate, a decree, Heb. i. 23.

δια-ταράσσω, to trouble greatly, to agitate, Luke i. 29.

δια-τάσσω, to dispose, to give orders to (dat.), arrange, constitute ; mid., to appoint, to ordain, as 1 Cor. vii. 17 (also with dat. pers., acc. thing) ; to promulgate, Gal. iii. 19.

δια-τελέω, ᾶ, to continue, to remain through a certain time, Acts xxvii. 33.

δια-τηρέω, to guard or keep with care, as in the heart, Luke ii. 51 ; with ἑαυτόν, &c., to guard one's self from, to abstain (ἐκ or ἀπό), Acts xv. 29.

δια-τί or διὰ τί ; wherefore?

δια-τίθημι, only mid. in N.T., to dispose, as (1) to commit to, Luke xxii. 29 ; (2) to make an arrangement with, as in a covenant, Heb. viii. 10 ; (3) to execute a will, perhaps, Heb. ix. 16. See διαθήκη.

δια-τρίβω, to spend, as time, Acts xiv. 3, 28 ; abs., to sojourn, John xi. 54.

δια-τροφή, ἡς, ἡ, food, nourishment, 1 Tim. vi. 8.

δι-αυγάζω, to shine through, to dawn, 2 Pet. i. 19.

δια-φανής, ἐς, shining through, transparent, Rev. xxi. 21. In some MSS., διανυής in same signif.

δια-φέρω, (1) to carry through, Mark xi. 16 ; (2) to bear abroad, Acts xiii. 49, xxvii. 27 ; (3) to differ from (gen.), 1 Cor. xv. 41 ; hence (4) to be better than, to surpass, Matt. vi. 26, &c. ; (5) impers., διαφέρει, it makes a difference to (dat.), matters to, Gal. ii. 6, &c.

δια-φεύγω, to escape by flight, Acts xxvii. 42.

δια-φημίζω, to report, publish abroad, divulge, Matt. ix. 31, xxviii. 15 ; Mark i. 45.

δια-φθείρω, to injure thoroughly, as rust does, Luke xii. 33 ; to destroy, Rev. xi. 18 ; to decay, to perish, 2 Cor. iv. 16. Opp. to ἀνακαινῶω, to renew.

δια-φθορά, ἄς, ἡ, decay, corruption, i.e., of the grave, Acts ii. 27, 31, xiii. 34-37 (LXX.)

διδ-φορας, ον, (1) diverse, of different kinds, Rom. xii. 6 ; Heb. ix. 10 ; (2) superior to, Heb. i. 4, viii. 6.

δια-φυλάσσω, to guard carefully, protect, defend, Luke iv. 10 (LXX.)

δια-χειρίζω, mid. N.T., to lay hands on, put to death, Acts v. 30, xxvi. 21.

δια-χωρίζω, pass. N.T., "to be separated," to leave, to depart from (ἀπό), Luke ix. 33.

διδ-ακτικός, ἡ, ὄν, apt at teaching, 1 Tim. iii. 2 ; 2 Tim. ii. 24.

διδ-ακτός, ἡ, ὄν, taught, instructed (gen., by), John vi. 45 ; 1 Cor. ii. 13.

διδασκαλία, ας, ἡ, teaching, i.e., (1) the manner or art of teaching, Rom.

- xii. 7, &c.; or (2) *the doctrine taught, precept, instruction*, Matt. xv. 9, &c.
- διδάσκαλος, ου, ὁ, *a teacher, master*; often, "*teacher of the law*," Luke ii. 49; *a censor*, James iii. 1; specially of Christ the Teacher.
- διδάσκω, διδάξω, *to teach, to be a teacher*; abs., *to teach*, with acc. of pers., generally also acc. of thing; also with inf. or ὅτι.
- διδάχῃ, ἥς, ἡ, *doctrine, teaching, i.e., (1) the act, (2) the mode, or (3) the thing taught*. With obj. gen., perhaps, in Heb. vi. 2. See 260, b (6), note.
- δι-δραχμῶν, ου, τό (prop. adj., sc. νόμισμα, coin), *a double drachma, or silver half-shekel* (in LXX., *the shekel*), Matt. xvii. 24.
- Δίδυμος, η, ου, *double, or twin*; a surname of Thomas the apostle, John xi. 16, &c.
- δίδωμι, *to give* (acc. and dat.) Hence, in various connections, *to yield, deliver, supply, commit, &c.* When used in a general sense, the dat. of pers. may be omitted, as Matt. xiii. 8. The thing given may be expressed by ἐκ or ἀπό, with gen. in a partitive sense instead of acc. So Matt. xxv. 8; Luke xx. 10. The purpose of a gift may be expressed by inf., as Matt. xiv. 16; John iv. 7; Luke i. 73. See 107, 278.
- δι-εγείρω, *to wake up thoroughly*, Mark iv. 38; *to excite*, as the sea by the wind, John vi. 18; fig., *to arouse*, 2 Pet. i. 13.
- δι-έξ-odos, ου, ἡ, lit., "*a crossway of exit*;" so, *a meeting-place of roads, a public spot in a city*, Matt. xxii. 9.
- δι-ερμηνευτής, οὔ, ὁ, *an interpreter*.
- δι-ερμήνευω, *to interpret, explain*, Luke xxiv. 27; Acts ix. 36.
- δι-έρχομαι, *to pass through*, acc. or διὰ (gen.), *destination expressed by εἰς or εἰς*; *to pass over or travel*, abs., Acts viii. 4; *to spread*, as a report, Luke v. 15.
- δι-ερωτάω, ω, *to find by inquiry*, Acts x. 17.
- δι. εἰς, ἐς (δῖς), *of two years*, Matt. ii. 16.
- δι-ετία, as, ἡ, *the space of two years*, Acts xxiv. 27, xxviii. 30.
- δι-ηγέομαι, οὔμαι, *to lead through, to recount perfectly, to declare the whole of a matter*, Luke ix. 10.
- διήγησις, εως, ἡ, *narrative or history*, Luke i. 1.
- δι-ηνεκής, ἐς, *continuous, perpetual*. εἰς τὸ διηνεκές, *adverbial, for ever*, Heb. x. 1, 14.
- δι-θάλασσος, ον (δῖς), *washed by the sea on two sides*, Acts xxvii. 41.
- δι-ικνέομαι, οὔμαι, *to pass through*, as a sword piercing, Heb. iv. 12.
- δι-ίστημι, *to put apart, to interpose*; in time, Luke xxii. 59; by space, Acts xxvii. 28.
- δι-ισχυρίζομαι, *to affirm strongly*, Acts xii. 15.
- δικαιο-κρισία, as, ἡ, *just judgment*, Rom. ii. 5.
- δικαίως, αἶα, ον, *just, right*, Mark vi. 20; *upright, righteous*, Luke i. 6; *impartial*, as a judge, 2 Tim. iv. 8; *right with God*. Applied to things, to persons, to God, John xvii. 25. Adv., -ως, *justly, deservedly*. See Synonyms.
- δικαιοσύνη, ης, ἡ, *righteousness, justice*, Acts xvii. 31; *rectitude, righteousness*, Matt. vi. 33; *goodness* generally, Matt. vi. 1; *justification*, Rom. v. 17, 21, as δικαίωσις.
- δικαίω, ᾧ, "*to make just*," generally in N. T. in the declarative sense (1 Tim. iii. 16; Rom. iii. 4, LXX.); specially, *to hold guiltless, to justify*, Matt. xii. 37; 1 Cor. iv. 4; *to pronounce or treat as righteous*, Rom. iii. 20, 26, 30, &c.
- δικαίωμα, ατος, τό, *a righteous decree or statute*, Rom. i. 32; especially *a decree of acquittal*; opp. to κατάκριμα, *condemnation*, Rom. v. 16; *a righteous act*, Rom. v. 18; Rev. xix. 8.
- δικαίωσις, εως, ἡ, *acquittal, justification*, Rom. iv. 25, v. 18.
- δικαστής, οὔ, ὁ, *a judge*, Luke xii. 14; Acts vii. 27.
- δίκη, ης, ἡ, *a judicial sentence*, Acts xxv. 15; *punishment*, 2 Thess. i. 9; *vengeance, the name of a heathen deity*, Acts xxviii. 4.

ἰκτυον, ον, τό, *a fishing net.*
 δι-λόγος, ον (δῖς), *double-tongued, deceitful*, 1 Tim. iii. 8.
 διό, conj. (δ.α and δ), *therefore, on which account, wherefore.*
 δι-οδεύω, *to journey or pass through*, Luke viii. 1; Acts xvii. 1.
 διό-περ, conj., *for this very reason*, 1 Cor. viii. 13.
 Διο-πετῆς, ἐς, *fallen from Zeus or Jupiter*, Acts xix. 35.
 δι-όρθωσις, εως, ἡ, *an amendment, reformation*, Heb. ix. 10.
 δι-ορύσσω, ξω, *to dig through*, Matt. vi. 19, xxiv. 43.
 Διός-κουροι, ων, οἱ (children of Zeus), *Castor and Pollux*, Acts xxviii. 11.
 δι-ότι, conj. (= διὰ τοῦτο, ὅτι), *wherefore, on this account, because, for.*
 Διο-τρεφῆς, οὖς, ὁ, *Diotrephes*, 3 John 9.
 διπλός, οὖς, ἡ, οὖν, *double, twofold*, 1 Tim. v. 17; comp., διπλότερος with gen., Matt. xxiii. 15.
 διπλῶν, ᾧ, *to double*, Rev. xviii. 6.
 δῖς, adv., *twice.*
 Δῖς, obsolete nom. for Ζεὺς, gen. Διός, acc. Δία, *Zeus or Jupiter.*
 διαστᾶν, σω (δῖς), *to waver, to doubt*, Matt. xiv. 31.
 δι-στομος, ον (δῖς), *two-edged*, Heb. iv. 12.
 δια-χίλιοι, αἱ, α, num., *two thousand.*
 δι-υλῖζω, *to strain off, filter through a sieve*, Matt. xxiii. 24.
 διαχᾶν, σω, *to set at variance, divide*, Matt. x. 35.
 διχο-στασία, ας, ἡ, *a faction, division, separation*, 1 Cor. iii. 3.
 διχο-τομέω, ᾧ, *to cut in two or asunder.*
 διψᾶν, ᾧ, ἥσω, *to thirst for, to desire earnestly, acc.*
 διψος, οὖς, τό, *thirst*, 2 Cor. xi. 27.
 δι-ψυχος, ον (δῖς), *double-minded*, James i. 8, iv. 8.
 διωγμός, οὖ, ὁ, *persecution.*
 διώκτης, ον, ὁ, *a persecutor.*
 διώκω, ξω, (1) *to pursue, persecute, harass*; (2) *to press earnestly forward*, Phil. iii. 12; (3) *to follow, simply*, Luke xvii. 23; (4) fig., *to prosecute with ardent desire.*
 δόγμα, ατος, τό (δοκέω), *a decree, edict,*

ordinance; as of a prince, Luke ii. 1; of the Mosaic law, Eph. ii. 15; of the Apostles, Acts xvi. 4. "Dogma."
 δογματίζω, σω, *to make a decree, to impose an ordinance; pass., to submit to ordinances*, Col. ii. 20.
 δοκέω, ᾧ, δόξω, (1) *to think, acc. and inf. (or inf. of the same subj. as Luke viii. 18); (2) to seem, appear, be evident*; (3) δοκεῖ, impers., *it seems; it seems good to or pleases, dat.*
 δοκιμάζω, σω, *to try, put to the proof, to learn by experience*, 2 Cor. viii. 22; *to discern, to distinguish*, Luke xii. 56; *to judge fit*, 1 Cor. xvi. 3.
 δοκιμή, ἥς, ἡ, *proof, knowledge acquired by proof, experience.*
 δοκιμὸν, ον, τό, *a test, a means of trying, a criterion.*
 δοκιμος, ον (δέχομαι), *approved, genuine, acceptable*, Rom. xvi. 10, xiv. 18.
 δοκός, οὖ, ἡ, *a beam of timber*, Matt. vii. 3, 4, 5.
 δόλιος, ἰα, ἰον, *deceitful*, 2 Cor. xi. 13.
 δολιῶν, ᾧ, *to deceive.* Impf., 3rd pers. plur., ἐδολιούσαν, *an Alexandrian form from LXX.*, Rom. iii. 13.
 δόλος, ον, ὁ, *fraud, deceit, craft*, 2 Cor. xii. 16.
 δολῶν, ᾧ, *to falsify, adulterate*, 2 Cor. iv. 2.
 δόμα, ατος, τό (διδωμι), *a gift.*
 δόξα, ας, ἡ (δοκέω, "favourable estimation"), (1) *honour, glory, yielded to God; manifestation of character, as of God*, Rom. iii. 7; *applause, given to men; splendour, lustre, dazzling light.* αἱ δόξαι, *dignities, on earth or in heaven*, 2 Pet. ii. 10; Jude 8; *future glory*, Rom. ii. 7, 10.
 δοξάζω, σω, *to ascribe glory to, to honour, glorify.*
 Δορκάς, ἀδος, ἡ, *Dorcas*, Acts ix. 36, 39.
 δόσις, εως, ἡ, *a giving*, Phil. iv. 15; *a gift*, James i. 17.
 δότης, ον, ὁ, *a giver*, 2 Cor. ix. 7.
 δου-αγωγέω, ᾧ, *to bring into subjection*, 1 Cor. ix. 27.
 δουλεία, ας, ἡ, *slavery, bondage.*
 δουλεύω, σω, (1) *to be a slave, absolutely*; (2) *to be subject to, to obey, dat.*
 δούλη, ἥς, ἡ, *a handmaid, a female slave.*

δοῦλος, ου, ὁ, (1) *a slave*, i.e., one of servile condition; (2) *a servant* of any one, correlative to κύριος. See Synonyms.

δουλόω, ᾧ, ὥσω, *to reduce to bondage* (acc. and dat.); pass., *to be held subject to*.

δοχή, ἥς, ἡ (δέχομαι), "*a receiving of guests*," *a banquet*, Luke xiv. 13.

δράκων, οντος, ὁ, *a dragon or huge serpent*; symb. for Satan, Rev. xii.

δράσσομαι, dep., *to grasp, take, catch*; acc., 1 Cor. iii. 19.

δραχμή, ἥς, ἡ, *a drachma*, an Attic silver coin equal to the Roman denarius, or worth between sevenpence and eightpence of our money, Luke xv. 8.

δρέμω, obs. (see τρέχω), *to run*.

δρέπανον, ου, τό, *a sickle or pruning-hook*, Mark iv. 29; Rev. xiv. 14.

δρόμος, ου, ὁ, "*a racecourse*;" fig., *course, career*.

Δρουσίλλα, ἥς, ἡ, *Drusilla*, Acts xxiv. 24.

δύναμαι, dep. (see 109, b, 1), *to be able*, abs., or with inf. (sometimes omitted) or acc.; *to have a capacity for*; *to be strong*, as 1 Cor. iii. 2; *to have power to do*, whether through ability, disposition, permission, or opportunity.

δύναμις, εως, ἡ, (1) *power, might*, absolutely or as an attribute; (2) *power over*, expressed by εἰς or ἐπὶ (acc.), *ability to do*; (3) *exercise of power, miracle*; (4) *forces*, as of an army, spoken of the heavenly hosts, as Matt. xxiv. 29; (5) *force*, as of a word, i.e., *significance*, 1 Cor. xiv. 11. See Synonyms.

δυναμόω, ᾧ, *to strengthen, confirm*, Col. i. 11.

δυναστῆς, ου, ὁ, (1) *a potentate*, Luke i. 52; (2) *one in authority*, Acts viii. 27.

δυνατέω, ᾧ, *to be powerful, to show one's self powerful*, 2 Cor. xiii. 3.

δυνατός, ἡ, ὁν, *having power, mighty* (ὁ δυνατός, THE ALMIGHTY, Luke i. 49), *distinguished*, for rank, Acts xxv. 5; for skill, for excellence, Luke xxiv. 19. δυνατόν, *possible*.

δύνω or δύω, 2nd aor., ἔδυν, *to sink*; *to set*, as the sun, Mark i. 32; Luke iv. 40.

δύο, num., indecl., except dat., δυσί, two.

δυσ-, an inseparable prefix, implying *adverse, difficult, or grievous*.

δυσ-βάστακτος, ον, *oppressive, difficult to be borne*, Matt. xxiii. 4.

δυσ-εντερία, ας, ἡ, *a dysentery, a flux*.

δυσ-ερμήνευτος, ον, *hard to be explained*.

δύσ-κολος, ον (lit., "*difficult about food*"), *difficult, hard to accomplish*.

Adv., -ως, *with difficulty, hardly*.

δυσμή, ἥς, ἡ (generally plur., δυσμαί), *the setting of the sun*; *the west*.

δυσ-νόητος, ον, *hard or difficult to be understood*, 2 Pet. iii. 16.

δυσ-φημία, ας, ἡ, *evil report, infamy*.

δώδεκα, indecl., num., *twelve*. οἱ δώδεκα, *the twelve, or the Apostles*.

δωδέκατος, η, ον, num., ord., *twelfth*.

δωδεκά-φυλον, ου, τό, *the twelve tribes, Israel*.

δῶμα, ατος, τό, *a house, a house-top*.

See Synonyms.

δωρεά, ᾱς, ἡ, *a free gift*.

δωρεάν, accus. of preced., as an adv., *freely*, 2 Cor. xi. 7; *without cause, groundlessly*, John xv. 25; Gal. ii. 21.

δωρέομαι, οὔμαι, *to give freely*, Mark xv. 45; pass., 2 Pet. i. 3, 4.

δώρημα, ατος, τό, *a free gift*, Rom. v. 16; James i. 17.

δῶρον, ου, τό, *a gift*, Eph. ii. 8; *an offering or sacrifice*, Matt. viii. 4; *a gift to the temple treasury*, Luke xxi. 1.

E.

Ε, ε, ε ψῖλον, *epsilon*, ε, the fifth letter. As a numeral, ε=5; ε=5000.

ἐα, interj., expressing surprise or complaint, *oh! alas!* Mark i. 24; Luke iv. 34.

ἐάν, conj. (for εἰ ἂν), *if*, usually construed with subjunctive verb. See 383. Sometimes as a particle of time, John xii. 32, *when*; after the relative, with some other words, *soever*, Matt. v. 19, viii. 19; 1 Cor. xvi. 6. ἐάν δὲ καί, *and if also*; ἐάν μή, *except, unless*, Matt. v. 20; *but that*, Mark iv. 22; ἐάν πέρ, *if indeed*, Heb. vi. 3; ἐάν τε, *if so be, whether*.

ἐαυτοῦ, pron., reflex., 3rd pers., of one's self; used also in 1st (plur.) and 2nd persons. See 335. Genitive often for possess. pron. λέγειν or εἰπεῖν ἐν ἑαυτῷ, to say within one's self, i.e., to think; γίνεσθαι or ἔρχεσθαι ἐν ἑαυτῷ, to come to one's self, i.e., to recover one's recollection; πρὸς ἑαυτόν, to one's home, John xx. 10, or privately, as Luke xviii. 11; ἐν ἑαυτοῖς, among yourselves, i.e., one with another; καθ' ἑαυτόν, apart; παρ' ἑαυτόν, at home.

ἔδω, ὦ, ἔδω; impf., εἶων; 1st aor., εἶασα, (1) to permit, inf., or acc. and inf.; (2) to leave alone; (3) to let go, Acts xxvii. 40.

ἑβδομήκοντα, indecl., num., seventy. οἱ ἑβδομήκοντα, the seventy disciples, Luke x. 1, 17.

ἑβδομηκοντάκις, num. adv., seventy times; rhet. for any large number.

ἑβδομος, η, ον, ord. num., seventh.

Ἑβέρ, ὁ, Eber or Heber, Luke iii. 35.

Ἑβραϊκός, ἡ, ο'ν, Hebrew.

Ἑβραῖος, αἰα, αἰον, also subst., ὁ, ἡ, a Hebrew; a Jew of Palestine, in distinction from οἱ Ἑλληνισταί, or Jews born out of Palestine, and using the Greek language.

ἑβραῖς, ἰδος, η, the Hebrew or Aramaean language, vernacular in the time of Christ and the Apostles. See 150.

ἑβραϊστί, adv., in the Hebrew language. See preceding.

ἐγγίζω, fut. att., ἐγγιῶ; pf., ἤγγικα, to approach, to draw near, to be near, abs., or with dat. or eis, or ἐπὶ (acc.) ἐγ-γράφω, to inscribe, infix, 2 Cor. iii. 2. ἔγγυος, ου, ὁ, ἡ, a surety, sponsor, Heb. vii. 22.

ἐγγύς, adv., near; used of both place and time, with gen. or dat.

ἐγγύτερον, comp. of preceding, nearer; used of time, Rom. xiii. 11.

ἐγείρω, ἐγερῶ, pass. perf., ἐγήγεμαι, to arouse, to awaken; to raise up, as a Saviour; to erect, as a building; mid., to rise up, as from sleep, or from a recumbent posture, as at table. Applied to raising the dead; used also of rising up against, as an adversary, or in judgment.

ἐγερσις, εως, ἡ, a waking up; of the resurrection, Matt. xxvii. 53.

ἐγ-κάθ-ετος, ου, adj. (ἐγκαθήμι), a spy, an insidious foe.

ἐγκαίνια, ιων, τὰ, a dedication, John x. 22; of the feast commemorating the dedicating or purifying of the temple, after its pollution by Antiochus Epiphanes, 25 Chisleu, answering to mid-December.

ἐγ-καινίζω, to renovate, as a way, Heb. x. 20; consecrate, as a covenant, Heb. ix. 18.

ἐγ-καλέω, ω, ἔσω, impf., ἐνεκδλουν, to summon to a court for trial, to indict, pers. dat., or κατὰ (gen.); crime, in gen.

ἐγ-κατα-λείπω, ψω, (1) to desert, to abandon; (2) to leave remaining, Rom. ix. 29.

ἐγ-κατ-οικέω, ὦ, to dwell among (ἐν).

ἐγ-κεντρίζω, to insert, as a bud or graft; fig., Rom. xi. 17, &c.

ἐγ-κλημα, ατος, τό, a charge or accusation.

ἐγ-κομβόμαι, οὔμαι, to clothe, as with an outer garment tied closely with knots, 1 Pet. v. 5.

ἐγ-κοπή, ἡς, ἡ, an impediment.

ἐγ-κόπτω, ψω, 1st aor., ἐεκοψα, to interrupt, to hinder (acc., or inf. with τοῦ).

ἐγ-κράτεια, ας, ἡ, self-control, temperance, continence.

ἐγ-κρατέομαι, dep., to restrain one's self, in sensual pleasures; to be temperate.

ἐγ-κρατής, ἐς, having power over, self-controlled, temperate, abstinent.

ἐγ-κρίνω, to adjudge or reckon, to a particular rank (acc. and dat.), 2 Cor. x. 12.

ἐγ-κρύπτω, to hide in, to mix with, as leaven with meal.

ἐγ-κυος, ον, pregnant, Luke ii. 5.

ἐγ-χρίω, to rub in, anoint, Rev. iii. 18.

ἐγῶ, pron., pers., I; plur., ἡμεῖς, we. See 53.

ἐδαφίζω, fut. (Attic), -ῶ, to lay level with the ground, to raze, Luke xix. 44.

ἑδαφος, ους, τό, the ground, Acts xxii. 7.

ἑδραῖος, αἰα, αἰον, steadfast, firm, fixed.

ἑδραίωμα, ατος, τό, a basis, stay, support, 1 Tim. iii. 15.

Ἑζεκίας, ου, δ, *Hezekiah*, Matt. i. 9.
 ἐθελο-θρησκέα, ας, ἡ, *will-worship*, Col.
 ii. 23 (see θρησκέα).
 ἐθέλω. See θέλω.
 ἐθίζω, to accustom; pass., perf. part.,
 neut., τὸ εἰθισμένον, *the accustomed*
practice, the custom.
 ἐθνάρχης, ου, δ, a *prefect, lieutenant-*
governor, ethnarch, 2 Cor. xi. 32.
 ἐθνικός, ῆ, ὄν, *national, of Gentile race,*
heathen. Adv., -ῶς, *heathenly, after*
the manner of heathens.
 ἔθνος, ους, τό, *the people of any country,*
a nation. τὰ ἔθνη, *the nations, the*
heathen world, the Gentiles.
 ἔθος, ους, τό, a *usage, custom, manner*.
 ἔθω, pf., εἴωθα, *to be accustomed*. τὸ
 εἰωθὸς αὐτῷ, *his custom*, Luke iv. 16;
 Acts xvii. 2.
 εἰ, a conditional conjunction (see 383),
if, since, though. After verbs indi-
 cating emotion, εἰ is equivalent to
 ὅτι, Mark xv. 44. As an interro-
 gative particle, εἰ occurs in both in-
 direct and direct questions, Mark
 xv. 45; Acts i. 6. In oaths and
 solemn assertions, it may be rendered
 by *that ... not*. εἰ μὴ and εἰ μήτι,
unless, except. εἰ δὲ μὴ, *but if not,*
otherwise, John xiv. 2. εἰ περ, *if so*
be. εἰ πως, *if possibly*. εἴτε ... εἴτε,
whether ... or.
 εἶδος, ους, τό, (1) *outward appearance,*
 2 Cor. v. 7; (2) *form, aspect*, John
 v. 37; (3) *species, kind*, 1 Thess.
 v. 22.
 εἶδω, obs. See ὁράω, οἶδα.
 εἰδωλεῖον, ου, τό, *an idol's temple*, 1 Cor.
 viii. 10.
 εἰδωλό-θυτος, ον, *sacrificed to idols*; used
 of meats, as Acts xv. 29.
 εἰδωλο-λατρεία, ας, ἡ, *idolatry*.
 εἰδωλο-λάτρης, ου, δ, *an idolater*.
 εἰδωλον, ου, τό, *an idol, a false god*
worshipped in an image.
 εἰκῇ or εἰκῆ, adv., (1) *without purpose*;
 Rom. xiii. 4; (2) *in vain*, 1 Cor.
 xv. 2.
 εἴκοσι, indec., num., *twenty*.
 εἴκω, *to give way, to yield*, Gal. ii. 5.
 εἴκω, obs., whence 2nd perf. ἔοικα, *to*
resemble; with dat., James i. 6, 23.

εἰκών, ὄνος, ἡ, *an image, copy, repre-*
sentation, likeness.
 εἰλικρίνεια, ας, ἡ, *clearness, sincerity*.
 εἰλικρινής, ἐς, *sincere, pure, without spot*
or blemish (perhaps from εἰλη, *sun-*
light, and κρίνω, *to judge*, "capable of
 being judged in the light").
 εἰλίσσω, to roll together, as a scroll,
 Rev. vi. 14.
 εἶμι (see 110), a verb of existence,
 (1) used as a predicate, *to be, to exist,*
to happen, to come to pass; with an
 infin. following, ἐστὶ, *it is convenient,*
proper, &c., as Heb. ix. 5; (2) as
 the copula of subject and predicate,
 simply *to be*, or in the sense of *to be*
like, to represent, John vi. 35; Matt.
 xxvi. 26; 1 Cor. x. 4. With parti-
 ciples, it is used to form the "*re-*
solved tenses," as Luke i. 22, iv. 16;
 Matt. xvi. 19, &c. With gen., as
 predicate, it marks quality, posses-
 sion, participation, &c.; with dat.,
 property, possession, destination,
 &c. For its force with a prep. and
 its case, see Syntax of Prepositions.
 The verb, when copula, is often
 omitted. Participle, ὄν, *being*; τὸ
 ὄν, *that which is*; οἱ ὄντες, τὰ ὄντα,
persons or things, that are. This
 also is often omitted.
 εἶμι, *to go*, in some copies for εἶμι, in
 John vii. 34, 36.
 εἵνεκα, -εν, for ἕνεκα, -εν.
 εἵπερ, εἵπως. See in εἰ.
 εἵπον (see 103, 7), from obs. ἔπω, or
 εἵπω, *to say*; interrogatively, *to*
enquire, Acts viii. 30; or in reply,
to answer, Mark xv. 34. In narra-
 tion, *to tell*, Matt. viii. 4; in pre-
 dictions, *to foretell*, Mark xiv. 16;
 in authoritative directions, *to bid* or
command, Luke vii. 7.
 εἰρηνεύω, *to have peace or to be at*
peace.
 εἰρήνη, ῆς, ἡ, *peace*, the opposite of
 dissension or war; *peace of mind,*
arising from reconciliation with God;
health, prosperity, every good, tem-
poral and spiritual. Often employed
 in salutations, as in Heb.
 εἰρηνικός, ῆ, ὄν, (1) *peaceable*, James

iii. 17 ; (2) *peaceful, wholesome*, Heb. xii. 11.

εἰρηνο-ποιέω, ὦ, *to make peace, reconcile*, Col. i. 20.

εἰρηνο-ποιός, ον, ὁ, *a peacemaker, one disposed to peace*, Matt. v. 9.

εἰς, prep. governing acc., *into, to* (the interior). See 124, 298. In composition, it implies motion into or towards.

εἷς, μία, ἓν, a card. num., *one* ; used distributively Matt. xx. 21 ; by way of emphasis, Mark ii. 7 ; and indefinitely, Matt. viii. 19. Comp. Mark xii. 42. As an ordinal, *the first*, Matt. xxviii. 1 ; Rev. ix. 12.

εἰσ-άγω, 2nd aor., εἰσήγαγον, *to bring in, introduce*.

εἰσ-ακούω, *to listen to, to hear*, so as to obey (gen.) ; spoken of God's hearing prayer, Matt. vi. 7, &c.

εἰσ-δέχομαι, *to receive into favour* (acc.), 2 Cor. vi. 17 ; from LXX.

εἰσ-εἰμι, impf., εἰσέρειν ; inf., εἰσιέναι (εἶμι), *to go in, to enter* (with εἰς).

εἰσ-έρχομαι, 2nd aor., εἰσήλθον, *to come in, to enter* (chiefly with εἰς). εἰσέρχομαι and ἐξέρχομαι, *to come and go in and out*, spoken of daily life and intercourse. Fig., of entrance upon a state.

εἰσ-καλέω, ὦ, only mid. in N.T., *to call or invite in*, Acts x. 23.

εἰσ-όδος, ον, ἡ, *an entrance, a first coming, an admission*.

εἰσ-πηδάω, ὦ, *to leap in, to spring in*, Acts xiv. 14, xvi. 29.

εἰσ-πορεύομαι, dep., *to go in, to enter* ; spoken of persons, Mark i. 21 ; of things, Matt. xv. 17 ; *to arise*, as thoughts in the mind, Mark iv. 19, εἰσπορεύομαι and ἐκπορεύομαι, *to go in and out* in daily duties, Acts ix. 28.

εἰσ-τρέχω, 2nd aor., εἰσέδραμον, *to run in, or into*, Acts xii. 14.

εἰσ-φέρω (see 103, 6), *to lead into* (with εἰς), e.g., temptation, Luke xi. 4 ; *to bring* to the ears of, Acts xvii. 20.

εἴτα, adv., *then, afterwards*.

εἴτε, conj. See εἰ.

ἐκ, or, before a vowel, ἐξ, a prep. gov. gen., *from, out of* (the interior).

See 293. In composition, ἐκ implies removal, continuance, completion, or is of intensive force.

ἐκάστος, each, every one (with gen.) εἰς ἑκάστος, every one soever.

ἐκάστοτε, adv., *each time, every time, always*.

ἐκατόν, card. num., *a hundred*.

ἐκατονταέτης, ες, *a hundred years old*.

ἐκατονταπλάσιον, ον, *a hundredfold*.

ἐκατοντάρχης, ον, ὁ, *captain over a hundred men, a centurion, an officer in Roman armies*.

ἐκ-βάλλω (see βάλλω for forms), *to cast out, send out, as labourers into a field ; to send away, dismiss, reject ; to extract or take out*.

ἐκ-βασίς, εως, ἡ, *a way out, event, end*.

ἐκ-βολή, ἥς, ἡ, *a casting out, as lading from a ship*, Acts xxvii. 18.

ἐκ-γαμίζω, *to give in marriage*, 1 Cor. vii. 38, &c.

ἐκ-γαμίσκω, *the same*, Luke xx. 34, 35.

ἐκ-γονος, ον, *sprung from* ; neut. plur., *descendants*, 1 Tim. v. 4.

ἐκ-πατανάω, ὦ, *to spend entirely* ; pass. reflex., *to expend one's energies for* (ὕπερ), 2 Cor. xii. 15.

ἐκ-δέχομαι, *to look out for, to expect* (εἰως), *to wait for* (acc.)

ἐκδηλος, ον, *quite plain, conspicuous, manifest*, 2 Tim. iii. 9.

ἐκ-δημέω, ὦ, *to be away from, absent from*, 2 Cor. v. 6-9.

ἐκ-δίδωμι, N.T. mid., *to let out to farm*, Matt. xxi. 33.

ἐκ-δι-ηγέομαι, οὔμαι, dep. mid., *to rehearse particularly, tell fully*, Acts xiii. 41.

ἐκ-δικέω, ὦ, *to do justice to, avenge* (acc.) ; *to defend* (acc. and ἀπό), Luke xviii. 5 ; *to punish*, 2 Cor. x. 6 ; *to demand requital for* (acc.), from (ἐκ or ἀπό), Rev. vi. 10.

ἐκ-δίκησις, εως, ἡ, *an avenging, vindication, punishment*, Luke xviii. 7 ; Rom. xii. 19.

ἐκ-δικος, ον, ὁ, ἡ, *an avenger, one who adjudges a culprit* (dat.) *to punishment for* (περὶ) a crime, Rom. xiii. 4 ; 1 Thess. iv. 6.

ἐκ-διώκω, *to persecute, to expel by persecuting*, Luke xi. 49 ; 1 Thess. ii. 15.

ἐκ-δότης, *ον*, delivered up, Acts ii. 23.

ἐκ-δοχή, ἡς, ἡ, a waiting for, expectation, Heb. x. 27.

ἐκ-δύω, to unclothe, to strip off (two accs.)

ἐκεῖ, adv., there, thither.

ἐκεῖθεν, adv., from that place, thence.

ἐκείνος, η, ο, pron., demons., that, that one there; used antithetically, Mark xvi. 20, and by way of emphasis, Matt. xxii. 23. See 338, 340.

ἐκείσε, adv., thither, in const. præg., Acts xxii. 5.

ἐκ-ζητέω, ᾧ, to seek out with diligence; to seek for, e.g., God, or to turn to him, Rom. iii. 11; to require, judicially, Heb. xi. 6; Luke xi. 50, 51.

ἐκ-θαμβέω, ᾧ, N.T. pass., to be amazed, greatly astonished, Mark ix. 15.

ἐκ-θαμβος, *ον*, surprised, greatly amazed, Acts iii. 11.

ἐκ-θετός, *ον*, cast out, exposed to perish, Acts vii. 19.

ἐκ-καθαίρω, 1st aor., ἐξεκάθαρα, to purge out, to cleanse, 1 Cor. v. 7; 2 Tim. ii. 4.

ἐκ-καίω (F), to burn vehemently, as with lust, Rom. i. 27.

ἐκ-κακέω, ᾧ (see ἐγκακεω), to faint, to despond through fear.

ἐκ-κεντέω, ᾧ, to pierce through, to transfix, John xix. 37; Rev. i. 7.

ἐκ-κλάω, to break off, as branches from a stem.

ἐκ-κλείω, σω, to shut out, Rom. iii. 27; Gal. iv. 27.

ἐκκλησία, as, ἡ (ἐκκαλέω), an assembly, a congregation; legally called, Acts xix. 39; or tumultuously gathered, Acts xix. 32, 40. In a Christian sense, the Church as a whole, or a church in one place, 1 Cor. xii. 28; Acts xi. 26. So often plural, as Acts xv. 41.

ἐκ-κλινω, to decline, turn away from (ἀπό).

ἐκ-κολυμβάω, ᾧ, to swim out or away, Acts xxvii. 42.

ἐκ-κομίζω, to carry out to burial, Luke vii. 12.

ἐκ-κόπτω, (1) to cut down or off, as a tree or a branch, Luke iii. 9; or as a limb, Matt. v. 30; (2) fig., to

hinder, as prayer from being effectual, 1 Pet. iii. 7.

ἐκ-κρέμαμαι (mid. of ἐκκρεμάννυμι), to hang upon, or to be earnestly attentive to, Luke xix. 48.

ἐκ-λάλέω, ᾧ, to speak out, to disclose (dat. and ὅτι), Acts xxiii. 22.

ἐκ-λάμπω, to shine out or brightly, Matt. xiii. 43.

ἐκ-λανθάνω, in mid., to forget entirely, Heb. xii. 5.

ἐκ-λέγω, mid. in N.T., 1st aor., ἐξελεξάμην, to choose out for one's self, to elect.

ἐκ-λείπω, 2nd aor., ἐξέλιπον, to fail, to cease, to die, Luke i. 6, 9; Heb. i. 12.

ἐκλεκτός, ἡ, ὅν, (1) chosen, elect; (2) choice, approved.

ἐκλογή, ἡς, ἡ, a choice, selection, Acts ix. 15; the chosen ones, Rom. xi. 7.

ἐκ-λύω, in pass. or mid., to become weary in body, or despondent in mind.

ἐκ-μάσσω, ξω, to wipe, to wipe dry, John xi. 2.

ἐκ-μυκτηρίζω, to deride, intensively; to scoff at (acc.)

ἐκ-νέω (εὖσω), to withdraw, John v. 13.

ἐκ-νήφω, to awake, as from a drunken sleep, 1 Cor. xv. 34.

ἐκούσιος, *ον* (ἐκών), voluntary, spontaneous. Adv., -ως, willingly, of one's own accord.

ἐκ-παλαι, adv., of old, of long standing, 2 Pet. ii. 3.

ἐκ-πειράζω, σω, to put to the test, to make trial of, to tempt, Matt. iv. 7; 1 Cor. x. 9.

ἐκ-πέμπω, to send out or forth, Acts xiii. 4.

ἐκ-πετάννυμι, 1st aor., ἐξεπέτασα, to stretch forth, as the hands in supplication, Rom. x. 21 (LXX.)

ἐκ-πίπτω, (1) to fall from (ἐκ); spoken of stars, Mark xiii. 25; of flowers, James i. 11; of a ship falling or driven from its course, Acts xxvii. 17;

(2) fig., of moral lapse, as Gal. v. 4 (γεν.) ; (3) to fail, abs., 1 Cor. xiii. 8.

ἐκ-πλέω, εὖσω, to sail out, to sail from (ἀπό, εἰς):

ἐκ-πληρώω, to fulfil entirely, Acts xiii. 32.

ἐκ-πλήρωσις, εως, ἡ, entire fulfilment.

ἐκ-πλήσσω, 2nd aor. pass., ἐξεπλάγην, to strike with astonishment.
 ἐκ-πνέω, εὖσω, to breathe out, as the spirit; to expire, to die.
 ἐκ-πορεύομαι, dep., to go out (ἀπὸ, ἐκ, παρά, and εἰς, ἐπὶ, πρὸς); to proceed from, as from the heart; or as a river from its source, &c.
 ἐκ-πορνέω, to be given up to lewdness, Jude 7.
 ἐκ-πτύω, to reject as distasteful, Gal. iv. 14; to loathe.
 ἐκ-ρίζω, ὦ, to root out or root up, Matt. xiii. 29, xv. 13; Luke xvii. 6; Jude 12.
 ἐκ-στασις, εὖς, ἡ, "ecstasy," (1) trance, Acts x. 10; (2) overwhelming astonishment, Mark v. 42.
 ἐκ-στρέφω, perf. pass., ἐξέστραμμαι, to turn out of a place, to corrupt, to pervert, Tit. iii. 11.
 ἐκ-ταράσσω, ξω, to agitate greatly, Acts xvi. 20.
 ἐκ-τείλω, νῶ, 1st aor., ἐξέτεινα, to stretch out, as the hand; to throw out, as anchors from a vessel, Luke v. 13; Acts xxvii. 30.
 ἐκ-τελέω, ὦ, ἔσω, to complete, Luke xiv. 29, 30.
 ἐκ-τένεια, ας, ἡ, intentness, Acts xxvi. 7.
 ἐκ-τενής, ες, intense, vehement, fervent. Adv., -ῶς, intensely, earnestly. ἐκ-τενέστερον, comp. as adv., more earnestly, Luke xxii. 44.
 ἐκ-τίθημι (see 107), (1) to put out or expose, as was the infant Moses, Acts vii. 21; (2) to teach fully or accurately, to expound, Acts xviii. 26.
 ἐκ-τινάσσω, ξω, to shake off, as dust from the feet, Matt. x. 14.
 ἕκτος, η, ον, an ord. num., sixth.
 ἐκτός, adv., generally as prep., with gen., without, besides, except. ἐκτὸς εἰ μὴ, nevertheless except, 1 Cor. xiv. 5, &c.
 ἐκ-τρέπω, to turn from, to forsake, 1 Tim. v. 15.
 ἐκ-τρέφω, (1) to nourish, sustain, Eph. v. 29; (2) to educate or train up, Eph. vi. 4.
 ἐκ-τρωμα, ατος, τό, an abortive birth, an abortion, 1 Cor. xv. 8.
 ἐκ-φέρω, to carry out, as to burial, Acts

v. 6; or as sick persons; to produce, spoken of the earth, Heb. vi. 8.
 ἐκ-φεύγω, to flee out from, escape (abs., or with ἐκ); to avoid (acc.)
 ἐκ-φοβέω, ὦ, to terrify greatly, 2 Cor. x. 9.
 ἐκ-φοβος, ον, frightened, Mark ix. 6; Heb. xii. 21.
 ἐκ-φύω, 2nd aor. pass., ἐξεφύην, to put forth, as a tree its leaves, Matt. xxiv. 32.
 ἐκ-χέω, also ἐκχύνω; fut., ἐκχεῶ; 1st aor., ἐξέχεα (see 96, c), to pour out, as wine spilled, Luke v. 37; as money thrown down, John ii. 15; as blood shed in sacrifice, Matt. xxvi. 28; to kill, by pouring out the blood. Fig., to shed abroad, or give largely, Rom. v. 5; to rush into, Jude 11.
 ἐκ-χωρέω, ὦ, to depart from, to go out, Luke xxi. 21.
 ἐκ-ψύχω, to expire, to die, Acts v. 5, 10, xii. 23.
 ἐκὼν, οὔσα, όν, willing; used adverbially, Rom. viii. 20; 1 Cor. ix. 17.
 ἐλαία, ας, ἡ, an olive tree; its fruit, the olive. τὸ ὄρος τῶν ἐλαιῶν, the Mount of Olives.
 ἔλαιον, ου, τό, olive oil.
 ἐλαιῶν, ὄνος, ό, an olive grove, Olivet, Acts i. 12.
 Ἑλαμίτης, ου, ό, an Elamite, or inhabitant of Elam, a region of Persia, Acts ii. 9.
 ἐλάσσω, or -ττων, ον, compar. of ἐλαχύν for μικρός, less; in quality, John ii. 10; in age, Rom. ix. 12; in dignity, Heb. vii. 7. ἔλαττον, adv., less, 1 Tim. v. 9.
 ἐλαττονέω, to have too little, to lack, 2 Cor. viii. 15 (LXX.)
 ἐλαττώω, ὦ, to make lower or inferior, Heb. ii. 7, 9; pass., to decrease, John iii. 30.
 ἐλαύνω, ἐλάσω, ἐλήλακα, to drive, Luke viii. 29; to impel, as the winds, the clouds, James iii. 4; or oars, a ship; hence to row, John vi. 18.
 ἐλαφρία, ας, ἡ, levity, inconstancy, 2 Cor. i. 17.
 ἐλαφρός, ό, όν, light, as a burden easily borne, Matt. xi. 30; 2 Cor. iv. 17.

ἐλάχιστος, η, ον, adj. (superl. of ἐλαχύς for μικρός), *least*, in number, magnitude, importance.

ἐλαχιστότερος, α, ον, a double comparison, *less than the least*, Eph. iii. 8.

ἐλάω. See ἐλαύνω.

Ἐλεάζαρ, ὁ, Eleazar, Matt. i. 15.

ἐλεγξις, εως, ἡ, conviction, reproof.

ἐλεγχος, ου, ὁ, evident demonstration, proof, Heb. xi. 1; 2 Tim. iii. 16.

ἐλέγχω, ξω, to convict, reprove, rebuke, John viii. 9; Luke iii. 19; to render manifest, to demonstrate, John iii. 20; Eph. v. 11, 13.

ἐλεεινός, ἡ, ὄν, pitiable, miserable, 1 Cor. xv. 19.

ἐλεέω, ᾧ, to have compassion on, succour (acc.), to show mercy; pass., to obtain mercy.

ἐλεημοσύνη, ης, ἡ, pity, compassion; in N. T., alms, sometimes plur.

ἐλεήμων, ον, full of pity, merciful, compassionate.

ἐλεος, ους, τό (and ον, ὁ, see 32. a), pity, act of compassion, a merciful disposition, Matt. ix. 13; mercy.

ἐλευθερία, ας, ἡ, liberty, as freedom from the Mosaic yoke, 1 Cor. x. 29; Gal. ii. 4, &c.; from worldly lusts, &c., James ii. 12; from all evil, Rom. viii. 21.

ἐλεύθερος, α, ον, free, as opposed to the condition of a slave; delivered from obligation (often with ἐκ, ἀπό); at liberty to (inf.) Once with dat. of reference, Rom. vi. 20.

ἐλευθερώω, ᾧ, to set free (generally with acc. and ἀπό). With modal dative, Gal. v. 1.

ἐλευσις, εως, ἡ (ἐρχομαι), a coming, an advent, Acts vii. 52.

ἐλεφάντινος, η, ον, made of ivory, Rev. xviii. 12.

Ἐλιακίμ, ὁ (Heb.), Eliakim, Matt. i. 13; Luke iii. 30.

Ἐλιέζερ, ὁ (Heb.), Eliezer, Luke iii. 29.

Ἐλιοῦδ, ὁ (Heb.), Eliud, Matt. i. 14.

Ἐλισάβετ, ἡ (Heb., Elisheba), Elizabeth, Luke i.

Ἐλισσαῖος, ον, ὁ, Elisha, Luke iv. 27.

ἐλίσσω, ἴξω, as εἰλίσσω, to roll up, as a garment, Heb. i. 12.

ἐλκος, ους, τό, a wound, an ulcer, a sore.

ἐλκών, ᾧ, to make a sore; pass., to be full of sores, Luke xvi. 20.

ἐλκύω, σω, to drag, as a net; to bring to justice, to draw over, to persuade, John xii. 32. The old form of the word was ἐλκω, impf., εἶλκον, James ii. 6; Acts xxi. 30.

Ἑλλάς, ἄδος, ἡ, Hellas, Greece = Ἀχαΐα, Acts xx. 2.

Ἑλλην, ηνος, ὁ, a Greek, as distinguished (1) from βάρβαρος, barbarian, Rom. i. 14, and (2) from Ἰουδαῖος, Jew, John vii. 35; Acts xi. 20 (best edd.), &c. Used for Greek proselytes to Judaism, John xii. 20; Acts xvii. 4.

Ἑλληνικός, ἡ, ὄν, Grecian, Luke xxiii. 38; Rev. ix. 11.

Ἑλληνίς, ἰδος, a Greek or Gentile woman, Mark vii. 20; Acts xvii. 12.

Ἑλληνιστής, οῦ (ἐλληνίζω, to Hellenize, or adopt Greek manners and language), a Hellenist; one by parentage and religion, but born in a Gentile country and speaking Greek, Acts vi. 1, ix. 29.

ἐλληνιστί, adv., in the Greek language, John xix. 20; Acts xxi. 37.

ἐλ-λογέω (ἐν), to charge to, to put to one's account, Rom. v. 13; Philem. 18.

Ἐλμοδάμ, ὁ, Elmodam, Luke iii. 28.

ἐλπίζω, att. fut., ἐλπῶ, 1st aor., ἤλπισα, to expect (acc. or inf., or ὅτι); to hope for (acc.); to trust in (ἐπί dat.; ἐν, once dat. only); to direct hope towards (εἰς, ἐπί, acc.)

ἐλπίς, ἰδος, ἡ, expectation, hope, secure confidence. Used emphatically of the Christian hope. Met., (1) the author, (2) the object of hope.

Ἐλύμας, α, ὁ (from Arabic), Elymas, i.e., a magus or sorcerer, Acts xiii. 8.

Ἐλωί, My God! Mark xv. 34. The word is Hebrew (Ps. xxii. 2), pronounced in that language *Eli*, and so written, Matt. xxvii. 46 (ἡλι).

ἐμαυτοῦ, ἡς, οὔ, of myself, a reflexive pron., found only in the gen., dat., and accus. cases. It is frequently joined to active verbs, denoting spontaneous action.

ἐμ-βαίνω, 2nd aor., ἐνέβην, part., ἐμβάς, to go up, upon, or into, as embarking.

ἐμ-βάλλω, to cast into, Luke xii. 5.

ἐμ-βάπτω, to dip into, Matt. xxvi. 23; John xiii. 26.

ἐμ-βατεύω, to enter, to intrude, to pry into, Col. ii. 18.

ἐμ-βιβάζω, to cause to enter, to put on board, Acts xxvii. 6.

ἐμ-βλέπω, to direct the eyes to anything, to look fixedly, to consider, to know by inspection (acc., dat., or εἰς).

ἐμ-βριμάομαι, ὦμαι, dep. (βρίμη, an expression of anger), to be angrily or vehemently moved, Mark xiv. 5 (dat.); John xi. 33, 38; to strongly interdict, Matt. ix. 30; Mark i. 43.

ἐμέω, ὦ, 1st aor. inf., ἐμέσαι, to vomit, to spue out, Rev. iii. 16.

ἐμ-μαίνομαι, to be mad against (dat.), Acts xxvi. 11.

Ἐμμανουήλ, ὁ, Emmanuel, a Hebrew word signifying "God with us;" a name of Christ, Matt. i. 23.

Ἐμμαούς, ἡ, Emmaus, a village a short distance from Jerusalem, Luke xxiv. 13.

ἐμ-μένω, to remain or persevere in (dat. or ἐν).

Ἐμμόρ, ὁ, Emmor, or Hamor, Acts vii. 16.

ἐμός, ἡ, ὅν, mine, denoting possession, power over, authorship, right, &c. See 336.

ἐμ-παιγμός, οὗ, ὁ, a being mocked or derided, Heb. ii. 36.

ἐμ-παίζω, ξω, to mock, deride, scoff at (abs. or dat.); to deceive, delude, pass., Matt. ii. 16.

ἐμ-παίκτης, ου, ὁ, a scoffer, deceiver, 2 Pet. iii. 13; Jude 18.

ἐμ-περιπατέω, ὦ, ἥσω, to walk about in, to dwell among (ἐν), 2 Cor. vi. 16 (LXX.)

ἐμ-πίμπλημι, ἐμπλήσω, ἐνεπλήσα, part. pres., ἐμπλήων (Acts xiv. 17), to fill up, to satisfy, as with food, &c. (gen.)

ἐμ-πίπτω, to fall into or among (εἰς); fig., to incur, as condemnation or punishment, 1 Tim. iii. 6; Heb. x. 31.

ἐμ-πλέκω, 2nd aor. pass., ἐνεπλάκην, to

entangle, implicate, 2 Tim. ii. 4; 2 Pet. ii. 20 (dat. of thing).

ἐμ-πλήθω. See ἐμπίμπλημι.

ἐμ-πλοκή, ἡς, ἡ, a twisting or braiding, as of hair, 1 Pet. iii. 3.

ἐμ-πνέω, to breathe out (gen.), Acts ix. 1.

ἐμ-πορεύομαι, dep., "to go about;" hence to trade, to traffic, abs., James iv. 13; to make gain of (acc.), 2 Pet. ii. 3.

ἐμ-πορία, as, ἡ, trade, merchandise, Matt. xxii. 5.

ἐμ-πόριον, ου, τό, "emporium;" a place for trading, John ii. 16.

ἐμ-πορος, ου, ὁ, a traveller, merchant, trader, Matt. xiii. 45; Rev. xviii. 3, &c.

ἐμ-πρήθω, σω, to set on fire, to burn, Matt. xxii. 7.

ἐμ-προσθεν, adv., before (ἐμπροσθεν καὶ ὀπισθεν, in front and behind, Rev. iv. 6); as prep. (gen.), before, in presence of, Matt. x. 32; before, in dignity, John i. 15, 27.

ἐμ-πτύω, σω, to spit upon (dat. or εἰς).

ἐμ-φανής, ἐς, manifest (dat.), Acts x. 40; Rom. x. 20.

ἐμ-φανίζω, ἴσω, to make manifest (acc. and dat.); to show plainly (ὅτι, or prepp. πρὸς, περί, &c.)

ἐμ-φοβος, ον, terrified, afraid, Luke xxiv. 5, 37.

ἐμ-φυσάω, ὦ, to breathe upon, acc., John xx. 22.

ἐμ-φυτός, ον, engrafted, James i. 21.

ἐν, prep. gov. dat., in, generally as being or resting in; within, among. See 295. ἐν- in composition has the force of in, upon, into. It is changed before γ, κ, and χ, into ἐγ-; before β, π, φ, and μ, into ἐμ-; and before λ, into ἐλ-. The ν is, however, restored before the augment in verbs.

ἐν-αγκαλίζομαι, to take up into one's arms, Mark ix. 36, x. 16.

ἐν-άλιος, ον (ἄλς), being or living in the sea, marine, James iii. 7.

ἐν-αντι, adv., as prep. with gen., in the presence of, before.

ἐν-αντίος, α, ον, over against, contrary, said of the wind, Acts xxvii. 4; adverse, hostile, Acts xxvi. 9. Neut.,

- ἐναντίον, adv. as prep. with gen., in the presence of, Luke xxiv. 16; Acts vii. 10.
- ἐν-ἀρχομαι, to begin, Gal. iii. 3; Phil. i. 6.
- ἐν-δεής, ἐς, in want, destitute, needy, Acts iv. 34.
- ἐν-δειγμα, ατος, τό, an indication, proof, or manifest token, 2 Thess. i. 5.
- ἐν-δείκνυμι, N.T. mid., to show, to manifest, Rom. ix. 17, &c.; implying action, 2 Tim. iv. 14.
- ἐνδειξις, εως, ἡ, a declaration, made evident by deed, Rom. iii. 25; 2 Cor. viii. 24; a certain sign, Phil. i. 28.
- ἐνδεκα, οί, αἱ, τά, eleven. οἱ ἐνδεκα, the Eleven, i.e., apostles.
- ἐνδέκατος, η, ον, eleventh.
- ἐν-δέχομαι, dep., to admit, used impersonally. οὐκ ἐνδέχεται, it is not admissible or possible, Luke xiii. 33.
- ἐν-δημέω, ᾧ, to remain at home; to stay or dwell in any place, 2 Cor. v. 6.
- ἐν-διδύσκω, mid., to clothe one's self with, acc. See ἐνδύω.
- ἐν-δικος, ον, agreeable to justice, right, righteous, Rom. iii. 8; Heb. ii. 3.
- ἐν-δόμησις, εως, ἡ, a structure, a building, Rev. xxi. 18.
- ἐν-δοξάζω, σω, to glorify, to honour, 2 Thess. i. 10, 12.
- ἐν-δοξος, ον, adorned with honour, glorious; of persons, had in honour, 1 Cor. iv. 10; of external appearance, splendid, Luke vii. 25.
- ἐν-δύμα, ατος, τό, a garment, raiment.
- ἐν-δυναμῶ, ᾧ, to strengthen, to furnish with power; pass., to acquire strength.
- ἐν-δύω and ἐνδύω, to clothe or to invest with (two accs.); mid., to put on, to clothe one's self with (acc.); often fig., to invest with; to enter stealthily into, 2 Tim. iii. 6.
- ἐν-δυσις, εως, ἡ, a putting on or wearing of clothes, 1 Pet. iii. 3.
- ἐν-έδρα, ας, ἡ, an ambush, a snare, Acts xxiii. 16, xxv. 3.
- ἐν-εδρεύω, to watch, to entrap, to lie in ambush for (acc.), Luke xi. 54; Acts xxiii. 21.
- ἐν-ελέω, ᾧ, 1st aor., ἐνέλιψα, to roll up, to wrap in (acc. and dat.), Mark xv. 46.
- ἐν-εἰμι, to be in, to have a place in, Luke xi. 41. τὰ ἐνόντα, such things as are in [the platter], ver. 39, or such as ye have, i.e., according to your ability. For ἐνεστί impers., see ἐνι.
- ἐνεκα or ἐνεκεν, sometimes ἐνεκεν, prep. adv., gen., because of, by reason of, on account of, Luke vi. 22; Matt. v. 10; 2 Cor. vii. 12. οὐ ἐνεκεν, because; τίλος ἐνεκεν; to what end?
- ἐν-έργεια, ας, ἡ, energy, efficacy, effectual operation.
- ἐν-εργέω, ᾧ, to exert one's power, to work in one, as Gal. ii. 8; trans., to accomplish, as 1 Cor. xii. 11; mid., to be effective, to be in action. Part., ἐνεργουμένη, James v. 16, earnest.
- ἐν-έργημα, ατος, τό, working, effect; plur. with gen., 1 Cor. xii. 6, 10.
- ἐν-εργής, ἐς, effectual, energetic, 1 Cor. xvi. 9; Heb. iv. 12; Philem. 6.
- ἐν-εστώς, perf. participle of ἐνίστημι.
- ἐν-ευ-λογέω, ᾧ, to bless, to distinguish by blessings, Acts iii. 25; Gal. iii. 8.
- ἐν-έχω, (1) to hold in, entangle, only in pass. (dat.), Gal. v. 1; (2) to be angry with (dat.), Mark vi. 19; Luke xi. 53.
- ἐνθαδε, adv., (1) hither, to this place; (2) here, in this place.
- ἐν-θυμέομαι, οὔμαι, dep. pass., to revolve in mind, to think upon, Matt. i. 20.
- ἐν-θύμησις, εως, ἡ, thought, reflection, contrivance.
- ἐνι, elliptical for ἐνεστί, impers., there is in, Col. iii. 11; James i. 17.
- ἐνιαυτός, οὔ, δ, a year, John xi. 49, 51; any definite time, Luke iv. 19.
- ἐν-ίστημι, to be present, to be at hand; perf. part., ἐνεστικώς, sync., ἐνεστώς, impending, or present. τὰ ἐνεστώτα, present things, opposed to τὰ μέλλοντα, things to come, Rom. viii. 38; 1 Cor. iii. 22. See also Gal. i. 4; Heb. ix. 9.
- ἐν-ισχύω, to be invigorated, Acts ix. 19; trans., to strengthen, Luke xxii. 43.
- ἐννατός, η, ον (or ἐνατος), ninth.
- ἐννέα, οί, αἱ, τά, nine, Luke xvii. 17.
- ἐννενηκοντα-εννέα, ninety-nine, Luke xv. 4, 7.
- ἐννεός, ον (or ἐνεός), dumb, speechless, as with amazement, Acts ix. 7.

ἐν-νεύω, to ask or signify by beckoning towards any one (dat.), Luke i. 62.

ἐν-νοία, as, ἡ (νοῦς), "what is in the mind," intention, purpose.

ἐν-νομος, on, under law, 1 Cor. ix. 21; according to law, Acts xix. 39.

ἐν-νύχος, on (νύξ), in the night, neut. as adv., Mark i. 35.

ἐν-οικέω, ὦ, to dwell in, to inhabit (ἐν).

ἐνότης, τητος, ἡ (εἷς), unity, concord, Eph. iv. 3, 13.

ἐν-οχλέω, ὦ, to disturb, to occasion tumult, Heb. xii. 15.

ἐν-οχος, on, bound by or in (gen.); guilty of (gen. of the crime, or of that which is violated); exposed to (dat. of court, gen. of punishment, εἰς of the place of punishment).

ἐν-ταλμα, ατος, τό, a commandment, an institute, Matt. xv. 9; Col. ii. 22.

ἐν-ταφιάζω, to prepare for burial, as by washing, swathing, adorning, anointing the corpse, Matt. xxvi. 12.

ἐν-ταφιασμός, οῦ, ὁ, the preparation of a corpse for burial, John xii. 7.

ἐν-τέλλω, in N.T. only mid. and pass.; fut. mid., ἐντελοῦμαι; perf., ἐντέταλμαι, to charge, to command, to commit (dat. of pers., or πρὸς with acc.)

ἐντεῦθεν, adv., hence; from this place or cause, repeated John xix. 18; on this side and that.

ἐν-τευξίς, εως, ἡ, prayer for another, or intercession, 1 Tim. ii. 1; sometimes supplication for one's self, 1 Tim. iv. 5.

ἐν-τίμος, on, held in renown; so precious, highly esteemed, Luke xiv. 8; 1 Pet. ii. 4, 6.

ἐντολή, ἡς, ἡ, a divine precept or prohibition; of God's commands, 1 Cor. vii. 19; Christ's precepts or teachings, 1 Cor. xiv. 37; 1 Tim. vi. 14; traditions of the Rabbis, Tit. i. 14. αἱ ἐντολαί, the commandments, i.e., the ten.

ἐν-τόπιος, ου, ὁ (prop. adj.), an inhabitant, Acts xxi. 12.

ἐντός, adv. as prep., with gen., within. τὸ ἐντός, the interior, Matt. xxiii. 26.

ἐν-τρέπω, ψω, fut. mid., ἐντραπήσομαι; 2nd aor. pass., ἐντραπήην, to put to

shame, 1 Cor. iv. 14; mid., to reverence, to be in awe of, Matt. xxi. 37.

ἐν-τρέφω, to nourish in (dat.); pass., fig., 1 Tim. iv. 6; nurtured in.

ἐν-τρομος, on, terrified, trembling through fear, Acts vii. 32; Heb. xii. 21.

ἐν-τροπή, ἡς, ἡ, a putting to shame, 1 Cor. vi. 5, xv. 34.

ἐν-τροφέω, ὦ, to live luxuriously, to banquet, to revel (with ἐν), 2 Pet. ii. 13.

ἐν-τυγχάνω, to come to, to address; with ὑπέρ (gen.), to intercede for; with κατά (gen.), to accuse or complain of.

ἐν-τυλίσσω, ξω, to swathe, to wrap up, to roll or fold together (acc. and dat.)

ἐν-τυπώ, ὦ, to engrave, sculpture, 2 Cor. iii. 7.

ἐν-υβρίζω, σω, to treat contemptuously or in despite, Heb. x. 29.

ἐν-υπνιάζομαι, dep. pass., to dream (cognate acc.), Acts ii. 17; to conceive wild or impure thoughts, Jude 8.

ἐν-ύπνιον, ου, τό, a dream, Acts ii. 17.

ἐνώπιον (neut. of ἐνώπιος, from ἐν ὧπῃ, in view), as prep., with gen., before, in sight or presence of, Luke i. 17; Rev. iii. 9. ἐνώπιον τοῦ Θεοῦ, in the sight of God, Rom. xiv. 22; used in obtestation, 1 Tim. v. 21. χάρις ἐνώπιον τοῦ Θεοῦ (Acts vii. 4), favour with God.

Ἐνός, ὁ, Enos, Luke iii. 38.

ἐν-ωτίζομαι, dep. mid. (ἐν ὠτίοις, in the ears), to listen to, Acts ii. 14.

Ἐνός, ὁ, Enoch, Luke iii. 37; Jude 14.

ἐξ, prep. See ἐκ.

ἐξ, οί, αἱ, τὰ, card. num., six.

ἐξ-αγγέλλω, to declare abroad, celebrate, 1 Pet. ii. 9.

ἐξ-αγοράζω, to buy or redeem from (ἐκ), Gal. iii. 13. τὸν καιρὸν (Eph. v. 16), buying back, i.e., redeeming the opportunity from being lost.

ἐξ-άγω, 2nd aor., ἐξήγαγον, to lead out, to send forth, Mark viii. 23; Acts vii. 40 (with ἐξω, ἐκ, eis).

ἐξαιρέω, ὦ (see 103, ι), to take or pluck out, Matt. v. 29; mid., to select or separate, Acts xxiii. 27.

ἐξ-αίρω (see 92), to take out or away; to expel or excommunicate, 1 Cor. v. 13.

ἐξ-αἰτέω, ὦ, N.T., mid., to require, to ask for, Luke xxii. 31.
 ἐξ-αἰφνης, adv., suddenly, unexpectedly, Mark xiii. 36; Luke ii. 13.
 ἐξ-ακολουθεῖν, ὦ, to follow, to persist in following, to conform to (with dat.)
 ἐξακόσιοι, αἱ, α, six hundred.
 ἐξ-αλείφω, to wipe out, obliterate, Rev. iii. 5; Acts iii. 19; to wipe away, Rev. vii. 17 (ἀπό or ἐκ).
 ἐξ-άλλομαι, to leap forth or up, Acts iii. 8.
 ἐξ-ανά-στασις, εως, ἡ (the ἐξ intensive and emphatic), α resurrection, Phil. iii. 11 (followed by ἐκ, Lehm., Ti-ch.)
 ἐξ-ανα-τέλλω, to spring up, to shoot forth, as plants or corn, Mark iv. 5.
 ἐξ-αν-ίστημι, (1) trans., to raise up, as offspring, Luke xx. 28; (2) 2nd aor. intrans., to rise up, to stand forth, Acts xv. 5.
 ἐξ-απατάω, ὦ, to deceive utterly, to seduce from truth, Rom. vii. 11; 1 Cor. iii. 18.
 ἐξαπίνα, adv. (= ἐξαίφνης), unexpectedly, Mark ix. 8.
 ἐξ-απορέομαι, οὔμαι, dep., to be utterly without resource, to be in utmost perplexity, 2 Cor. i. 8, iv. 8.
 ἐξ-απο-στέλλω, to send forth, Acts vii. 12; to send away peremptorily, Luke xx. 10, 11.
 ἐξ-απρίξω, (1) to complete, Acts xxi. 5; (2) to furnish thoroughly for (προς, acc.), 2 Tim. iii. 17.
 ἐξ-ασπράττω, to glisten, as lightning; of raiment, Luke ix. 29.
 ἐξ-αυτῆς, adv. (ἑκρας), from that very time, instantly, Mark vi. 25; Acts x. 33.
 ἐξ-εγείρω, to raise up, as from death, 1 Cor. vi. 14; to cause to exist, spoken of Pharaoh, Rom. ix. 17.
 ἐξ-εἶμι (εἶμι, see 111), to go out, Acts xiii. 42, xvii. 15.
 ἐξ-εἶμι (εἶμι). See ἐξεστί.
 ἐξ-ελέγχω, to convict, to rebuke sternly, to punish, Jude 15.
 ἐξ-έλκω, to draw out from the right way, James i. 14.
 ἐξ-έραμα, ατος, τό, that which is vomited, 2 Pet. ii. 22.
 ἐξερευνάω, ὦ, to search diligently, 1 Pet. i. 10.
 ἐξ-έρχομαι (see 103, 3), to go or to come

out of. (with gen. or ἐκ, ἀπό, ἐξω, παρά); to go away, to depart, to issue or to spring from; to descend from, Heb. vii. 5; to escape from; to go forth, as false prophets, &c. Used of a rumour, to be divulged or spread abroad; to emanate, as thoughts from the heart, healing power from the Saviour; to go out, i.e., vanish, as expiring hope, Acts xvi. 19.
 ἐξεστί, part. neut., ἐξόν (impers. from ἐξεἶμι), it is lawful, Matt. xiv. 4; it is becoming, Acts xvi. 21; it is possible, Matt. xx. 15. The part. is used in the same sense, with or without subst. verb, Matt. xii. 4; 2 Cor. xii. 4 (dat. and inf.)
 ἐξ-ετάζω, to enquire, to ask, John xxi. 12; to examine strictly, Matt. ii. 8.
 ἐξ-ηγέομαι, οὔμαι, dep. mid., (1) to narrate fully and accurately, Luke xxiv. 35; (2) to expound, as a teacher, John i. 18.
 ἐξήκοντα, οἱ, αἱ, τὰ, sixty.
 ἐξῆς, adv. (ἐχῶ), in order, successively. ἡ ἐξῆς (ἡμέρα), the day following.
 ἐξ-ηχέω, ὦ, only in pass. N.T., to be sounded forth, propagated widely, 1 Thess. i. 8.
 ἐξῖς, εως, ἡ (ἐχῶ), habit, use, Heb. v. 14.
 ἐξ-ίστημι, -ιστάω and -ιστάνω (see 107), "to remove from the (natural) state," (1) trans., to astonish, Luke xxiv. 22; Acts viii. 9; (2) 2nd aor., perf. and mid., intrans., to be astonished, confounded, to be beside one's self, 2 Cor. v. 13.
 ἐξ-ισχύω, to be perfectly able, Eph. iii. 18.
 ἐξ-οδος, ου, ἡ, "exodus," a going out, Heb. xi. 22; departure, as from life, Luke ix. 31; 2 Pet. i. 15.
 ἐξ-ολοθρεύνω, to destroy utterly, Acts iii. 23.
 ἐξ-ομολογέω, ὦ, to confess fully, to make acknowledgment of, as of sins, &c.; in mid., to acknowledge benefits conferred, to praise (with dat.) Once, to promise, Luke xxii. 6.
 ἐξ-ορκίζω, to adjure, put to oath. Matt. xxvi. 63.
 ἐξ-ορκιστής, οὔ, δ, one who puts to oath or adjures, "exorcist," Acts xix. 13.

ἐξ-ορύσσω, ἔω, to dig out, Gal. iv. 15; hence, to force up, Mark ii. 4.

ἐξ-ουθενέω, or ἐξουθενέω, ὦ (οὐδέis), to set at nought, to treat with contempt. Perf. pass. part., ἐξουθενήμενος, contemned, disesteemed, 1 Cor. i. 28, vi. 4.

ἐξ-ουθενώ, ὦ, as preceding, Mark ix. 12.

ἐξ-ουσία, as, ἡ (ἐξέστι), (1) power, ability, John xix. 11; (2) liberty, licence, privilege, right, Rom. ix. 21; (3) commission, authority, Matt. xxi. 23. (4) αἱ ἐξουσίαι, the powers, i.e., rulers, magistrates, Luke xii. 11; angels, good and bad, Eph. i. 21, vi. 12. In 1 Cor. xi. 10, ἐξουσίαν, emblem of power, or subjection to the power of a husband, i.e., the veil.

ἐξ-ουσιάζω, to have right over, to exercise authority over (gen.); pass., to be under the power of (ὑπό).

ἐξ-οχή, ἡς, ἡ, eminence, distinction. In the phrase κατ' ἐξοχην, by way of distinction, Acts xxv. 23.

ἐξ-υπνίζω, σω, to wake from sleep, John xi. 11.

ἐξ-υπνος, ον, roused out of sleep, Acts xvi. 27.

ἐξω, adv., abs., or as prep. with gen., without, outside. of ἐξω, those without; as out of the Church, or out of the number of Apostles, &c. Used often after verbs of motion compounded with ἐκ.

ἐξωθεν, adv. of place, from without. τὸ ἐξωθεν, the outside. οἱ ἐξωθεν, those from without, i.e., not Christians, 1 Tim. iii. 7. As prep. gen., Mark vii. 15; Rev. xi. 2.

ἐξ-ωθέω, ὦ, ὥσω, to drive out, expel, Acts vii. 45; to propel, as a vessel, Acts xxvii. 39.

ἐξώτερος, α, ον (comp. of ἐξω), outer, in the phrase "outer darkness," Matt. viii. 12.

ἐοικα. See εἶκω.

ἐορτάζω, to keep or celebrate a feast, 1 Cor. v. 8.

ἐορτή, ἡς, ἡ, a solemn feast or festival. Used of Jewish feasts, John vii. 2; especially of the Passover, with its accompanying feast of unleavened bread. Luke ii. 41, xxii. 1.

ἐπ-αγγελία, as, ἡ, (1) a message, commission, Acts xxiii. 21; (2) a promise, as 2 Cor. i. 20, generally plur.; the promises, specially, e.g., to Abraham, or those of the Gospel, 2 Tim. i. 1; (3) met., the thing promised, Acts ii. 33; Heb. xi. 13, 33, 39, &c.

ἐπ-αγγέλλω, mid. in N.T., except pass., Gal. iii. 19, (1) to promise, with dat., or acc. and dat., or inf., once cognate acc., 1 John ii. 25; (2) to make profession or avowal of (acc.), 1 Tim. ii. 10, vi. 21.

ἐπ-άγγελμα, ατος, τό, a promise, 2 Pet. i. 4, iii. 13.

ἐπ-άγω, to bring upon, 2 Pet. ii. 1, 5; so to charge (ἐπί, pers.) with and make answerable for (acc.), Acts v. 28.

ἐπ-αγωνίζομαι, to contend or strive earnestly for (dat.), Jude 3.

ἐπ-αθροίζω, pass., to gather together, to crowd, Luke xi. 29.

Ἐπ-αίνετος, ου, ὁ, Epānētus, Rom. xvi. 5.

ἐπ-αινέω, ὦ, ἔσω, 1st aor., ἐπῆνεσα, to commend, to praise, Luke xvi. 8; 1 Cor. xi. 2.

ἐπ-αινος, ου, ὁ, commendation, Rom. ii. 29; praise, Eph. i. 6, 12, 14; Phil. i. 11.

ἐπ-αίρω (see 92), to raise up, as hoisting a sail, Acts xxvii. 40; to lift up, as the eyes, the hands in prayer, the head in courage, the heel against, or in opposition; pass., to be lifted up, to become elated, 2 Cor. xi. 20. Of the ascension of Christ, Acts i. 9.

ἐπ-αισχύνομαι, to be ashamed, abs.; to be ashamed of (acc. or ἐπί, dat.)

ἐπ-αιτέω, ὦ, to beg, to ask alms, Luke xvi. 3.

ἐπ-ακολουτέω, ὦ, to follow (dat.); fig., to imitate, 1 Tim. v. 24; 1 Pet. ii. 21; to pursue, of conduct, 1 Tim. v. 10; part., attendant, Mark xvi. 20.

ἐπ-ακούω, to hearken to favourably (gen. pers.), 2 Cor. vi. 2 (LXX.)

ἐπ-ακροδομαι, ὦμαι, to hear, listen to (gen. pers.), Acts xvi. 25.

ἐπάν, conj. (ἐπεὶ ἄν), if, after that, when, Matt. ii. 8.

ἐπ-ἀναγκες, adv., of necessity, necessarily (with art.), Acts xv. 28.

ἐπ-αν-άγω, trans., to put (a vessel) out
k k

to sea, Luke v. 4 ; intrans., to return, Matt. xxi. 18.

ἐπ-ανα-μνήσκω, to remind, put in remembrance (acc.), Rom. xv. 15.

ἐπ-ανα-παύομαι, to rest upon (ἐπί, acc.), Luke x. 6 ; to rely, to trust in (dat.), Rom. ii. 17.

ἐπ-αν-έρχομαι, to come back, return, Luke x. 35.

ἐπ-αν-ίστημι, N.T., mid., to rise up against (ἐπί, acc.), Matt. x. 21.

ἐπ-αν-όρθωσις, εως, ἡ, correction, reformation, 2 Tim. iii. 16.

ἐπ-άνω, adv. abs., or as prep. gen., above, upon ; more than, in price or number ; superior to, in authority.

ἐπ-αρκέω, ὦ, ἑσώ, "to suffice for," to relieve, support (dat.), 1 Tim. v. 10, 16.

ἐπ-αρχία, ας, ἡ, a province, division of the Roman empire, Acts xxiii. 34.

ἐπ-αυλις, εως, ἡ, a dwelling, a habitation, Acts i. 20 (LXX.)

ἐπ-αύριον, adv., on the morrow. τῇ (ἡμέρᾳ) ἐπαύριον, on the next day.

ἐπ-αυτο-φώρω. See αὐτό-φωρος.

Ἐπαφρᾶς, ᾧ, ὁ, Epaphras of Colossæ, Col. i. 7, iv. 12 ; Philem. 23 (contr. from Epaphroditus, but different from St. Paul's companion of that name.)

ἐπ-αφρίζω, to foam up or out (acc.), Jude 13.

Ἐπαφρόδιτος, ου, ὁ, Epaphroditus, a Macedonian, Phil. ii. 25, iv. 18.

ἐπ-εγείρω, to raise up, to excite against (ἐπί, acc., or κατά, gen.), Acts xiii. 50, xiv. 2.

ἐπεί, conj., (1) of time, when, Luke vii. 1 (rec.) only ; (2) of reason, since, because, seeing that.

ἐπει-δή, conj., since truly, inasmuch as, Matt. xxi. 46 ; Phil. ii. 26, &c. In Luke vii. 1, as a particle of time, edd. for ἐπεὶ δέ.

ἐπει-δή-περ, conj., since verily, forasmuch as, Luke i. 1.

ἐπ-εἶδον. See ἐφωρᾶω.

ἐπ-εμμι (εἴμι, III), to come after, to follow ; in part., ἐπιών, οὔσα, ὄν, following.

ἐπει-περ, conj., since indeed, Rom. iii. 30.

ἐπ-εισ-αγωγή, ἧς, ἡ, a bringing in, introduction, IIeb. vii. 9.

ἐπ-εῖτα, adv., thereupon, thereafter ; marking succession of time, as Gal. i. 18 ; also of order, 1 Cor. xv. 46 ; 1 Thess. iv. 17.

ἐπ-έκεινα (μέρη), adv., with gen., beyond, as to place, Acts vii. 43.

ἐπ-εκ-τείνω, in mid., to stretch forwards to, (dat.) Phil. iii. 14.

ἐπ-εν-δύτης, ου, an upper garment, John xxi. 7.

ἐπ-εν-δύω, in mid., to put on, as an upper garment, 2 Cor. v. 2, 4.

ἐπ-έρχομαι, to come upon, arrive at (ἐπί, acc.) ; to make an assault, Luke xi. 22 ; to happen ; part., approaching, Eph. ii. 7 ; Luke xxi. 26.

ἐπ-ερωτάω, ὦ, (1) to interrogate, to question (two accs., or acc. and περί, gen., or with εἰ, τίς, &c.) ; to question judicially, John xviii. 21 ; to enquire after God, Rom. x. 20 ; (2) to request of (acc. and inf.), Matt. xvi. 1.

ἐπ-ερώτημα, ατος, τό (1 Pet. iii. 21), probably enquiry after God ; "the seeking after God in a good and pure conscience" (Alford).

ἐπ-έχω, (1) to apply (the mind) to, dat., Acts iii. 5 ; (2) to hold out, to exhibit, Phil. ii. 16 ; (3) "to detain (one's self)", to tarry, Acts xix. 22.

ἐπ-ηρέζω, to injure, to treat spitefully, Matt. v. 44 ; to traduce, to accuse falsely (acc. of charge), 1 Pet. iii. 16.

ἐπί, a preposition governing gen., dat., or acc. General signification, upon. For its various applications, see 305.

ἐπι-, in composition, signifies motion upon, towards, or against ; rest on, over, or at ; addition, succession, repetition, renewal ; and it is often intensive.

ἐπι-βαίνω, to go upon or embark, to mount, to come to or into (ἐπί acc., εἰς, or simple dat.)

ἐπι-βάλλω, (1) trans., to cast on or over, Mark xi. 7 ; to put on, as a patch on a garment, Luke v. 36 ; (2) intrans., to rush violently on, Mark iv. 37 ; to fix the mind steadfastly on anything, Mark xiv. 72 ; (3) part., ἐπιβάλλων, falling to, Luke xiv. 12.

ἐπι-βαρέω, ὦ, to burden; fig., to be chargeable to, 2 Cor. ii. 5.
 ἐπι-βίβαζω, to put or to set upon, as on a beast to ride, Luke x. 34.
 ἐπι-βλέπω, to look upon with favour (with ἐπί), Luke i. 48; James ii. 3.
 ἐπί-βλημα, ατος, τό, a patch on a garment, Matt. ix. 16.
 ἐπι-βοάω, ὦ, to cry aloud, Acts xxv. 24.
 ἐπι-βουλῇ, ἥς, ἡ, a design against, a plot, an ambush, Acts ix. 24, xx. 19 (plur.)
 ἐπι-γαμβρεύω, to marry by right of affinity (acc.), Matt. xxii. 24.
 ἐπί-γειος, ον, earthly, belonging to the earth. τὰ ἐπίγεια, earthly things.
 ἐπι-γίνομαι, to arise or spring up, as a wind, Acts xxviii. 13.
 ἐπι-γινώσκω, (1) to know clearly, understand, discern, Matt. vii. 16, 20; (2) to acknowledge, 1 Cor. xvi. 18; (3) to recognise; (4) to learn (ὅτι), become acquainted with (acc.)
 ἐπί-γνωσις, εως, ἡ, knowledge, acknowledgment, Rom. iii. 20; 1 Tim. ii. 4.
 ἐπι-γραφῇ, ἥς, ἡ, an inscription, a superscription, Luke xx. 24, xxiii. 38.
 ἐπι-γράφω, to inscribe, engrave, write upon, Mark xv. 26; Rev. xxi. 12.
 ἐπι-δείκνυμι (see 114), (1) to show, exhibit; (2) to demonstrate, prove by argument.
 ἐπι-δέχομαι, to receive kindly, 3 John 10.
 ἐπι-δημέω, ὦ, to sojourn, as foreigners in a country, Acts ii. 10, xvii. 21.
 ἐπι-δια-τάσσομαι, to superadd, Gal. iii. 15.
 ἐπι-δίδωμι, to deliver, to give up (acc. and dat.), Matt. vii. 9; Acts xv. 30.
 ἐπι-δι-ορθόω, to set or bring into order (additionally), Titus i. 5.
 ἐπι-δύω, to set, as the sun, Eph. iv. 26.
 ἐπι-είκεια, ας, ἡ, clemency, gentleness, Acts xxiv. 4; 2 Cor. x. 1.
 ἐπι-εικής, ἐς, gentle, mild, kind, Phil. iv. 5; 1 Tim. iii. 3.
 ἐπι-ζητέω, ὦ, to seek earnestly or continuously (acc. of pers. or thing; also περί, gen. or inf.); to beg earnestly, to desire.
 ἐπι-θανάτιος, ον, appointed to death, condemned, 1 Cor. iv. 9.
 ἐπί-θεσις, εως, ἡ, a laying on, as of hands, Acts viii. 18.

ἐπι-θυμέω, ὦ, to desire, to long for, to covet, Rom. vii. 7; to lust after, Matt. v. 28 (Luke xxii. 15; see 280, b.)
 ἐπι-θυμητής, οῦ, ὁ, an eager desirer of, 1 Cor. x. 6.
 ἐπι-θυμία, ας, ἡ, desire, eagerness for; often in a bad sense, inordinate desire, lust, cupidity.
 ἐπι-καθίζω, to seat upon or sit upon, Matt. xxi. 7. (Trans. or intrans., according to the reading.)
 ἐπι-καλέω, ὦ, ἔστω, to call upon, to call by name, to invoke in prayer, Acts vii. 59 (abs.); Rom. x. 12, 14 (acc. or eis); mid., to appeal to (acc.), Acts xxv. 11; pass., to be called or surnamed, Luke xxii. 3; Acts xv. 17.
 ἐπι-κάλυμμα, ατος, τό, a covering, a cloak, a pretext, 1 Pet. ii. 16.
 ἐπι-καλύπτω, to cover, of sins; to hide, to give over to oblivion, Rom. iv. 7 (LXX.)
 ἐπι-κατάρατος, ον, accursed, doomed to punishment or destruction, John vii. 49; Gal. iii. 13 (LXX.)
 ἐπι-κειμαι, to lie upon (dat.), John xi. 38, xxi. 9; so to press upon, as the multitude upon Christ, Luke v. 1; as a tempest on a ship, Acts xxvii. 20; fig., to be laid on, as necessity, 1 Cor. ix. 16; to be laid or imposed upon, as by a law, Heb. ix. 10; to be urgent with entreaties, Luke xxiii. 23.
 Ἐπικουρείος, ον, ὁ, an Epicurean, a follower of Epicurus, Acts xvii. 18.
 ἐπι-κουρία, ας, ἡ (κοῦρος, help), assistance, help, aid, Acts xxvi. 22.
 ἐπι-κρίνω, to decide, to give judgment (acc. and inf.), Luke xxiii. 24.
 ἐπι-λαμβάνω, N.T., mid., to take hold of (gen.), as in kindness, Acts ix. 27; Heb. ii. 16; to seize, as a prisoner, Acts xxi. 30, 33; met., to lay hold of, so as to possess, 1 Tim. vi. 12, 19.
 ἐπι-λανθάνομαι, dep., to forget (inf.), Mark viii. 14; to neglect, Heb. vi. 10 (gen. or acc.); Phil. iii. 14, part., perf. pass. ἐπιλεησμένον, forgotten, Luke xii. 6.
 ἐπι-λέγω, in pass., to be named or called, John v. 2; mid., to choose, Acts xv. 40.

- ἐπι-λείπω, *not to suffice, to fail*, Heb. xi. 32.
- ἐπι-λησμονή, ἥς, ἡ, *forgetfulness*, James i. 25. See 257.
- ἐπί-λοιπος, *ον*, *remaining*, 1 Pet. iv. 2.
- ἐπί-λυσις, *εως*, ἡ, *solution, interpretation*, 2 Pet. i. 20; either, "No prophecy of Scripture is self-interpreting," or "of exclusive interpretation," i.e., to the immediate outward event alone. See on ἴδιος.
- ἐπι-λύω, *to solve, explain, interpret*, Mark iv. 34; *to determine on*, as a debated question, Acts xix. 39.
- ἐπι-μαρτυρέω, *ᾧ*, *to testify earnestly*, 1 Pet. v. 12.
- ἐπι-μέλεια, *ας*, ἡ, *care for, study, attention*, Acts xxvii. 3.
- ἐπι-μέλομαι and *έομαι*, *οὔμαι*, *to take care of (gen.)*, Luke x. 34; 1 Tim. iii. 5.
- ἐπι-μελῶς, *adv.*, *carefully, diligently*, Luke xv. 8.
- ἐπι-μένω, (1) *to remain, abide, continue*; (2) *met.*, *to be constant, or persevering in (dat.)*
- ἐπι-νεύω, *to nod, to assent by nodding*, i.e., *to consent*, Acts xviii. 20.
- ἐπι-νοια, *ας*, ἡ, *thought, device, purpose of mind*, Acts viii. 22.
- ἐπι-ορκέω, *ᾧ*, *to swear falsely*, Matt. v. 33.
- ἐπι-ορκος, *ον*, *perjured*, 1 Tim. i. 10.
- ἐπι-ούσιος, *ον*, *adj.*, *enough for support, daily*, Matt. vi. 11; Luke xi. 3.
- ἐπι-πίπτω, *to throw oneself upon, to fall on, to recline on (ἐπί, acc.)*, *rush upon*, Mark iii. 10 (dat); *fig.*, *to come upon (dat., or ἐπί, acc. or dat.)*, as an emotion, &c., Luke i. 12; Acts viii. 16.
- ἐπι-πλήσσω, *to rebuke, to chide*, 1 Tim. v. 1.
- ἐπι-ποθέω, *ᾧ*, *to desire earnestly, to long for or after (inf. or acc.)*; as 2 Cor. v. 2, *to lust, abs.*; James iv. 5.
- ἐπι-πόθησις, *εως*, ἡ, *vehement desire, strong affection*, 2 Cor. vii. 7, 11.
- ἐπι-πόθητος, *ον*, *greatly desired, longed for*, Phil. iv. 1.
- ἐπι-ποθία, *ας*, ἡ, *like ἐπιπόθησις, strong desire*, Rom. xv. 23.
- ἐπι-πορεύομαι, *dep.*, *mid.*, *to come to (πρός)*, Luke viii. 4.
- ἐπι-ῥάπτω, *to sew to, or upon*, Mark ii. 21 (ἐπί, dat.)
- ἐπι-ῥίπτω, *to cast, or sling upon*, Luke xix. 35; of care cast upon God, 1 Pet. v. 7 (ἐπί, acc.)
- ἐπί-σημος, *ον*, *remarkable, distinguished*, in either a bad or good sense, Matt. xxvii. 16; Rom. xvi. 7.
- ἐπι-σιτισμός, *οὔ, δ*, *victuals, food, provision*, Luke ix. 12.
- ἐπι-σκέπτομαι, *dep.*, *to look upon, to visit*, Acts vii. 23; Matt. xxv. 36, 43; of God, Acts xv. 14; *to look out, for selection*, Acts vi. 3.
- ἐπι-σκηνώω, *ᾧ*, "to fix one's tabernacle upon," *to dwell, or remain on (ἐπί, acc.)*, 2 Cor. xii. 9.
- ἐπι-σκιάζω, *to overshadow (acc. or dat.)*, Matt. xvii. 5; Acts v. 15. See Luke i. 35.
- ἐπι-σκοπέω, *ᾧ*, *to act as ἐπίσκοπος, to take diligent care, to superintend*, 1 Pet. v. 2; *μή, lest*, Heb. xii. 15.
- ἐπι-σκοπή, ἥς, ἡ, (1) *office, charge*, Acts i. 20; LXX.; (2) *the office, or work*, of one who oversees a church, 1 Tim. iii. 1; (3) *visitation for kind and gracious purposes*, Luke xix. 44; 1 Pet. ii. 12.
- ἐπί-σκοπος, *ον*, *δ*, (1) *one who inspects, or takes care of*, 1 Pet. ii. 25; *a superintendent in a church*, "bishop," Acts xx. 28; Phil. i. 1; 1 Tim. iii. 2; Titus i. 7.
- ἐπι-σπᾶω, *ᾧ*, *to become uncircumcised*, 1 Cor. vii. 18.
- ἐπί-στάμαι, *dep.*, *to know well, to understand (acc.)*, *to know, with ὅτι, ὡς, &c.* See Synonyms.
- ἐπι-στάτης, *ον*, *δ*, *master (only in Luke, in voc., ἐπιστάτα)*, addressed to Jesus = Rabbi. See Synonyms.
- ἐπι-στέλλω, *to send by letter to, to give directions by letter, to write*, Acts xxi. 25, xv. 20; Heb. xiii. 22.
- ἐπι-σγήμων, *ον*, *skilful, knowing*, James iii. 13.
- ἐπι-στηρίζω, *to establish, confirm*, Acts xiv. 22.
- ἐπι-στολή, ἥς, ἡ, *an epistle, a letter*.

ἐπι-στομίζω, to put to silence, Titus i. 11.
ἐπι-στρέφω, (1) trans., to cause to turn (acc. and ἐπί), as to God, or to the worship of God, Acts ix. 35; (2) intrans., to return, to turn back, as to evil, 2 Pet. ii. 21; to return upon, as a refused salutation, Matt. x. 13 (ἐπί, εἰς, πρὸς).

ἐπι-στροφή, ἡς, ἡ, a turning, conversion, Acts xv. 3.

ἐπι-συν-άγω, to gather together, into one place, as Matt. xxiii. 37.

ἐπι-συν-αγωγή, ἡς, ἡ, a gathering together, 2 Thess. ii. 1; Heb. x. 25.

ἐπι-συν-τρέχω, to run together, to a place, Mark ix. 25.

ἐπι-σύ-στασις, εως, ἡ, (1) a seditious concourse, Acts xxiv. 12; (2) pressure of business, 2 Cor. xi. 28.

ἐπι-σφαλῆς, ἐς, "likely to fall," dangerous, Acts xxvii. 9.

ἐπι-ισχύω, to urge vehemently, to strongly demand, Luke xxiii. 5.

ἐπι-σπεύω, to heap up, to obtain a multitude of, 2 Tim. iv. 3.

ἐπι-ταγή, ἡς, ἡ, a command, an injunction, 2 Cor. viii. 8; Titus ii. 15.

ἐπι-τάσσω, ξω, to command (abs.), enjoin upon (dat. of pers., thing in acc. or inf.), Mark ix. 25.

ἐπι-τελέω, ὦ, ἔσω, to finish, to bring to an end, to perform, as a service, Heb. ix. 6; mid., to come to an end, to leave off, Gal. iii. 3; pass., of sufferings, to be endured, 1 Pet. v. 9.

ἐπιτήδειος, α, ον, fit, needful, James ii. 16.

ἐπι-τίθημι, to put, place, or lay upon (with acc. and dat., or ἐπί, acc. or gen.), as the hands (to heal), as stripes, &c.; of gifts, to load with, Acts xxviii. 10; mid., to rush upon in hostility, to oppose, Acts xviii. 10.

ἐπι-τιμᾶω, ὦ, (1) to rebuke (dat.); (2) to charge strictly, or enjoin (ἵνα), Matt. xii. 16, to admonish, to exhort.

ἐπι-τιμᾶς, ας, ἡ, censure, penalty, 2 Cor. ii. 6.

ἐπι-τρέπω, to allow, permit, Matt. viii. 21; Heb. vi. 3.

ἐπι-τροπή, ἡς, ἡ, full power, Acts xxvi. 12.

ἐπί-τροπος, ον, ὁ, one who is charged with, (1) a steward, Matt. xx. 8; (2) a tutor, Gal. iv. 2.

ἐπι-τυγχάνω, to attain, acquire (gen. or acc.), Rom. xi. 7; Heb. xi. 33.

ἐπι-φαίνω, 1 aor. inf., ἐπιφάναι, 2 aor. pass., ἐπεφάνην; (1) to appear, as stars in the night, Acts xxvii. 20; (2) to shine upon (dat.), Luke i. 79; (3) met., to be known, or manifest, Titus ii. 11.

ἐπι-φάνεια, ας, ἡ, an appearance, a manifestation, 2 Tim. i. 10; 2 Thess. ii. 8.

ἐπι-φανής, ἐς, glorious, illustrious, Acts ii. 20.

ἐπι-φαύω, or -φάσκω, fut. σω, to shine upon, give light to (dat.), Eph. v. 14.

ἐπι-φέρω (see 103, 6), to bring to (ἐπί, acc.), Acts xix. 12; to superadd (to, by dat.), Phil. i. 16; to bring upon, inflict, as punishment, Rom. iii. 5; to bring against, as an accusation, Acts xxv. 18.

ἐπι-φωνέω, ὦ, to cry out, or aloud, to cry against, Luke xxiii. 21.

ἐπι-φώσκω, to shine upon, to dawn, Matt. xxviii. 1; Luke xxiii. 54.

ἐπι-χειρέω, ὦ, to take in hand, undertake, Luke i. 1; Acts xix. 13.

ἐπι-χέω, to pour upon, as medicaments on wounds, Luke x. 34.

ἐπι-χορηγέω, ὦ, to superadd, 2 Pet. i. 5; to supply abundantly, 2 Cor. ix. 10; Gal. iii. 5; pass., Col. ii. 19; 2 Pet. i. 11; to be furnished or supplied.

ἐπι-χορηγία, ας, ἡ, a supply, ministration, Phil. i. 19; Eph. iv. 16.

ἐπι-χρίω, to rub, or smear upon (ἐπί, acc.), John ix. 6, 11.

ἐπι-οικοδομέω, ὦ, to build upon, fig., to edify, to increase, as in knowledge, excellence, &c., 1 Cor. iii. 10; Eph. ii. 20.

ἐπι-οκέλλω, to force forward, to run (a ship) aground, Acts xxvii. 41.

ἐπι-ονομάζω, to name, or call by a name of honour, pass. only, Rom. ii. 17.

ἐπ-οπτέω, to be witness of, 1 Pet. ii. 12.

ἐπ-όπτῃς, ον, ὁ, an eye-witness, a beholder, 2 Pet. i. 16.

ἔπος, ους, τό, *a word*; ὡς ἔπος εἰπεῖν, *as I may say*, Heb. vii. 9.

ἐπουράνιος, ἰον, *heavenly, celestial*, of God, Matt. xviii. 35; of intelligent beings, Phil. ii. 10; of the starry bodies, 1 Cor. xv. 40. So of kingdom, country, &c. Neut. plur., τὰ ἐπουράνια, *celestial things*, or *places*, John iii. 12; Eph. i. 3, 20, ii. 6, iii. 10; Heb. viii. 5; ix. 23.

ἑπτά, οἱ, αἱ, τὰ, *card. num., seven*, "the perfect number." So often symbol. in Revelation. οἱ ἑπτά, *the seven deacons*, Acts xxi. 8.

ἑπτάκις, *num. adv., seven times*, Matt. xviii. 21; Luke xvii. 4.

ἑπτακισχίλιοι, αι, α, *card. num., seven thousand*, Rom. xi. 4.

ἔπω. See εἶπον and 103, 7.

Ἐραστος, ου, ὁ, *Erastus*, Acts xix. 22. ἐργάζομαι, σομαι, *dep., perf. ἐργασμαι*, *pass., (1) abs., to work, to labour; (2) to accomplish, bring to pass, perform; (3) to practise, as virtues; (4) to acquire by labour*, John vi. 27.

ἐργασία, *as, ἡ, (1) effort, diligent labour*, Luke xii. 58; (2) *working, doing, i.e., the practice or performance of*, Eph. iv. 19; (3) *work, gain by work*, Acts xvi. 16, 19; (4) *trade, craft*, Acts xix. 25.

ἐργάτης, ου, ὁ, *one who works, as a labourer*, Matt. ix. 37; applied to workers in the church, 2 Tim. ii. 15; *a doer, of iniquity*, Luke xiii. 27.

ἔργον, ου, τό (*ἔργ-*; so Germ., *werk*), *a work, a deed, an enterprise*, Acts v. 38; *a miracle*, John vii. 3, 21; *act*, contrasted with λόγος, *speech*, Luke xxiv. 19; *any action, good or bad*, Acts ix. 36; John iii. 19; *a thing wrought by God*, Acts xv. 18; by men, Acts vii. 41; by the devil, 1 John iii. 8.

ἐρεθίζω (ἐρις), *to provoke, to excite, to exasperate*, 2 Cor. ix. 2; Col. iii. 21. ἐρεῖδω, σω, *to stick in, to stick fast*, Acts xxvii. 41.

ἐρεῖγομαι, ξομαι, *to throw out of the mouth, to utter freely*, Matt. xiii. 35.

ἐρευνᾶω, ᾶ, ἦσα, *to search diligently*, John v. 39; Rom. viii. 27; Rev. ii. 23.

ἐρέω, *obsolete*. See φημί, εἶπον, and 103, 7.

ἐρημία, *as, ἡ, an uninhabited tract, a desert*.

ἐρημος, *ov, deserted, desolate, waste, barren*, Gal. iv. 27; used in the fem., as a subst., for *a desert*, Luke i. 80; ἐρημος τῆς Ἰουδαίας, Matt. iii. 1; *the wilderness of Judea*, the tract west of the Dead Sea; ἡ ἐρημος, *the desert in which the Israelites wandered*.

ἐρημῶω, ᾶ, *only in pass., to be made desolate*, Matt. xii. 25; *to be reduced to nought*, Rev. xvii. 16, xviii. 17, 19.

ἐρήμωσις, εως, ἡ, *desolation, a laying waste*, Luke xxi. 20; Mark xiii. 14.

ἐρίζω (ἐρις), *to contend, dispute*, Matt. xii. 19.

ἐριθεία, *as, ἡ (ἐριθος, a worker for wages, perhaps connected with ἐριον, "the spirit of a mercenary," self-seeking, or party-spirit*, Rom. ii. 8; Phil. i. 16, ii. 3; James iii. 14, 16; plur. in 2 Cor. xii. 20; Gal. v. 20.

ἐριον, ου, τό, *wool*, Heb. ix. 19; Rev. i. 14.

ἐρις, ἰδος, ἡ, *contention, strife, quarrel, love of contention*.

ἐρίφιον, ου, τό, and ἐριφος, ου, ὁ, *a kid, a little kid*.

Ἑρμᾶς, ᾶ, ὁ, *Hermas* (sometimes written Ἑρμῆς), Rom. xvi. 14.

ἐρμηνεία, *as, ἡ, interpretation, explanation*, 1 Cor. xii. 10.

ἐρμηνεύω, *to interpret, explain, translate from one language to another*, John i. 39, 43; Heb. vii. 2.

Ἑρμῆς, ου, ὁ, *the Greek deity Hermes* (in Latin, *Mercury*), Acts xiv. 12.

Ἑρμογένης, ους, ὁ, *Hermogenes*, 2 Tim. i. 15.

ἐρπετόν, οὗ, τό, *a creeping creature, a reptile*, Acts x. 12; Rom. i. 23.

ἐρυθρός, ᾶ, ὄν, *red*. ἐρυθρὰ θάλασσα, *the Red Sea*, Acts vii. 36; Heb. xi. 29.

ἐρχομαι (see 103, 2), *to come, to go, of persons or of things; ὁ ἐρχόμενος, the coming one, i.e., the Messiah*, Matt. xi. 3. In Rev. i. 4, 8, *He who is, who was, and who is to come; to come, after, before, to, against*,

etc., as determined by the preposition which follows; *to come forth*, as from the grave, 1 Cor. xv. 35; *to come back*, as the prodigal, Luke xv. 30.

ἔρωτάω, ᾧ, *to interrogate*, Matt. xxi. 24, *to ask*, *to request*, *to beseech*.

ἔσθης, ἡτος, ἡ (ἐννυμι, 1 aor., ἔσθην), *a robe, raiment*, Luke xxiii. 11; Acts xii. 21. See Synonyms.

ἔσθῃσις, εως, ἡ, *raiment*, Luke xxiv. 4. ἔσθῃ, 2nd aor., ἔφαγον (see 103, 3), *to eat*, *to partake of food*, used abs. or with acc. of food, or ἐκ, a word like some being understood; with μετά, gen., *to eat with*; with dat. (as Rom. xiv. 6), *to eat to the honour of*; met., *to devour*, *to consume*, as rust does, James v. 3; or fire, Heb. x. 27.

ἔσλι, δ, *Eslī*, Luke iii. 25.

ἔσ-οπτρον, ου, τό, *a (polished metal) mirror*, James i. 23; δι' ἐσόπτρου, 1 Cor. xiii. 12, *into, lit., a mirror*, as the image appears on the opposite side.

ἔσπερα, ας, ἡ (prop. adj. with ὥρα), *Luke xxv. 29; the evening*, Acts iv. 3, xxviii. 23.

Ἐσρώμ, δ, *Esrom*, Matt. i. 3; Luke iii. 33.

ἔσχατος, ἡ, ου, (1) *the last, remotest*, in situation, dignity, or time, τὸ ἔσχατον, τὰ ἔσχατα, as subst., *the extremity, last state*; (2) used predicatively as an adverb, Mark xii. 6, 22; absolutely, 1 Cor. xv. 8; (3) *the end of what is spoken of*, e.g., the feast, John vii. 37; the world, John vi. 39, 40; (4) spec. of the Christian dispensation as *the last*, or *latter* (days), Heb. i. 2; (5) *the last* (day), i.e., the day of judgment, (6) the phrase ὁ πρῶτος καὶ ὁ ἔσχατος, Rev. i. 11, 17, ii. 8, *the first and the last*, describes the eternity of God; adv. -ως, *extremely*, i.e., *in extremity*, ἐσχάτως ἔχει, *is at the last extremity*, Mark v. 23.

ἔσω, adv. of place, *within*, abs., as Matt. xxvi. 58; with gen., Mark xv. 16; with an article preced.,

the inner; οἱ ἔσω, *those within the Christian pale*, opp. to οἱ ἔξω.

ἔσωθεν, adv. of place, *from within*; τὸ ἔσωθεν, *the interior*, i.e., the mind or heart, 2 Cor. iv. 16.

ἔσωτερος, α, ου (comp. of ἔσω), *inner, interior*, Acts xvi. 24.

ἐταῖρος, ου, δ, *a companion, an associate, a friend*; ἐταῖρε, voc., as in English, *my good friend*, Matt. xx. 13, xxii. 12, xxvi. 50.

ἐτερό-γλωσσος, ου, δ, *one of another tongue, or language*, 1 Cor. xiv. 21.

ἐτερο-διδασκαλέω, ᾧ, *to teach otherwise, to teach a different doctrine*, from that of the apostle, 1 Tim. i. 3, vi. 3.

ἐτερο-ζυγίω, ᾧ, *to be yoked unfitley, or heterogeneously*, 2 Cor. vi. 14.

ἕτερος, distrib. pron., *another*; indefinitely, *any other*; definitely, *the other, diverse, different from*; adv. -ως, *otherwise, differently*.

ἔτι, adv., *any more, any longer, yet, still, even*, Luke i. 15; also, Heb. xi. 36; implying accession or addition, *besides*.

ἐτοίμαζω, ᾧ, *to prepare, make ready, to ordain, to appoint*.

ἐτοίμασία, ας, ἡ, *preparation, promptitude*.

ἐτοίμος, η or os, ου, *prompt, prepared*, of things or persons; ἐν ἐτοιμῇ ἔχειν, *to be in readiness*, 2 Cor. x. 6; adv. -ως, *in readiness*, with ἔχω, Acts xxi. 13; 2 Cor. xii. 14.

ἔτος, ους, τό, *a year*, Luke iv. 25; κατ' ἔτος, *yearly*, Luke ii. 41.

εὖ, adv. (old neuter, from εὖς), *well*; εὖ ποιεῖν (acc.), Mark xiv. 7, *to do good to*; εὖ πράσσειν, *to fare well*, i.e., *to prosper*, Acts xv. 29; used in commendation, *well! well done!* Matt. xxv. 21. In composition, εὖ retains its proper meaning.

Εὔα, ας, ἡ, *Eve*, 2 Cor. xi. 3; 1 Tim. ii. 13.

εὐ-αγγελίζω, σω, 1 aor., εὐηγγέλισα, perf. pass., εὐηγγέλισμαι, (1) act., *to be a messenger of good, to bring glad tidings to* (acc. or dat.), Rev. x. 7, xiv. 6; (2) mid., *to announce, to publish* (acc. of message), *to announce*

- the gospel* (abs.), *to preach to, evangelize* (acc. pers.); pass., *to be announced, to have glad tidings announced to one.* See Matt. xi. 5; Heb. iv. 2.
- εὐ-αγγέλιον, ου, τό, *the good tidings, the gospel.* In the epistles, (1) the announcing of the tidings, (2) the gospel scheme, (3) the work of evangelization.
- εὐ-αγγελιστής, ου, ὁ, *a messenger of good tidings, of the gospel, an evangelist,* Acts xxi. 8; Eph. iv. 11; 2 Tim. iv. 5.
- εὐ-αρεστέω, ᾧ, *to be well-pleasing to* (dat.), Heb. xi. 5, 6; pass., *to be pleased with,* Heb. xiii. 16.
- εὐ-αρεστος, ου, *acceptable, well-pleasing,* Rom. xii. 1; adv. -ως, *acceptably,* Heb. xii. 23.
- Εὐβουλος, ου, ὁ, *Eubulus,* 2 Tim. iv. 21.
- εὐγενής, ἐς, *well-born, noble, ingenuous, generous,* Luke xix. 12; Acts xvii. 11.
- εὐδία, ας, ἡ (from Ζεὺς, gen. Διός), *fair weather, a serene sky,* Matt. xvi. 2.
- εὐ-δοκέω, ω, σω, 1st aor., εὐδόκησα and πύδοκησα, *to think well of, to be pleased with,* Matt. xvii. 5; 2 Pet. i. 17; *to resolve benevolently,* Luke xii. 32.
- εὐ-δοκία, ας, ἡ, *pleasure, good-will, favour,* Phil. ii. 13; 2 Thess. i. 11; Matt. xi. 26.
- εὐ-εργεσία, ας, ἡ, *a good work done, a benefit bestowed,* Acts iv. 9, 1 Tim. vi. 2.
- εὐ-εργετέω, *to do good, to confer kindness,* Acts x. 38.
- εὐ-εργέτης, ου, ὁ, *one who does good to, a benefactor, a patron,* Luke xxii. 25.
- εὐ-θετος, ου, *well placed, fit, useful,* Luke xiv. 35.
- εὐθέως, adv., *immediately, soon, speedily,* Matt. xiii. 5; *forthwith,* Acts xii. 10.
- εὐθυ-δρομέω, ᾧ, *to run in a straight course,* Acts xvi. 11, xxi. 1.
- εὐ-θυμέω, ᾧ, *to be in good spirits, to be cheerful,* Acts xxvii. 22, 25; James v. 13.
- εὐ-θυμος, οι, *cheerful, having good*
- courage,* Acts xxvii. 36; adv. -ως, *with alacrity, cheerfully.*
- εὐθύνω, νῶ, *to make straight,* John i. 23; *to guide, to direct, as a ship,* James iii. 4.
- εὐθους, εἶα, ὅ, *straight; met., right; true;* adv., *of time, straight, i.e., immediately, forthwith, as εὐθέως,* Matt. xiii. 20.
- εὐθότης, τητος, ἡ, *rightness, rectitude, equity,* Heb. i. 8 (LXX.)
- εὐ-καιρέω, ᾧ, *to have leisure, or opportunity,* Mark vi. 31; Acts xvii. 21; 1 Cor. xvi. 12.
- εὐ-καιρία, ας, ἡ, *convenient time, or opportunity,* Luke xxii. 6.
- εὐ-καιρος, ου, *well-timed, timely, opportune,* Mark vi. 21; adv., -ως, *opportunately,* Mark xiv. 11; *opposed to ακαίρως,* 2 Tim. iv. 2.
- εὐ-κοπος, ου, *easy, neut. compar. only; εὐκοπώτερον, easier,* Matt. ix. 5.
- εὐ-λάβεια, ας, ἡ, *reverence, fear of God, piety,* Heb. v. 7, xii. 28. See Synonyms.
- εὐ-λαβεῖσθαι, οὔμαι, dep., pass., *to fear; with μή, to take precaution,* Heb. xi. 7.
- εὐ-λαβής, ἐς, *cautious, God-fearing, devout,* Luke ii. 25; Acts ii. 5.
- εὐ-λογέω, ᾧ, ἥσω, *to bless, speak well to, to praise, i.e., God; to invoke blessings on, i.e., men; to bless, or to ask blessing on, i.e., food,* Luke ix. 16. So of the Lord's supper, Matt. xxvi. 26; 1 Cor. x. 16. Used of what God does, *to bless, to distinguish with favour.* Hence pass. part., εὐλογημένος, *blessed, favoured of God,* Matt. xxv. 34. See Synonyms.
- εὐ-λογητός, ὄν (verbal adj. from preceded.), *worthy of reverence, of blessing,* Mark xiv. 61; Rom. ix. 5; 1 Pet. i. 3.
- εὐ-λογία, ας, ἡ, "eulogy," *commendation, in a good sense, and in a bad sense adulation,* Rom. xvi. 18; *blessing, praise, to God,* Rev. vii. 12; *benediction, i.e., wishing or conferring good upon,* Heb. xii. 17; 2 Cor. ix. 5; *bounty, the blessing which the gospel secures,* 1 Pet. iii. 9.

εὐ-μετά-δοτος, *ον*, ready to impart, 1 Tim. vi. 18.

Εὐνίκη, *ης, η*, Eunice, 2 Tim. i. 5.

εὐ-νοέω, *ῶ*, to be well affected to, to be reconciled to, Matt. v. 25.

εὐ-νοια, *ας, ἡ*, good-will, benevolence, 1 Cor. vii. 3; Eph. vi. 7.

εὐνουχίζω, *σω*, 1st aor. pass., εὐνουχίσθην, to make a eunuch of (pass.), to live as a eunuch, Matt. xix. 12.

εὐνοῦχος, *ου, ἡ*, a eunuch, a minister at court, Acts viii. 27.

Εὐοδία, *ας*, Euodia, Phil. iv. 2.

εὐ-δόω, *ῶ*, pass. only, to be led in a good way, to be made prosperous, Rom. i. 10; 1 Cor. xvi. 2; 3 John 2.

εὐ-πειθής, *ές*, bland, easily entreated, compliant, James iii. 17.

εὐ-περί-στατος, *ον*, easily besetting, or well circumstanced, of a temptation or sin, which has every advantage in favour of its prevailing, Heb. xii. 1.

εὐ-ποιᾶ, *ας, ἡ*, doing good, beneficence, Heb. xiii. 16.

εὐ-πορέω, *ῶ*, mid. in N. T., to be well to do, to be prosperous, Acts xi. 29.

εὐ-πορία, *ας, ἡ*, substance, wealth, prosperity, Acts xix. 25.

εὐ-πρέπεια, *ας, ἡ*, beauty, gracefulness, James i. 11.

εὐ-πρόσ-δεκτος, *ον*, well received, acceptable, Rom. xv. 16; 1 Pet. ii. 5.

εὐ-προσ-εδρος, *ον*, assiduous, constantly attending on, 1 Cor. vii. 35.

εὐ-πρόσωπέω, *ῶ*, to make a fair appearance, to try to please, Gal. vi. 12.

εὐρίσκω, εὐρήσω, *perf.*, εὐρηκα; 2nd aor., εἶρον; 1st aor. pass., εὐρέθην; (1) to find, to discover, to light upon; (2) to ascertain, to find by computation, or by examination, as a judge; (3) to obtain, to get; (4) to find how, to be able; (5) to contrive or find out how, by thought and inventing; Luke xix. 48.

εὐρο-κλύδων, *ωνος, ὁ* (from εὖρος, the east wind, and κλύδων, wave), euroclydon, a stormy wind, a hurricane, Acts xxvii. 14. Another reading is εὐρακύλων, Lat. *euraquilo*, a north-east gale.

εὐρύ-χωρος, *ον*, broad, spacious, Matt. vii. 13.

εὐ-σέβεια, *ας, ἡ*, piety, godliness, devotion, Acts iii. 12; 2 Tim. iii. 5. See Synonyms.

εὐ-σεβέω, *ῶ*, to exercise piety, to worship, to reverence, Acts xvii. 23; 1 Tim. v. 4.

εὐ-σεβής, *ές*, religious, devout, Acts x. 2; 2 Pet. ii. 9; adv. -ως, devoutly, religiously, 2 Tim. iii. 12; Titus ii. 12.

εὐ-σημος, *ον*, significant, distinct, easy to be understood, 1 Cor. xiv. 9.

εὐ-σπλαγχνος, *ον*, full of pity, tender-hearted, Eph. iv. 32; 1 Pet. iii. 8.

εὐ-σχημόνως, *adv.*, honourably, becomingly, gracefully, Rom. xiii. 13.

εὐ-σχημοσύνη, *ης, ἡ*, decorum, becomingness, 1 Cor. ii. 23.

εὐ-σχήμων, *ον*, reputable, decorous, of high standing, Mark xv. 43.

εὐ-τόνως, *adv.*, strenuously, earnestly, Luke xxiii. 10; Acts xviii. 28.

εὐ-τραπελία, *ας, ἡ*, jesting, frivolous and indecent talk, Eph. v. 4.

Εὐτυχος, *ου, ὁ*, Eutychus, Acts xx. 9.

εὐ-φημία, *ας, ἡ*, commendation, good report, 2 Cor. vi. 8.

εὐ-φημος, *ον*, praiseworthy, laudable, of good report, Phil. iv. 8.

εὐ-φορέω, *ῶ*, to bear plentifully, to bring forth largely, Luke xii. 16.

εὐ-φραίνω, *νῶ*, 1st aor. pass., εὐφράνθην and ἠφράνθην, *act.*, to make glad; pass., to be joyful, to rejoice, Luke xii. 19; Acts ii. 26; Rev. xviii. 20.

Εὐφράτης, *ου, ὁ*, the Euphrates, Rev. ix. 14, xvi. 12.

εὐφροσύνη, *ης, ἡ*, joy, gladness, Acts ii. 28.

εὐ-χαριστέω, *ῶ*, to thank, give thanks, acknowledge with gratitude.

εὐ-χαριστία, *ας, ἡ*, gratitude, thanksgiving, 2 Cor. ix. 11, 12.

εὐ-χάριστος, *ον*, thankful, grateful, Col. iii. 15.

εὐχή, *ης, ἡ*, (1) prayer, James v. 15; (2) a vow, Acts xviii. 18, xxi. 23.

εὐχομαι, *imperf.*, νύχθωμην and εὐχόμεν, to pray, 2 Cor. xiii. 9 (for with ὑπέρ or περί, *gen.*); to earnestly desire and long for, Acts xxvii. 29.

εὐ-χρηστος, *ον*, useful, very useful, 2 Tim. iv. 11.

εὐ-ψυχέω, *ῶ*, to be in good spirits, to be animated, Phil. ii. 19.

εὐ-αδία, *ας, ἡ*, fragrance, good odour, 2 Cor. ii. 15.

εὐάνυμος, *ον*, used in neut. plur., εὐάνυμα (μέρη), the left, i.e., the hand, Acts xxi. 3; the foot, Rev. x. 2.

ἐφ-άλλομαι, to leap upon, ἐπί, acc., Acts xix. 16.

ἐφ-άπαξ, adv., once, at once, Rom. vi. 10.

Ἐφεσῖνος, *ον*, Ephesian, i.e., church, Rev. ii. 1.

Ἐφεσίσιος, *ον*, Ephesian, belonging to Ephesus, Acts xix. 28, xxi. 29.

Ἐφεσος, *ον, ἡ*, Ephesus.

ἐφ-ευρετής, *ου, ὁ*, an inventor, one who finds out, Rom. i. 30.

ἐφ-ημερία, *ας, ἡ*, a course, a division (of priests) for interchange of service, Luke i. 5, 8. See 1 Chron. xxv. 8; Nehemiah xiii. 30, &c.

ἐφ-ήμερος, *ον*, daily, sufficient for the day, James ii. 15.

ἐφ-ικνέομαι, dep., 2nd aor., ἐφίκουμην, to come to, to arrive at, ἄχρι or εἰς, 2 Cor. x. 13, 14.

ἐφ-ίστημι, 2nd aor., ἐπέστην; perf. part., ἐφεστώς; always intrans. or mid. in N.T., (1) to stand by, or near, to come in, or near; (2) to come upon, with hostile intent; (3) to be earnest, 2 Tim. iv. 2; (4) to befall one, as evil; (5) to be at hand, to be present, i.e., suddenly, unexpectedly.

ἐφ-οράω, *ῶ*, 2nd aor., ἐπείδον, to look upon, Luke i. 25; Acts iv. 29.

Εφραίμ, *ὁ*, Ephraim, John xi. 54.

ἐφφαθά, a Syriac or Aramaean verb, imperative, be opened, Mark vii. 34.

ἐχθρα, *ας, ἡ*, enmity, Gal. v. 20; Eph. ii. 15, 17.

ἐχθρός, *ᾶ, ὁν*, (1) hated, odious to, Rom. xi. 28, used as subst., an enemy; ὁ ἐχθρός, Luke x. 19, the enemy, i.e., Satan.

ἐχιδνα, *ης, ἡ*, a viper, lit., Acts xxviii. 3; fig., Matt. iii. 7, &c.

ἔχω, ἔξω, impf., εἶχον; 2nd aor., ἔσχον; perf., ἔσχηκα; (1) to have, or possess, in general, with meaning modified by the object, as wealth, any possession, mental characteristic, or quality; (2) with adverbs elliptically, "to have (one's self) in any manner," as κακῶς ἔχειν, to be ill; ἐσχάτως ἔχειν, to be at the last extremity; (3) to hold, to esteem, to have in one's power, to retain, 1 Tim. iii. 9; (4) mid., ἔχομαι, to be near, or next to, Mark i. 38; used of time, Acts xxi. 26, the day coming, or the next day; τὰ ἐχόμενα σωτηρίας, things joined to, or pertaining to salvation.

ἕως, adv., (1) of time, till, until, used as conj., also as prep. with gen. ἕως οὗ, or ἕως ὅτου, until when, Luke xiii. 8; (2) of place, up to, or as far as, Matt. xxvi. 58; (3) spoken of a limit or term to anything, up to the point of, Matt. xxvi. 38; Luke xxii. 51; Rom. iii. 12; (4) with particles, ἕως ἄρτι, until now; ἕως ἑπτάκις, until seven times; ἕως ἄνω, up to the brim, &c.

Z.

Ζ, ζ, Ζῆτα, zeta, the sixth letter, orig. of a mixed or compound sound, as if δς, now generally pronounced z or ts. As a numeral, ζ = 7; ζ, = 7000.

Ζαβουλών, *ὁ* (Heb.), Zebulon, Matt. iv. 13, 15; Rev. vii. 8.

Ζακχαῖος, *ου, ὁ*, Zaccheus, Luke xix.

Ζαρὰ, *ὁ* (Heb.), Zarah or Zerah, Matt. i. 3.

Ζαχαρίας, *ου, ὁ*, (1) Zacharias, the father of John the Baptist; (2) Zechariah, the son of Jehoiada (2 Chron. xxiv. 20), or of Barachiah (Matt. xxiii. 35), slain in the temple, Luke xi. 51. (The prophet of the same name, not mentioned in the N.T., though repeatedly quoted, was also the son of a Barachiah.)

ζάω, ὦ, ζῆς, ζῆ, inf., ζῆν; fut., ζήσω or -ομαι; 1st aor., ἐζήσα; to live, as (1) to be alive; part., ὁ ζῶν, the Living One, a description of God, as Matt. xvi. 16; (2) to receive or regain life, John iv. 50; (3) to spend life in any way, Gal. ii. 14; 2 Tim. iii. 12; (4) to live, in the highest sense, to possess spiritual and eternal life; (5) met., as of water, living or fresh, opposed to stagnant, as John iv. 10.

Ζεβεδαῖος, ου, ὁ, Zebedee.

ζεστός, ἡ, ὄν (ζέω), boiling, hot, fig., Rev. iii. 15, 16.

ζεύγος, ους, τό, (1) a yoke (ζεύγνυμι, to join), Luke xiv. 19; (2) a pair, Luke ii. 24.

ζευκτηρία, as, ἡ, a band, a fastening, a chain, Acts xxvii. 40.

Ζεύς, Διός, acc., Δία, Zeus (Lat., Jupiter), the chief of the heathen deities, Acts xiv. 13.

ζέω, part., ζέων, "to boil," fig., to be fervent, or earnest, Rom. xii. 11.

ζῆλος, ου, ὁ, (1) fervour, zeal, in a good sense, John ii. 17; (2) heartburning, jealousy, in a bad sense; Acts xiii. 45; anger, Acts v. 17.

ζηλόω, ὦ, ὥσω, (1) to have zeal for or against, to desire earnestly (acc.), 1 Cor. xii. 31; 2 Cor. xi. 2; (2) to be envious or jealous, Acts vii. 9; James iv. 2.

ζηλωτής, οὔ, (1) a zealot, one very zealous for (obj., gen.), Acts xxi. 20; (2) as a surname, Zelotes, Luke vi. 15; Acts i. 13. See Καναλιτης.

ζημία, as, ἡ, damage, loss, Acts xxvii. 10, 21; Phil. iii. 7, 8.

ζημιόω, ὦ, pass., to be endamaged, to suffer loss (acc. of thing lost), Matt. xvi. 26; Phil. iii. 8.

Ζηνᾶς, ᾱ, Zenas, Titus iii. 13.

ζητέω, ὦ, ἥσω, (1) to seek, absolutely, as Matt. vii. 7; (2) to endeavour after, to seek for (acc.), Matt. vi. 33; John v. 30; (3) to desire, to wish for, Matt. xii. 46, 47; Col. iii. 1.

ζητήμα, ατος, τό, a question, dispute, controversy (gen., or περί, gen.)

ζητήσις, εως, question, debate, altercation, John iii. 25; Acts xxv. 20.

ζιζάνιον, ου, τό (E.V., "tares"), darnel, a kind of bastard wheat; Matt. xiii. 25-40.

Ζοροβάβελ, ὁ (Heb.), Zerubbabel, Matt. i. 12; Luke iii. 27.

ζόφος, ου, ὁ, darkness, thick gloom, 2 Pet. ii. 4, 17; Jude 6, 13.

ζυγός, οὔ, ὁ, a yoke, (1) met., of servitude, 1 Tim. vi. 1; (2) fig., of any imposition by authority, Matt. xi. 29; Acts xv. 10; (3) the beam of a pair of scales, Rev. vi. 5.

ζύμη, ης, ἡ, leaven, Matt. xvi. 6; fig., corruptness, 1 Cor. v. 6, 7, 8.

ζυμώω, ὦ, to ferment, Matt. xiii. 33; Gal. v. 9.

ζωπρέω, ὦ (ζωός, ἀγρέω), "to take alive," to catch, take captive, Luke v. 10; 2 Tim. ii. 26.

ζωή, ης (cf. ζάω), (1) life, literal, spiritual, eternal; (2) living, implying duration, Luke i. 75; 1 Cor. iii. 22; Rom. vi. 4; (3) a title of Christ, as the source of life, John v. 26. See Synonyms.

ζώνη, ης, ἡ, a girdle, Acts xxi. 11; a purse, for which the girdle usually served, Mark vi. 8.

ζώννυμι, or -νύω, see 114, to gird, John xxi. 18.

ζωο-γονέω, ὦ, ἥσω, to preserve alive, Luke xvii. 33; Acts vii. 19.

ζῶον, ου, τό, a living creature, an animal, Heb. xiii. 11; Rev. iv. 6, 7.

ζωο-ποιέω, ὦ, ἥσω, to make alive, to cause to live, 1 Cor. xv. 45; to inspire life, i.e., to invigorate, John vi. 63; pass., to be quickened, made alive, 1 Pet. iii. 18; 1 Cor. xv. 22, 36.

H.

Η, η, Ἡτα, Eta, ε, the seventh letter. As a numeral, η' = 8; η = 8000.

ἢ, a particle, disjunctive, or; interrogative, whether (see 405); or comparative, than (see 320). With other particles, ἀλλ' ἢ, except; ἢ καί, or else; ἢπερ, than at all, John xii. 43; ἢτοι ... ἢ, whether ... or (ex-

cluding any other alternative), Rom. vi. 16; ἡ μὴν, Heb. vi. 14, *most certainly*.

ἡγεμονεύω, *to be governor*, as proconsul, Luke ii. 2; procurator, Luke iii. 1.

ἡγεμονία, *as, ἡ, rule*, as of an emperor, Luke iii. 1.

ἡγεμὼν, *όνος, governor*, as the head of a district, Matt. ii. 6; especially the procurator of Judæa, as Pilate, Felix, Festus.

ἡγέομαι, οὔμαι, *dep. mid., (1) to be leader, ὁ ἡγούμενος, the leader, or chief (gen.); (2) to deem, regard, reckon (two accs., or acc. with ὧς)*.

ἡδέως, *adv. (ἡδύς, sweet), gladly, with good will; superlative, ἡδιστα*.

ἤδη, *adv. of time, now, already*, as Matt. iii. 10; of the immediately future, Rom. i. 10.

ἡδονή, ἡς, ἡ, *pleasure, i.e., sensual; lust, strong desire*.

ἡδύσμον, *ου, τό (ἡδύς ὁσμὴ), mint*.

ἥθος, *ους, τό, as ἔθος, manner, custom; plu., ἥθη, morals, 1 Cor. xv. 33*.

ἦκω, ξω (*perf., ἦκα, only Mark viii. 3*), *to be come, to be present*, see 361, *d, note*.

Ἡλί, ὁ (Heb.), *Heli*, Luke iii. 23.

Ἡλί, a Hebrew word, *my God*, Matt. xxvii. 46.

Ἡλίας, *ας, ὁ, Elias, i.e., Elijah*.

ἡλικία, *ας, ἡ, (1) stature, size, Luke xix. 3; (2) age, full age, vigour, John ix. 21. So, prob., Matt. vi. 27*.

ἡλίκος, *η, ου, how great, how much, how little*.

ἥλιος, *ου, ὁ, the sun, the light of the sun*.

ἦλος, *ου, ὁ, a nail, John xx. 25*.

ἡμέρα, *ας, ἡ, a day, i.e., the time from sunrise to sunset*.

ἡμέτερος, *α, ου, our, our own*.

ἡμιθάνης, *ές, half dead, Luke x. 30*.

ἡμις, *εια, υ, gen., ἡμίς, half; in neut. only, τὸ ἡμισιν, τὰ ἡμίση*.

ἡμιώριον, *ου, τό, a half-hour, Rev. viii. 1*.

ἡνίκα, *adv., when, whenever, 2 Cor. iii. 15, 16*.

ἦπερ, *see ἦ*.

ἥπιος, *α, ου, placid, gentle, 1 Thess. ii. 7; 2 Tim. ii. 24*.

Ἡρ, ὁ (Heb.), *Er*, Luke iii. 28.

ἡρεμος, *ου, quiet, tranquil, 1 Tim. ii. 2*.

Ἡρώδης, *ου, ὁ, Herod*. Four of the name are mentioned: (1) *Herod the Great*, Matt. ii.; (2) *Herod Antipas*, or *H. the tetrarch*, Matt. xiv.; Luke xxiii.; (3) *H. Agrippa*, Acts xii.; (4) *H. Agrippa the younger*, called only Agrippa, Acts xxv.

Ἡρωδιανοί, *ων, οί, Herodians*, partisans of Herod Antipas, Matt. xxii. 16.

Ἡρωδίδς, *αδος, ἡ, Herodias*, Matt. xiv. 3, 6.

Ἡρωδίων, *ωνος, ὁ, Herodion*, Rom. xvi. 11.

Ἡσαίας, *ου, ὁ, Esaias, i.e., Isaiah*.

Ἡσαΐ, ὁ (Heb.), *Esau*.

ἡσυχάζω, *σω, (1) to rest from work, Luke xxiii. 56; (2) to cease from altercation, to be silent, Luke xiv. 4; (3) to live quietly, 1 Thess. iv. 11*.

ἡσυχία, *ας, ἡ, (1) quiet, silence, Acts xxii. 2; (2) tranquillity, quiet, modesty, 2 Thess. iii. 12*.

ἡσύχιος, *ια, ιων, quiet, gentle, 1 Tim. ii. 2; 1 Pet. iii. 4*.

ἦτοι, *see ἦ*.

ἡττώμαι, *pass., (1) to be inferior (abs.), 2 Cor. xii. 13; (2) to be overcome by (dat.); 2 Pet. ii. 19, 20*.

ἡττημα, *ατος, τό, inferiority, diminution, Rom. xi. 12; loss, 1 Cor. vi. 7*.

ἡττων or ἡσσων, *irreg., compar. of κακός, inferior, neut. as adv., 2 Cor. xii. 15; τὸ ἡττων, as subst., the worse, 1 Cor. xi. 17*.

ἡχέω, *ῶ, to sound, as the sea, Luke xxi. 25; as brass, 1 Cor. xiii. 1*.

ἦχος, *ου, ὁ, sound, Heb. xii. 19; Acts ii. 2, fame, or report, Luke iv. 37*.

Θ.

Θ, θ, and ϑ, *θῆτα, theta, th*, the eighth letter. Numerically, *θ = 9; ϑ = 9000*.

Θαδδαῖος, ου, ὁ, *Thaddæus*, a surname of the apostle Jude (also called *Lebbæus*), Mark iii. 18).

θάλασσα, ης, ἡ, (1) *the sea*; (2) *sea*, as the Mediterranean, the Red Sea; (3) Hebraistically, for the *lake Genesaret*, Matt. viii. 24.

θάλλω, *to cherish, nourish*, 1 Thess. ii. 7.

θάμαρ, ἡ, *Tamar*, Matt. i. 3.

θαμβέω, ὦ, *to be astonished, amazed*, Acts ix. 6. So pass., Mark i. 27; with ἐπί (dat.), Mark x. 24.

θάμβος, ους, τό, *astonishment*.

θανάσιμος, ον, *deadly, mortal*.

θανατη-φόρος, ον, *death-bringing*, James iii. 8.

θάνατος, ου, ὁ, *death*, lit. or fig., *imminent danger of death*, 2 Cor. i. 10; *the cause of death*, Rom. vii. 13; *spiritual death, the second death, the pestilence*, Rev. xviii. 8.

θανάτω, ὦ, ὥσω, *to put to death, pass., to be in danger of death*, Rom. viii. 36; fig., *to mortify, subdue, as evil passions*, Rom. viii. 13; pass., *to be dead to* (dat.), Rom. vii. 4.

θάπτω, ψα, 2nd aor., ἔταφον, *to bury*.

Θάρα, ὁ, *Terah*, Luke iii. 34.

θαρρέω, ὦ, ἦσω, *to be of good cheer, to have confidence in*, εἰς or ἐν. In imperative, forms from θαρσέω are used, θάρσει, θαρσεῖτε, *take courage*.

θάρσος, ους, τό, *courage*, Acts xxviii. 15.

θαῦμα, ατος, τό, *wonder, amazement*, Rev. xvii. 6.

θαυμάζω, σω, or σομαι, *to wonder, abs., with διά, acc.; ἐπί, dat.; περί, gen., or ὅτι, εἰ; to wonder at, admire, acc.; pass., to be admired, or honoured*.

θαυμάσιος, ἰα, ἰον, *wonderful*, Matt. xxi. 15.

θαυμαστός, ἡ, ὄν, *wonderful, marvellous*, Mark xii. 11, &c.

θεά, ἄς, ἡ, *a goddess*, Acts xix. 27.

θεάομαι, ὦμαι, dep., 1st aor., ἐθεασάμην, and with pass. sig., ἐθεάθην, *to behold, to contemplate earnestly, to see, to visit*.

θεατρίζω, *to make a spectacle of, so to expose to contempt*, Heb. x. 33.

θεάτρον, ου, τό, (1) *a place for public shows, a theatre*, Acts xix. 29; (2) *spectacle*, 1 Cor. iv. 9.

θεῖος, εἰα, εῖον, *divine*, 2 Pet. i. 3, 4; τό θεῖον, *the Deity*, Acts xvii. 29.

θεῖον, ου, τό, *sulphur* (from the preceding, "a magic fume"), Luke xvii. 29.

θείοτης, τητος, ἡ, *godhead, deity*, Rom. i. 20.

θειώδης, ες, *sulphureous*, Rev. ix. 17.

θέλημα, ατος, τό, *will, desire, an object of pleasure, the faculty of willing, a decree or decision, lust, sensual instinct*.

θέλησις, εως, ἡ, *will, pleasure*, Heb. ii. 4.

θέλω, impf., ἤθελον; 1st aor., ἐθέλησα; *to wish, delight in, prefer, to will*, in the sense of assent, requirement, or determination. See Synonyms.

θεμελιος, ον, *fundamental*. Hence masc. (λίθος), *a foundation*, or τό θεμέλιον (Luke), in the same sense. Fig. for the elements of sound doctrine.

θεμελιόω; ὦ, ὥσω, *to lay a foundation, to found*; fig., pass., *to be firm and stable*.

θεο-διδάκτος, ον, *taught of God*, 1 Thess. iv. 9.

θεό-λογος, ου, ὁ, *the divine, or the theologian*, of the apostle John in the title to Rev.

θεο-μαχέω, ὦ, *to fight against God*, Acts xiii. 9.

θεο-μάχος, ου, ὁ, *a fighter against God*, Acts v. 39.

θεό-πνευστος, ον (πνέω), *God-breathed, inspired by God*, 2 Tim. iii. 16.

Θεός, οὔ, ὁ, voc., once Θεέ, Matt. xxvii. 46; (1) *GOD*; ὁ Θεός, *the revealed God*, John i. 1; Acts xvii. 24, &c.; (2) *a god, generically*, Acts vii. 43, xii. 22; 2 Cor. iv. 4; Phil. iii. 19; John x. 34 (quoted from LXX.).

θεο-σέβεια, ας, ἡ, *piety, towards God*, 1 Tim. ii. 10.

θεο-σεβής, ἐς, *God-worshipping, devout*, John ix. 31.

θεο-στυγής, ἐς, *God-hating, or God-hated*, Rom. i. 30.

θεότης, τητος, ἡ, *deity, godhead, the divine nature*, Col. ii. 9.

Θεό-φίλος, ου, ὁ, *Theophilus*, Luke i. 3; Acts i. 1.

θεραπεία, ας, ἡ, (1) *service* and (abs. for concrete) *servants*; (2) *healing*, as the service which brings health and cure.

θεραπεύω, εὔσω, (1) *to serve, minister to*; (2) *to heal*; acc. of pers., and ἀπό or acc. of disease.

θεράπων, οντος, ὁ, *a servant*, Heb. iii. 5.

θερίζω, ἴσω, *to reap, or gather*, as corn; fig., *to realize the results of labour*.

θερισμός, οὔ, ὁ, *harvest, the gathering-time*, lit. or fig.

θεριστής, οὔ, ὁ, *a reaper*.

θερμαίνω, ἀνῶ, only mid in N.T., *to warm oneself*.

θέρμη, ης, ἡ, *heat, burning*, Acts xxviii. 3.

θέρος, ους, τό, *summer, harvest-time*.

Θεσσαλονικεύς, ἑως, ὁ, *a Thessalonian*.

Θεσσαλονίκη, ης, ὁ, *Thessalonica*.

Θευδᾶς, ᾶ, ὁ, *Theudas*, Acts v. 36.

θεωρέω, ᾧ, *to behold*; abs., *to see, to be a spectator of, to know by seeing, to experience*.

θεωρία, ας, ἡ, *a sight, a spectacle*, Luke xxiii. 48.

θήκη, ης, ἡ (τίθημι), *a receptacle*, as a scabbard, John xviii. 11.

θηλάζω, (1) *to give suck*, Matt. xxiv. 19; (2) *to suck, at the breast*, Matt. xxi. 16.

θῆλυς, εια, υ, *female* (fem., Rom. i. 26; neut., Matt. xix. 4).

θήρα, ας, ἡ, *hunting*, hence *a snare*, Rom. xi. 9.

θηρεῖω, σω, *to hunt, to catch*, Luke xi. 54.

θηριο-μαχέω, ᾧ, *to fight with wild beasts*, 1 Cor. xv. 32.

θηρίον, ου, τό, *a wild beast*, Acts x. 12.

θησαυρίζω, σω, *to lay up*, as treasure; acc. (for any one, dat.), *to reserve*.

θησαυρός, οὔ, ὁ, *treasure, wealth, stores of mind and heart*, Matt. vi. 19; Luke vi. 45, &c.

θιγγάνω, 2nd aor., ἔθιγον, *to touch, handle*, abs., as Col. ii. 21; or gen., as Heb. xii. 20; *to hurt* (gen.), Heb. xi. 28.

θλίβω, ψω, *to press, to throng*, Mark iii. 9; fig., *to afflict, press with trouble*, 2 Cor. i. 6; pass. perf part., τεθλιμμένος, *contracted, narrowed*, Matt. vii. 14.

θλίψις, εως, ἡ, *pressure, affliction*, Matt. xiii. 21.

θνήσκω, 2nd aor., ἔθανον, *to die*; perf., τέθνηκα, *to be dead*.

θνητός, ἡ, ὁν, *mortal, dying*, Rom. viii. 11, &c.

θορυβέω, ᾧ, *to disturb*, Acts xvii. 5; pass., *to make a noise*, as of lamentation over the dead, Matt. ix. 23.

θόρυβος, ου, ὁ, *noise, uproar*, Mark xiv. 2.

θραύω, σω, *to break, bruise*, Luke iv. 18.

θρέμμα, ατος, τό (τρέφω), *the young of cattle, sheep, &c.*, John iv. 12.

θρηνέω, ᾧ, (1) *to wail, lament, to raise a funeral cry*, John xvi. 20; (2) *to bewail*, acc., Luke xxiii. 27.

θρήνος, ου, ὁ, *a wailing*, Matt. ii. 18.

θρησκεία, ας, ἡ, *external worship, religious homage*, Col. ii. 18; James i. 26, 27.

θρησκός, ου (prop. adj.), *a devotee, religious person*, James i. 26.

θριαμβεύω, σω, *to triumph, to lead in triumph, to cause to triumph*, Col. ii. 15; 2 Cor. ii. 14.

θρίξ, τριχός, dat. plur., θριξί, ἡ, *a hair*, the human hair, or that of animals.

θροέω, ᾧ, *to disturb, terrify by clamour*, Matt. xxiv. 6; 2 Thess. ii. 2.

θρόμβος, ου, ὁ, *a clot, large drop*, as of blood, Luke xxii. 44.

θρόνος, ου, ὁ, *a seat, as of judgment*, Matt. xix. 28; *a throne*, or seat of power, Rev. iii. 21; met., *of dominion*, Rev. xiii. 2; concrete, *of the ruler, or occupant of the throne*, Col. i. 16.

Θυάτειρα, ων, τὰ, *Thyatira*.

θυγάτηρ, τρός, ἡ, *a daughter, a female descendant*, Luke xiii. 16; met., *of the inhabitants of a place, collectively*, Matt. xxi. 5.

θυγάτριον, ου, τό (dim. of θυγάτηρ), a little daughter, Mark v. 23.

θύελλα, ης, ἡ, a tempest, whirlwind, Heb. xii. 18.

θύϊνος, η, ου, made of the thyine-tree, a strongly aromatic and hard-wooded tree of Africa, Rev. xviii. 12.

θυμίαμα, ατος, τό, incense, Luke i. 10; Rev. v. 8.

θυμιατήριον, ου, τό, the censer, or vessel in which the materials of incense were burned, the altar on which the incense was placed to burn, Heb. ix. 4.

θυμιάω, ᾠ, to burn incense, Luke i. 9.

θυμομαχέω, ᾠ, to be in great rage with (dat.), Acts xii. 20.

θυμός, οῦ, ὁ, passion, or violent commotion of mind, great anger.

θυμῶω, ᾠ, to provoke to great anger; pass., to be greatly angry with, Matt. ii. 16.

θύρα, ας, ἡ, a door, means of access, Luke xi. 7; Matt. xxvii. 60; met., John x. 7, 9.

θυρεός, οῦ, ὁ, a (door-shaped) shield, Eph. vi. 16.

θυρίς, ἰδος, ἡ, an opening, used for a window or wicket, Acts xx. 9; 2 Cor. xi. 33.

θυρωρός, οῦ, ὁ, ἡ, a door-keeper, porter, John x. 3.

θυεῖα, ας, ἡ, (1) the act of sacrificing; (2) the victim sacrificed; (3) religious service, generally, Phil. iv. 18.

θυσιαστήριον, ου, τό, an altar, for sacrifices, for burnt offerings, Matt. v. 23, 24; Heb. xiii. 10.

θύω, σω, (1) to slay in sacrifice, Acts xiv. 13; (2) to kill animals, for feasting, Matt. xxii. 4; (3) to slay, generally, John x. 10.

Θωμάς, ᾱ (from Heb. = δίδυμος), Thomas.

θώραξ, ακος, masc., a breast-plate, Eph. vi. 14; 1 Thess. v. 8.

I.

I, ι, ἰῶτα, Ἰῶτα, the ninth letter. As a numeral, ἰ = 10; ι, 10,000.

Ἰάειρος, ου, ὁ, Jairus.

Ἰακώβ, ὁ (Heb.), Jacob, (1) the patriarch; (2) the father-in-law of Mary, Matt. i. 15.

Ἰάκωβος, ου, ὁ, Greek form of preced., James, (1) the son of Zebedee; (2) the son of Alphæus; (3) the Lord's brother. Some identify (2) and (3).

ἰαμα, ατος, τό healing, cure, plur., 1 Cor. xii. 9, 28, 30.

Ἰαμβρῆς, οῦ, ὁ, Jambres, with Ἰαννῆς, 2 Tim. iii. 8.

Ἰαννά, ὁ (Heb.), Janna, Luke iii. 24.

Ἰαννῆς, οῦ, ὁ. See Ἰαμβρῆς.

ἰάομαι, ᾠμαι, ἰάσομαι, dep., mid. aor., but passive in aor., perf. and fut., to heal, to restore to health, of body or mind; with ἀπό, of malady.

Ἰαρέδ, ὁ (Heb.), Jared, Luke iii. 37.

ἰασίς, εως, ἡ, a cure, healing, Acts iv. 22, 30.

ἰασπις, ἰδος, ἡ, jasper, a precious stone, Rev. iv. 3, xxi. 11, 18.

Ἰάσων, ονος, ὁ, Jason, Acts xvii. 5; Rom. xvi. 21; perhaps two persons.

ἰατρός, οῦ, ὁ, a physician.

ἴδε, or ἰδέ (εἶδον), imper. as interj., behold! often followed by nominative.

ἰδέα, ας, ἡ, form, aspect, Matt. xxviii. 3.

ἰδιος, ἰα, ου, (1) one's own, denoting ownership, Matt. xxii. 5; John x. 12; also what is peculiar to, Acts i. 19. Hence, τὰ ἴδια, one's own possessions—home—nation or people—business or duty; οἱ ἴδιοι, one's own family, friends, companions; (2) that which specially pertains to, and is proper for, as 1 Cor. iii. 8; Gal. vi. 9; (3) adverbially, κατ' ἴδιαν, privately; ἰδίᾳ, individually.

ἰδιώτης, ου, ὁ, a private person, one of the vulgar, an unlettered one.

ἰδοῦ (comp. ἴδε), lo! behold! calling attention to what may be seen, heard, or apprehended in any way.

Ἰδουμαία, ας, ἡ, Idumea, the O.T. Edom, Mark iii. 8.

ἰδρώς, ᾠτος, ὁ, sweat, Luke xxii. 44.

Ἰεζαβήλ, ἡ (Heb.), Jezebel, symbolically used, Rev. ii. 20.

Ἱερὰ-πολις, εὖς, ἡ, *Hierapolis*, in Phrygia, Col. iv. 13.

Ἱερατεία, ας, ἡ, *the office of a priest, priesthood*, Luke i. 9; Heb. vii. 5.

Ἱεράτευμα, ατος, τό, *the assembly or society of priests*, a title applied to Christians, 1 Pet. ii. 5, 9.

Ἱερατεύω, σω, *to officiate as a priest, to perform the priest's office*, Luke i. 8.

Ἱερεμίας, Ιου, δ, *Jeremiah*. (In Matt. xxvii. 9, the name should probably be *Zechariah*.)

Ἱερεύς, εὖς, *a priest*, sometimes *the High Priest*, of Christ, Heb. v. 6 (Ps. cx. 4); of Christians generally, Rev. i. 6, v. 10.

Ἱεριχώ, ἡ (Heb.), *Jericho*.

Ἱερόν, οὗ (prop. neut. of ἱερός), *a place consecrated to God, a fane or temple*, used of a heathen temple, as Acts xix. 27; of the temple at Jerusalem, as Matt. xxiv. 1; and of parts of the temple, as Matt. xii. 5. See Synonyms.

Ἱερο-πρεπής, οὖς, adj., *becoming, or suitable to a sacred character*, Titus ii. 3.

Ἱερός, δ, ὅν, *consecrated, holy*, of the Scriptures, 2 Tim. iii. 15; τὰ ἱερὰ, *sacred services*, 1 Cor. ix. 13.

Ἱεροσόλυμα, ὡν, τό. See Ἱερουσαλήμ.

Ἱεροσολυμίτης, ου, δ, *one of Jerusalem*, John vii. 25.

Ἱερο-συλέω, ὦ, *to commit sacrilege, to rob God of the honour due to Him*, Rom. ii. 22.

Ἱερό-συλος, ον, *robbing temples, sacrilegious*, Acts xix. 37.

Ἱερουργέω, ὦ (ἱερόν, ἔργον), *to minister in holy things*, Rom. xv. 16.

Ἱερουσαλήμ, ἡ (Heb.), (for form, see 156), *Jerusalem*, (1) the city; (2) the inhabitants; (3) the Jewish state, or religious dispensation; (4) fig., of the Christian dispensation.

Ἱερωσύνη, ης, ἡ, *the priestly office*, Heb. vii. 11.

Ἱεσσαί, δ (Heb.), *Jesse*.

Ἱεφθάε, δ (Heb.), *Jephthah*.

Ἱεχονίας, ου, δ, *Jechonias*, or *Jehoiachin*.

Ἰησοῦς, οὗ (see 25), (1) *JESUS*, the Saviour; (2) *Joshua*, Acts vii. 45; Heb. iv. 8; (3) *a fellow-labourer of Paul*, so named, Col. iv. 11; (4) *Barabbas* is so named in some early MSS., Matt. xxvii. 16.

ἱκανός, ἡ, ὅν, (1) *sufficient, competent to*; inf., πρὸς (acc.) or ἵνα; (2) *many, much*, of number or time.

ἱκανότης, ητος, ἡ, *sufficiency, ability*, 2 Cor. iii. 5.

ἱκανῶ, ὦ, *to make sufficient, or competent to* (two accs., or acc. and εἰς).

ἱκετηρία, ας, ἡ, *supplication*, Heb. v. 7.

ἱκμάς, ἀδος, ἡ, *moisture*, Luke viii. 6.

Ἰκόνιον, ου, τό, *Iconium*.

ἱλαρός, δ, ὅν, *joyous, cheerful*, "hilarious," 2 Cor. ix. 7.

ἱλαρότης, τητος, ἡ, *cheerfulness, alacrity*, Rom. xii. 8.

ἰλάσκομαι, ἀσομαι, 1st aor., ἰλάσθην, (1) *to be propitious to*, dat., Luke xviii. 13; (2) *to make propitiation, or atonement for*, acc., Heb. ii. 17.

ἱλασμός, ου, δ, *a propitiation, atoning sacrifice*, 1 John ii. 2.

ἱλαστήριος, ἰα, ον, *atoning*, neut. (ἐπί-θεμα, *covering*), *the mercy-seat*, Heb. ix. 5 (θῦμα, *sacrifice*); *propitiation*, Rom. iii. 25.

ἱλεως, ὡν (Attic form), *propitious, favourable, merciful*, dat.; ἱλεώς σοι! (God be) *merciful to thee!* Matt. xvi. 22, *God forbid!*

Ἰλλυρικόν, οὗ, τό, *Illyricum*, Rom. xv. 19.

ἱμάς, ἀντος, δ, *a thong*, Acts xxii. 25; Luke iii. 16.

ἱματίζω, perf., pass., part., ἱματισμένος, *to clothe*.

ἱμάτιον, Ιου, τό (dim of ἵμα = εἶμα, from ἔννυμι), (1) *clothing*; (2) *the outer garment*, disting. from χιτῶν.

ἱματισμός, οὗ, δ, *clothes, raiment*.

ἱμερόμαι, *to have a strong affection for, to love earnestly*, 1 Thess. ii. 8.

ἵνα, conj., (1) *that, to the end that*; ἵνα μὴ, *that not, lest*; (2) *after words of time, when that*. (See 384.)

ἵνατί, or ἵνα τί, conj., *to what end?*

Ἰόππη, ης, ἡ, *Joppa*.

Ἰορδάνης, ου, δ, *the Jordan*.

Ἰος, ου, ὁ, (1) *poison*, Rom. iii. 13; (2) *rust*, James v. 3.

Ἰουδαία, ας, ἡ (really adj., fem., sc. γῆ), *Judea*.

Ἰουδαῖζω, *to conform to Jewish practice*, to "Judaize," in life or ritual, Gal. ii. 14.

Ἰουδαϊκός, ἡ, ὄν, *Jewish*, or *Judaical*, Tit. i. 14; -ῶς, adv., *Jewishly*, in Jewish style, Gal. ii. 14.

Ἰουδαῖος, αἰα, ον, *belonging to Judah, Jewish*. Often with subst. understood, as ἄνθρωπος, *a Jew*, &c.

Ἰουδαϊσμός, οὔ, ὁ, *Judaism*, the Jewish system, Gal. i. 13, 14.

Ἰούδας, α, ὁ, *Judah*, (1) Son of Jacob; (2, 3) other ancestors of Christ, Luke iii. 26, 30; (4) *Jude*, the Apostle; (5) *Judas Iscariot*; (6) *Judas Barsabas*, Acts xv. 22; (7) a Jew living in Damascus, Acts ix. 11; (8) a leader of sedition, Acts v. 37; (9) a brother of our Lord, Matt. xiii. 55; perhaps identical with (4). See Ἰάκωβος.

Ἰουλία, ας, ἡ, *Julia*, Rom. xvi. 15.

Ἰούλιος, ου, ὁ, *Julius*, Acts xxvii. 1, 3.

Ἰουνίας, α, ὁ, *Junias*, Rom. xvi. 7.

Ἰουστος, ου, ὁ, *Justus*. Three of the name are mentioned, Acts i. 23, xviii. 7; Col. iv. 11.

ἵππεύς, ἑως, ὁ, *a horse-soldier*, Acts xxiii. 23.

ἱππικόν (prop. neut. adj.), *cavalry*, Rev. ix. 16.

ἵππος, ου, ὁ, *a horse*.

ἶρις, ἱρίδος, ἡ, *the rainbow*, Rev. iv. 3.

Ἰσαάκ, ὁ (Heb.), *Isaac*.

ἰσ-ἄγγελος, ον, *like or equal to angels*, Luke xx. 36.

Ἰσαχάρ and Ἰσασχάρ (Heb.), *Issachar*.

ἴσημι, plur. ἴσμεν, ἴστε, ἴσασι, *to know*, Acts xxvi. 4; Heb. xii. 17.

Ἰσκαριώτης, ου, ὁ, *Iscariot*, i.e., a man of Karioth. (See Joshua xv. 25.)

ἴσος, η, ον (or ἴσος, *like, equal* (dat.)), *alike, consistent*, as truthful witnesses, Mark xiv. 56, 59; ἴσα, adverbially, *on an equality*, Phil. ii. 6; ἴσως, adv., *perhaps*, Luke xx. 13.

ἰσότης, τητος, ἡ, (1) *equality*, in proportion, 2 Cor. viii. 13; (2) *equity*, Col. iv. 1.

ἰσό-τιμος, ον, *prized equally, of like value*, 2 Pet. i. 1.

ἰσό-ψυχος, ον, *like-minded*, Phil. ii. 20.

Ἰσραήλ, ὁ (Heb.) *Israel*, met., for the whole nation of the Israelites. See Synonyms.

Ἰσραηλίτης, ου, ὁ, *an Israelite*.

ἴστημι (see 107), trans. in pres., imperfect, fut., 1st aor.; so pass.; *to set up, to place, to fix*, as a time, *to confirm, to put in the balance, to weigh*; intrans. in perf., plup., and 2nd aor., *to stand still or firm, to endure, to be confirmed or established, to come to a stand or stop, to cease*.

ἵστορέω, ᾶ (ἴστωρ, from ἴστημι), *to know, ascertain by examination*, Gal. i. 18.

ἰσχυρός, ὁ, ὄν, *strong, mighty, powerful, vehement*, as wind, *honourable*, in station or office, *well established*.

ἰσχύς, ὅς, ἡ, *strength, might, power, ability*.

ἰσχύω, ὤσω, *to be strong, sound, whole, to avail, to gain influence*, Acts xix. 20 (εἰς); *to be able* (inf.); *to have ability for* (acc.).

Ἰταλία, ας, *Italy*.

Ἰταλικός, ἡ, ὄν, *Italian*.

Ἰτουραία, ας, ἡ, *Iturea*.

ἰχθύδιον, ου, τό (dim. of ἰχθύς), *a little fish*.

ἰχθύς, ὅς, ὁ, *a fish*.

ἵχνος, οὐς, τό, *a footstep*, fig., Rom. iv. 12; 2 Cor. xii. 18; 1 Pet. ii. 21.

Ἰωθάμ, ο (Heb.), *Jotham*.

Ἰωάννα, ης, ἡ, *Joanna*.

Ἰωαννᾶς, α, ὁ, *Joannas*, Luke iii. 27.

Ἰωάννης, ου, ὁ, *John*, (1) the Baptist; (2) the Apostle; (3) a member of the Sanhedrim, Acts iv. 6; (4) John Mark, Acts xii. 12.

Ἰώβ, ὁ (Heb.), *Job*, the patriarch.

Ἰωήλ, ὁ (Heb.), *Joel*, the prophet.

Ἰωνάν, ὁ (Heb.), *Jonan*, Luke iii. 30.

Ἰωνᾶς, ᾱ, ὁ, *Jonas*, or *Jonah*, (1) the prophet, Matt. xii. 39-41; the father of Peter, John i. 42.

Ἰωράμ, ὁ (Heb.), *Joram*, or *Jehoram*, son of Jehoshaphat.

Ἰωρεῖμ, δ (Heb.), *Jorim*, Luke iii. 29.

Ἰωσαφάτ, δ (Heb.), *Jehoshaphat*.

Ἰωσήφ, ἦ, *Joses*. Four are mentioned, (1) Luke iii. 29; (2) Mark vi. 3; (3) Matt. xiii. 55; (4) Acts iv. 36. Some think (2) and (3) identical.

Ἰωσήφ, δ (Heb.), *Joseph*, (1) the patriarch, (2, 3, 4) three among the ancestors of Jesus, Luke iii. 24, 26, 30; (5) Mary's husband; (6) Joseph of Arimathæa; (7) Joseph, called also Barsabas. Acts i. 23.

Ἰωσίας, ου, δ, *Josiah*.

ιώτα, τό, *iota*, *god*, the smallest letter of the Hebrew alphabet, *the smallest thing*, Matt. v. 18.

K.

Κ, κ, κάππα, *kappa*, *k*, the tenth letter.

As a numeral, κ' = 20; κ = 20,000.

κάγώ (κάμοι, κάμέ), contr. for καὶ ἐγώ (καὶ ἐμοί, καὶ ἐμέ), *and I, I also, even I*.

καθά, adv., contr. fr. καθ' ἃ, *according as*, Matt. xxvii. 10.

καθ-αίρεις, εως, ἡ, *demolition, destruction* (opp. to οἰκοδομή, which see).

καθ-αίρω, καθελῶ, καθείλον, (1) *to take down, or away*, Acts xiii. 29; (2) *demolish, destroy*, lit. (Luke xii. 18), or fig., 2 Cor. x. 5.

καθ-αίρω, αῤῷ, *to cleanse, to clear by pruning*, John xv. 2; *to purify, i.e., from sin by expiation*, Heb. x. 2.

καθ-ἄπερ, adv., *even as, truly as*.

καθ-ἄπτω, ἄψω, *to fasten upon, as a serpent*, Acts xxviii. 3 (gen.).

καθαρίζω, att. fut., καθαριῶ (as καθαίρω), *to cleanse, e.g., a leper, by healing his disease*, Matt. viii. 2, 3; *from moral pollution*, Heb. ix. 22, 23; *to declare clean, i.e., from ceremonial pollution*, Acts x. 15.

καθαρισμός, ου, δ, *cleansing*, by washing, John ii. 6; *by enjoined rites*, Luke ii. 22; *by healing disease*, Mark i. 44; *by expiation*, 2 Pet. i. 9.

καθαρός, δ, ὄν, *clean, pure*, (1) *physically, as water, gold, or the body*; (2) *ceremonially*, as Titus i. 15; (3) *ethically, as the heart, the conscience, or the worship*, Matt. v. 8; 1 Tim. iii. 9; James i. 27.

καθαρότης, ητος, ἡ, *purity, i.e., ceremonial*, Heb. ix. 13.

καθ-έδρα, ας, ἡ, (1) *a seat*, lit.; (2) *met., a chair, of authority*, as Matt. xxiii. 2.

καθ-έζομαι, *to sit down*, Luke ii. 46; John iv. 6; ἐν or ἐπὶ, *dat.*

καθ-εἰς, adv. (see 300, β, 4), *one by one*.

καθ-εξῆς, adv. (see 126, δ), *in orderly manner, in succession*, sometimes with art. preced.

καθ-εύδω, *to sleep, to be asleep*; fig., *to be slothful*, 1 Thess. v. 6.

καθηγητής, ου, δ, *a leader, teacher*.

καθ-ήκω, used only impers., *it is fit, it becomes* (acc., inf.); τὸ καθήκον, *the becoming, duty*.

κάθ-ημαι, κάθη for κάθησαι, imper. κάθου (see 367), *to sit down, to sit, to be settled, to abide, with εἰς, ἐν, ἐπὶ* (gen., dat., acc.), *παρά, &c., or adverbs*.

καθ-ημέραν, adv., *day by day*.

καθ-ημερινός, ἡ, ὄν, *daily*, Acts vi. 1.

καθίζω, ἰσω, (1) *trans., to cause to sit down*; (2) *to seat one's self*, preps., &c., as κάθημαι; (3) *to be sitting* (mid. in Matt. xix. 28; Luke xxii. 30).

καθ-ίζημι, 1st aor., καθήκα (comp. 112), *to let down*, Luke v. 19; Acts ix. 25.

καθ-ίστημι (and καθιστάω, or -ανω), *to appoint*, Luke xii. 14; *to set over, or make chief of and over*, Matt. xxiv. 45; *to constitute or make*, Rom. v. 19; *to conduct*, Acts xvii. 15.

καθ-ό, adv. (for καθ' ὅ), *as, according as*, 2 Cor. viii. 12; 1 Pet. iv. 13.

καθολικός, ἡ, ὄν, *general, universal*, "Catholic," found in the inscriptions of seven Epistles (wrongly in the case of 2 and 3 John).

καθ-όλου, adv., *entirely*; καθόλου μή, Acts iv. 18, *not at all*.

καθ-οπλιζω, in pass., *to be fully armed*, Luke xi. 21.

καθ-οράω, ὦ, in pass., *to be seen clearly*, Rom. i. 20.

καθ-ότι, adv., *as, according as*, Acts ii. 45; *because that, for*, Luke xix. 9.

καθ-ὥς, adv., *according as*, John vi. 58; *even as*, 1 Cor. i. 6; *when*, Acts vii. 17.

καί, conj., cop., *and, also, even*. For the various uses of this conjunction, see 403.

Καίσαρ, α, ὁ, *Caiaphas*.

καί-γε, conj., *and indeed, certainly, truly*.

Καὶν, ὁ (Heb.), *Cain*.

Καϊνάν, ὁ (Heb.), *Cainan*. Two are mentioned, Luke iii. 36, 37.

καινός, ἡ, ὄν, *new*, (1) materially, as a garment, Luke v. 36; (2) in revelation, &c., as Acts xvii. 19; Mark xvi. 17. See Synonyms.

καινότης, ητος, ἡ, *newness, renovation*, (moral and spiritual), Rom. vi. 4, vii. 6.

καί-περ, conj., *although*.

καιρός, οὐ, ὁ, *time, season, opportunity*, Gal. vi. 10; *a particular season*, Gal. iv. 10; *an allotted time*, John v. 4; Acts xvii. 26; *a year* (in prophetic style), Rev. xii. 14. See Synonyms.

Καῖσαρ, ἀρος, ὁ, *Cæsar*, applied to Roman Emperors after Julius, Luke ii. 1, xx. 22; Acts xi. 28; Phil. iv. 22.

Καῖσαρεία, ας, ἡ, *Cæsarea*. Two cities of Palestine, one in Galilee (*Cæsarea Philippi*), Matt. xvi. 13; the other on the coast of the Mediterranean, Acts viii. 40, &c.

καί-τοι, conj., *nevertheless, though indeed*.

καίω (αφ), πρ., pass., *κέκαυμαι, to burn, to kindle*; pass., *to be on fire*; fig., *to be moved with ardour*, Luke xxiv. 32.

κάκει (καί and ἐκεῖ), *and there*.

κάκειθεν (καί and ἐκείθεν), *and thence, and from that*.

κάκεινος, η, ο (καί and ἐκείνος), *and he, she, it*.

κακία, ας, ἡ, *badness*, (1) of character,

wickedness, Acts viii. 22; (2) of disposition, *malice, ill-will*, 1 Cor. v. 8; (3) of condition, *affliction, calamity*, Matt. vi. 34.

κακο-ηθία, ας, ἡ, *malevolence*, Rom. i. 29.

κακο-λογέω, ὦ, *to revile, to speak evil of* (acc.).

κακο-πάθεια, ας, ἡ, *a suffering of evil or affliction*, James v. 10.

κακο-παθέω, ὦ, *to suffer evil, to endure affliction*, 2 Tim. ii. 3, 9; James v. 13.

κακο-ποιέω, ὦ, abs., *to do injury*, as Mark iii. 4; *to commit crimes*, as 1 Pet. iii. 17.

κακο-ποιός, ὄν, as subst., *an evildoer, malefactor*, John xviii. 30; 1 Pet. ii. 12.

κακός, ἡ, ὄν, *evil, wicked, malignant*; τὸ κακόν, *wickedness*, Matt. xxvii. 23; also, *calamity, affliction*. See Synonyms. Adv., -ὤς, *wickedly*; κακῶς ἔχειν, *to be ill, or in trouble*.

κακ-οὔργος, ον, as subst., *an evil-worker, malefactor*, Luke xxiii. 32.

κακ-ουχέω, ὦ, only in pass., part., *treated ill, harassed*, Heb. xi. 37, xiii. 3.

κακῶς, ὦ, ὥσω, *to ill-treat*, Acts vii. 6, 19; *to exasperate*, Acts xiv. 2.

κάκωσις, εως, ἡ, *evil condition, affliction, ill-treatment*, Acts vii. 34.

καλάμη, ης, ἡ, *stubble*, 1 Cor. iii. 12.

κάλαμος, ον, ὁ, *a stalk*, as (1) a reed, growing, Matt. xi. 7; (2) a reed, as a mock sceptre, Matt. xxvii. 29; (3) a pen, 3 John 13; (4) a measuring-rod, Rev. xxi. 15.

καλέω, ὦ, ἔσω, κέκληκα, *to call*, hence (1) *to summon*, Luke xix. 13; (2) *to name*, Matt. i. 21, x. 25; (3) *to invite*, John ii. 2; (4) *to appoint, or select*, for an office, Heb. v. 4; (5) pass., *to be called, or accounted*, i.e., *to be*, Matt. v. 9, 19; James ii. 23.

καλλι-έλαιος, ον, ἡ, *a good olive tree*.

καλλίων (compar. of καλός), *better*; adv., κάλλιον, Acts xxv. 10.

καλο-διδάσκαλος, ον, ὁ, ἡ, *a teacher of what is good*, Titus ii. 3.

Καλοὶ λιμένες, *Fair havens*. A place of good harbourage in the island of Crete, Acts xxvii. 8.

καλο-ποιέω, ᾧ, to act well, or honourably, 2 Thess. iii. 13.

καλός, ἡ, ὅν, *fair*, hence (1) physically beautiful, of good quality; (2) morally good, honourable, noble; (3) excellent, advantageous; adv., -ῶς, *well, fairly*.

κάλυμμα, ατος, τό, a covering, veil, 2 Cor. iii. 13.

καλύπτω, ψω, to cover, Luke viii. 16; 1 Pet. iv. 8; to hide, as for protection, Luke xxiii. 30.

κάμηλος, ου, ὅ, ἡ, a camel.

κάμινος, ου, ἡ, a furnace, Rev. i. 15.

καμ-μύω (κατά and μύω), to shut, close, e.g., the eyes, Matt. xiii. 15; Acts xxviii. 27.

κάμνω, καμῶ, pf., κέκμηκα, to be weary, faint, to be sick, Heb. xii. 3; James v. 15.

κάμωί, κάμέ (see κἀγώ).

κάμπτω, ψω, to bend, as the knee, Rom. xiv. 11; Phil. ii. 10.

κἂν (καὶ εἰν), and if, even if, but, at least, although, Matt. xxvi. 35; John viii. 14.

Κανᾶ, ἡ (Heb.), *Cana*.

Κανανίτης, ου, ὅ, a Cananite (from the Hebrew, meaning the same as Zelotes), Matt. x. 4; Mark iii. 18. Some read Καναναῖος.

Κανδάκη, ης, ἡ, *Candace*, Acts viii. 27.

κανών, ὁμος, ὅ, (1) a rule of conduct; (2) a limit or sphere of duty, 2 Cor. x. 13; "canon."

Καπερ-ναούμ, or Καφαρ-ναούμ, ἡ (Heb.), *Capernaum*.

καπηλεύω, to make gain by adulterating, as wines, &c. Used of God's word, 2 Cor. ii. 17.

καπνός, ου, ὅ, a smoke, a vapour, a cloud, Rev. xv. 8.

Καππαδοκία, ας, ἡ, *Cappadocia*.

καρδία, ας, ἡ, the heart, met., as the seat of the affections, but chiefly of the understanding. See Synonyms. Fig., for the middle of a thing, as Matt. xii. 40.

καρδιο-γνώστης, ου, ὅ, one who knows the heart.

καρπός, ου, ὅ, fruit, produce, Luke xii. 17; met., for children, Acts ii. 30; deeds, conduct, the fruit of the hands, Matt. iii. 8; effect, result, emolument, Rom. vi. 21. Praise is called the fruit of the lips, Heb. xiii. 15.

Κάρπος, ου, ὅ, *Carpus*, 2 Tim. iv. 13.

καρπο-φορέω, ᾧ, ἥσω, to bring forth, as the earth its fruits, Mark iv. 28; mid., to bear fruit to oneself, to increase, Col. i. 6.

καρπο-φόρος, ου, bringing forth fruit, fruitful.

καρτερέω, ᾧ, ἥσω, to endure, persevere, to persist with courage, Heb. xi. 27.

κάρφος, ους, τό, a mote, a splinter, or light film in the eye, Matt. vii. 3:

κατά, prep., gov. the gen. and accus. cases, down, hence gen., down from, against, &c. Acc., according to, against, &c. (see 124, 147, a). In composition, κατά may import descent, subjection, opposition, distribution, and with certain verbs (as of destruction, diminution, and the like) is intensive = "utterly."

κατα-βαίνω, βήσομαι, βέβηκα, 2nd aor., κατέβην, to go or come down, spoken of persons and of things, Acts viii. 26; of gifts from heaven, of the clouds, storms, lightnings; also of anything that falls; Luke xxii. 44.

κατα-βάλλω, 1st aor., pass., κατεβλήθην, to cast down (acc.); mid., to lay, as as a foundation, Heb. vi. 1.

κατα-βαρέω, ᾧ, to weigh down, to oppress, 2 Cor. xii. 16.

κατά-βασις, εως, ἡ, descent, declivity, Luke xix. 37.

κατα-σιβάζω, to bring down, cast down, Matt. xi. 23.

κατα-βολή, ης, ἡ, a founding, laying the foundation of, Matt. xiii. 35. So Heb. xi. 11, "for the foundation of a posterity."

κατα-βραβεῖω, to deprive of due reward, to circumvent, Col. ii. 13.

κατ-αγγελεῖς, εως, ὅ, a proclaimer, a herald, Acts xvii. 18.

κατ-αγγέλλω, *to declare openly, to preach*; pass., *to be celebrated, or publicly proclaimed and spoken of*, Rom. i. 8.

κατα-γελάω, ᾧ, *to laugh at, deride*, Mark v. 40.

κατα-γινώσκω, *to condemn, blame*, gen. of pers.

κατ-άγνυμι, *to break in pieces, to break down*, Matt. xii. 20.

κατ-άγω, *to conduct down*, Acts ix. 30; *to bring down to land, as a ship*, Luke v. 11. Hence, pass., *to come to land*, Acts xxi. 3, xxvii. 3.

κατ-αγωνίζομαι, dep., *to contend against, subdue* (acc.), Heb. xi. 33.

καταδέω, ᾧ, *to bind, as wounds*, Luke x. 34.

κατά-δηλος, ον, *quite evident*, Heb. vii. 15.

κατα-δικάζω, *to condemn, to pronounce sentence against*, Matt. xii. 7; Luke vi. 37.

κατα-διώκω, *to follow closely, to pursue intently*, Mark i. 36.

κατα-δουλώω, ᾧ, ὥσω, *to reduce to slavery*, 2 Cor. xi. 20; Gal. ii. 4.

κατα-δυναστεύω, *to exercise power over, to oppress*, Acts x. 38; James ii. 6.

κατ-ασχύνω, *to dishonour*, 1 Cor. xi. 4; *to put to shame*, 1 Cor. i. 27; *to shame, as with disappointed expectation*, 1 Pet. ii. 6; pass., *to be ashamed*, Luke xiii. 17.

κατα-καίω (αφ), αἶσω, *to burn up, to consume entirely*, Matt. iii. 12; Heb. xiii. 11.

κατα-καλύπτω, in mid., *to wear a veil*, 1 Cor. xi. 6, 7.

κατα-καυχάομαι, ᾧμαι, *to glory, to rejoice against, to glory over* (gen.), Rom. xi. 18; James ii. 13.

κατά-κειμαι, *to recline, as the sick*, Mark i. 30; *as at table*, Mark xiv. 3.

κατα-κλάω, ᾧ, *to break in pieces*, Mark vi. 41; Luke ix. 16.

κατα-κλείω, *to shut up, confine*, Luke iii. 20; Acts xxvi. 10.

κατα-κληρο-δοτέω, ᾧ, *to give by lot, to distribute an inheritance by lot*, Acts xiii. 19.

κατακλίνω, νῶ, *to cause to lie down, or recline*; mid., *to recline, as at table*, Luke ix. 14.

κατα-κλύζω, σω, *to inundate, deluge*, pass., 2 Pet. iii. 6.

κατα-κλυσμός, οὔ, ὅ, *a deluge, flood*, 2 Pet. ii. 5.

κατ-ακολουθεύω, ᾧ, *to follow closely* (abs. or dat.), Luke xxiii. 55; Acts xvi. 17.

κατα-κόπτω, ψω, *to wound*, Mark v. 5.

κατα κρημνίζω, σω, *to cast down headlong*, Luke iv. 29.

κατά-κριμα, ατος, τό, *condemnation*, Rom. viii. 1.

κατα-κρίνω, νῶ, *to give judgment against, to adjudge worthy of punishment* (gen. and dat.), *to condemn*, Matt. xx. 18; Rom. ii. 1, viii. 3.

κατά-κρίσις, εως, ἡ, *the act of condemnation*.

κατα-κυριεύω, *to exercise authority over*, Matt. xx. 25; *to get the mastery of*, Acts xix. 16 (gen.).

κατα-λαλέω, ᾧ, *to speak against* (gen.), James iv. 11; 1 Pet. iii. 16.

κατα-λαλία, ας, fem., *evil speaking, obloquy, reproach*.

κατάλαλος, ον, ὁ, ἡ, *a calumniator, detractor*.

κατα-λαμβάνω, λήψομαι, *to seize or lay hold of*, John viii. 3, 4; *to grasp, as the prize in public games*, Phil. iii. 12; mid., *to comprehend, i.e., to hold, with the mind; to perceive, to apprehend*, ὅτι, or acc. and inf., Eph. iii. 18.

κατα-λέγω, in pass., *to be reckoned among*, 1 Tim. v. 9.

κατά-λειμμα, ατος, τό, *a remnant, a residue*.

κατα-λείπω, ψω, *to leave utterly, as (1) to depart from, to forsake; (2) to reserve, or leave remaining*, Rom. xi. 4.

κατα-λιθάζω, σω, *to stone, to destroy by stoning*, Luke xx. 6.

κατ-αλλαγῇ, ἥς, ἡ, *reconciliation*, Rom. v. 11, xi. 15.

κατ-αλλάσσω, ξω, *to reconcile*, acc. and dat., 2 Cor. v. 18, 19; pass., *to be, or to become reconciled*, 1 Cor. vii. 11; 2 Cor. v. 20.

κατά-λοιπος, ον, plur., *the rest, the residue*, Acts xv. 17.

κατά-λυμα, ατος, τό, *a lodging-place, a caravanserai*, Luke ii. 7; *a guest-chamber*, Luke xxii. 11.

κατα-λύω, ὕσω, *to loosen down*, (1) lit. of a building, *to destroy*, Mark xiv. 58; (2) fig., of law or command, *to render void*, Matt. v. 17; (3) met., of beasts of burden, *to unbind*. Hence *to halt, to lodge*, Luke ix. 12.

κατα-μανθάνω, 2nd aor., κατέμαθον, *to consider, to note accurately*, Matt. vi. 28.

κατα-μαρτυρέω, ὦ, *to bear testimony* (acc.) *against any one* (gen.), Matt. xxvi. 62.

κατα-μένω, *to remain, abide*, Acts i. 13.

κατα-μόνας, adv., *separately, by oneself, privately*.

κατ-ανά-θεμα, ατος, τό, *curse*, Rev. xxii. 3.

κατ-ανα-θεματίζω, *to curse, devote to destruction*, Matt. xxvi. 74.

κατ-αν-αλίσκω, *to consume, to devour, as fire*, Heb. xii. 29.

κατα-ναρκάω, ὦ, ἥσω, *to be idle, or idly burdensome to* (gen.), 2 Cor. xi. 8.

κατα-νεύω, *to nod, to make signs to*, dat., Luke v. 7.

κατα-νοέω, ὦ, (1) *to observe carefully, remark, consider*; (2) *to have respect to, to regard* (acc.).

κατ-αντάω, ὦ, *to come to, to arrive at, to attain, with εἰς*, Acts xvi. 1; Phil. iii. 11.

κατά-νυξις, εως, ἡ, *stupor, deep sleep*, Rom. xi. 8.

κατα-νύσσω, ξω, 2nd aor. pass., κατε-νύγην, pass., *to be pricked through, to be greatly moved*, Acts ii. 37.

κατ-αξιόω, ὦ, ἄσω, pass., *to be counted worthy, or fit for* (gen.), Luke xx. 35; 2 Thess. i. 5.

κατα-πατέω, ὦ, *to trample on, to tread under foot* (acc.), Luke viii. 5.

κατά-παυσις, εως, ἡ, *rest, place of rest*, Heb. iv. 1, 3, 10, 11; Acts vii. 49.

κατα-παύω, (1) trans., *to hold back, or restrain*, acc. (also τοῦ μή, and inf.), Acts xiv. 18; *to give rest, or to cause*

to rest, Heb. iv. 8; (2) intrans., *to rest, or cease from*, ἀπὸ, Heb. iv. 4.

κατα-πέτασμα (πετάννημι), ατος, τό, *a veil, or curtain*, Luke xxiii. 45.

κατα-πίνω, 2nd aor., κατέπιον; 1st aor. pass., κατεπόθην; *to drink up, or swallow completely*, Matt. xxiii. 24; fig., *to overwhelm*, Heb. xi. 29; *to destroy*, 1 Cor. xv. 54.

κατα-πίπτω, 2nd aor., κατέπεσον, *to fall down prostrate, or dead*, Acts xxvi. 14, xxviii. 6.

κατα-πλέω (εἶ), εἴσομαι, 1st aor., κατέπλευσα, *to sail to*, Luke viii. 26.

κατα-πονέω, ὦ, in pass., *to be worn down, as by affliction*, 2 Pet. ii. 7; *to be oppressed*, Acts vii. 24.

κατα-ποντίζω, *to sink down, to be drowned*, Matt. xiv. 30, xviii. 6.

κατάρα, as, ἡ, *cursing*, James iii. 10; *curse, of the law*, Gal. iii. 10.

καταράσσομαι, ὦμαι, *to imprecate, to devote to destruction, to wish evil to*, Mark xi. 21; Matt. v. 44; pass., perf., part., *accursed*, Matt. xxv. 41.

κατ-αργέω, ὦ, ἥσω, *to render useless, to make vain, or to no purpose*, Luke xiii. 7; Rom. iii. 3; *to bring to an end, to cease from*, 1 Cor. vi. 13, xv. 24; *to cease to be connected with, to apostatize*, Gal. v. 4.

κατ-αριθμέω, ὦ, *to number among*, Acts i. 17.

κατ-αρίθω, ἴσω, *to refit, to repair*, Matt. iv. 21; *to perfect, to complete*, 1 Thess. iii. 10; 1 Pet. v. 10; *to be thoroughly united*, 1 Cor. i. 10; *to reclaim, from error or sin*, Gal. vi. 1.

κατ-ἀρτίσις, εως, ἡ, *restoration, a being made perfect*, 2 Cor. xiii. 9.

κατ-αρτισμός, οὔ, ὁ, *confirmation*, Eph. iv. 12.

κατα-σείω, σω, *to wave the hand, to beckon*, Acts xii. 17.

κατα-σκάπτω, ψω, *to demolish, by digging under, to overthrow, to raze*, Acts xv. 16.

κατα-σκευάζω, δω, *to prepare fully, to build, to adjust*, Matt. xi. 10; Luke i. 17; Heb. iii. 3, 4.

κατα-σκηνόω, ὦ, ὥσω, *to dwell*, as birds on trees, &c., Matt. xiii. 32; *to remain*, Acts ii. 26.

κατα-σκήνωσις, εως, ἡ, *a dwelling-place, a haunt*, as of birds, Matt. viii. 20.

κατα-σκιάζω, σω, *to overshadow*, Heb. ix. 5.

κατα-σκοπέω, ὦ, *to inspect narrowly, to plot against*, Gal. ii. 4.

κατα-σκοπός, α scout, *a spy*.

κατα-σοφίζομαι, σομαι, *to deal deceitfully with, to employ craft against*, Acts vii. 19.

κατα-στέλλω, λῶ, 1st aor., κατέστειλα, *to appease, restrain*, Acts xix. 35, 36.

κατά-στημα, ατος, τό, *behaviour, conduct*, Tit. ii. 3.

κατα-στολή, ἡς, ἡ, *raiment, outer clothing*, 1 Tim. ii. 9.

κατα-στρέφω, ψω, *to overthrow*, Matt. xxi. 12; Mark xi. 15.

κατα-στρηνιάω, ὦ, ὥσω, *to grow wanton against* (gen.), 1 Tim. v. 11.

κατα-στροφή, ἡς, ἡ, *an overthrow, "catastrophe"*, 2 Tim. ii. 14; 2 Pet. ii. 6.

κατα-στρώννυμι, στρώσω, *to strew down, or about*, 1 Cor. x. 5.

κατα-σύρω, *to drag, to trail along*, Luke xii. 58.

κατα-σφάζω, ξω, *to slay, to slaughter*, Luke xix. 27.

κατα-σφραγίζω, σω, *to close, to seal up, as a book*, Rev. v. 1.

κατά-σχεσις, εως, ἡ, *a possession*, Acts vii. 5, 45.

κατα-τίθημι, θήσω, 1st aor., κατέθηκα, *to deposit*, as a body in a tomb, Mark xv. 46 (mid.); *to exhibit, or to show to*, acc. (χάριν) and dat., Acts xxiv. 27, xxv. 9, "to lay up kindness for one's self."

κατα-τομή, ἡς, ἡ, *paronomasia with περιτομή, mutilation*, Phil. iii. 2.

κατα-τοξεύω, *to transfix*, Heb. xii. 20.

κατα-τρέχω, 2nd aor., κατέδραμον, *to run down* (ἐπί, acc.), Acts xxi. 32.

κατα-φάγω, see κατεσθίω.

κατα-φέρω, κατοίσω, 1st aor., κατήνεγκα, pass., κατηνέχθην, *to throw down*,

as an adverse vote, Acts xxvi. 10; pass., *to be borne, or thrown down, to fall*, Acts xx. 9.

κατα-φεύγω, 2nd aor., κατέφυγον, *to flee for refuge*, with εἰς, Acts xiv. 6; with inf., Heb. vi. 18.

κατα-φθείρω, pass., perf., κατέφθαρμαι; 2nd aor., κατεφθάρην, (1) *to corrupt utterly*, 2 Tim. iii. 8; (2) *to destroy*, 2 Pet. ii. 12.

κατα-φιλέω, ὦ, *to kiss affectionately, or repeatedly* (acc.), Matt. xxvi. 49; Luke vii. 45; Acts xx. 37.

κατα-φρονέω, ὦ, *to think lightly of*, Matt. xviii. 10; *to neglect, or to care nothing for*, Matt. vi. 24 (gen.).

κατα-φρονητής, οὔ, ὁ, *a despiser, a scorner*, Acts xiii. 41.

κατα-χέω (εφ), εύσω, 1st aor., κατέχεα; *to pour down upon*, Matt. xxvi. 7.

καταχθόνιος, ον, *subterranean*, Phil. ii. 10.

κατα-χράσμαι, ὦμαι, *to use overmuch, to abuse*, 1 Cor. vii. 31, ix. 18 (dat.).

κατα-ψύχω, *to cool, to refresh*, Luke xvi. 24.

κατ-εἰδωλος, ον, *full of idols*, Acts xvii. 16.

κατ-έναντι, adv., or as prep. with gen., *over against, before, in presence, or in sight of*.

κατ-ενώπιον, adv., *in the very presence of* (gen.).

κατ-εξουσιάζω, *to exercise authority against, or over* (gen.), Matt. xx. 25.

κατ-εργάζομαι, ἀσσομαι, with mid. and pass., aor. (augm., εἰ-), *to work out, to do fully, to produce*, Rom. iv. 15; *to make an end of*, Eph. vi. 13; *to work, to practise*.

κατ-έρχομαι, 2nd aor., κατήλθον, *to descend, come down to*.

κατεσθίω, fut. κατέδομαι; 2nd aor., κατέφαγον, *to eat up, to devour entirely*, lit. or fig., Matt. xiii. 4; John ii. 17; Gal. v. 15.

κατ-ευθύνω, νῶ, *to direct well, to guide successfully*, 1 Thess. iii. 11.

κατ-εφ-ίστημι, 2nd aor., κατεπέστην, *to make an assault upon*, Acts xviii. 12.

κατ'έχω, κατασχέσω, to seize on, to hold fast, to retain, possess, to prevent, from doing a thing (τοῦ, μή, with inf.), to repress, Rom. i. 18; τὸ κἀτέχον, the hindrance, 2 Thess. ii. 6, 7; κατεῖχον εἰς τὸν αἰγιαλόν, they held for the shore, Acts xxvii. 40.

κατηγορέω, ὦ, ἦσω, to accuse, to speak against, abs., or with person in gen.; charge in gen. alone or after περί or κατά; pass., to be accused; with ὑπό or παρὰ, of the accuser.

κατ'ηγορία, as, ἡ, an accusation, a charge, pers. in gen. alone, or after κατά, charge also in gen.

κατ'ήγορος, ου, ὁ, an accuser, John viii. 10.

κατήφεια, as, ἡ, dejection, sorrow, James iv. 9.

κατήχεω, ὦ, ἦσω, perf., pass., κατήχημαι (ἡχος), to instruct orally, to teach, "catechize;" pass., to be informed of, Luke i. 4.

κατ' ἰδίαν, separately, privately, by oneself (see ἰδίος).

κατ-ίδω, ὦ (ἰός), to consume by rust, James v. 3.

κατ-ισχύω, to prevail against, to get the upper hand of (gen.), Matt. xvi. 18; Luke xxiii. 23.

κατ-οικέω, ὦ, (1) intrans., to dwell, with ἐν, εἰς (const. præg.), ἐπὶ, gen. or adverbs of place; (2) trans., to dwell in, to inhabit, acc.; fig., of qualities or attributes, as abiding (spoken of Christ, dwelling in his saints, Eph. iii. 17).

κατ-οικησις, εως, ἡ, a dwelling, habitation, Mark v. 3.

κατ-οικητήριον, ου, τό, a dwelling-place, Eph. ii. 22; Rev. xviii. 2.

κατ-οικία, as, ἡ, a dwelling, a habitation, Acts xvii. 26.

κατ-οπτρίζω, mid., to behold, as in a mirror, 2 Cor. iii. 18.

κατ-όρθωμα, atos, τό, an honourable act well performed, Acts xxiv. 3.

κάτω, adv., downwards, down, Matt. iv. 6; the lower part, Mark xiv. 66; with relation to time, under, Matt. ii. 16; comparat., κατωτέρω, yet lower.

κατώτερος, α, ον (κάτω), lower, Eph. iv. 9 (on which see 259).

καῦμα, atos, τό (καίω), heat, scorching heat, burning, Rev. vii. 16, xvi. 9.

καυματίζω, σω, to scorch, burn, torture by fire, Matt. xiii. 6; Mark iv. 6.

καύσις, εως, ἡ, a burning, burning up, Heb. vi. 8.

καυσόω, ὦ, to set on fire, pass., to be burned, 2 Pet. iii. 10, 12.

καύσων, ωνος, ὁ, (1) scorching heat; (2) perh. an arid wind, from the E., James i. 11 (see Hos. xii. 1, &c.).

καυτηριάζω, to brand, or sear, as with a hot iron; fig., pass., 1 Tim. iv. 2.

καυχάσθαι, ὦμαι, 2nd pers., καυχᾶσαι; fut., ἡσομαι, to glory, to boast, to exult, both in a good sense and in a bad, 1 Cor. i. 29; Eph. ii. 9; followed with prep., ἐν, περί, gen., δπέρ, gen., ἐπὶ, dat.

καύχημα, atos, τό, (1) glorying, boasting; (2) the object, or ground of boasting, Rom. iv. 2.

καύχησις, εως, ἡ, the act of boasting, glorying.

Καφαρναούμ (see Καπερναούμ), Capernaum.

Κεγχρεά, ὦν, αἱ, Cenchreae, the port of Corinth, Acts xviii. 18; Rom. xvi. 1.

κέδρος, ου, ἡ, a cedar, John xviii. 1; probably a mistaken reading for following.

Κεδρών, ὁ (Heb., dark, or turbid), Cedron, a turbid brook between the Mount of Olives and Jerusalem.

κείμαι, σαι, ται; impf., ἐκέμην, σο, το; to lie, to recline, to be laid, Luke xxiii. 53; 1 John v. 19; met., to be given, as laws, 1 Tim. i. 9.

κειρία, as, ἡ, a band, or a roller, of linen, John xi. 44.

κεῖρω, κερῶ, to shear, as sheep, to cut off, as the hair; mid., to shave, Acts viii. 32, xviii. 18; 1 Cor. xi. 6.

κέλευσμα, atos, τό, a shout, a crying out, 1 Thess. iv. 16.

κελεύω, σω, to command, to direct.

κενο-δοξία, as, ἡ, vain-glory, inordinate desire for praise, Phil. ii. 3.

κενό-δοξος, *ον*, vain-glorious, covetous of commendation.

κενός, *ἡ, ὁν*, empty, hence destitute, Mark xii. 3; fruitless, Acts iv. 25; fallacious, Eph. v. 6; foolish, James ii. 20; adv., -ως, in vain, to no purpose.

κενο φωνία, *ας, ἡ*, vain, empty disputing, useless babbling, 1 Tim. vi. 20; 2 Tim. ii. 16.

κενώω, *ᾧ, ὡσω*, to empty oneself, or divest oneself of rightful dignity, Phil. ii. 7; to render useless, 1 Cor. i. 17; to falsify, as ground of boasting.

κέντρον, *ου, τό*, a goad, a spike, a sting, as of a scorpion, 1 Cor. xv. 55, 56; Acts ix. 5.

κεντυρίων, *ωνος, ὁ*, Latin (see 154, c), a centurion, the commander of a hundred foot soldiers.

κεραία, *ας, ἡ*, a horn, a point, a flourish at the extremity of a letter; met., the minutest part, Matt. v. 18; Luke xvi. 17.

κεραμεύς, *έως, ὁ*, a potter.

κεραμικός, *ἡ, ὁν*, made of potter's clay, earthen, Rev. ii. 27.

κεράμιον, *ίου, τό*, an earthen vessel, a pitcher, Mark xiv. 13.

κέραμος, *ου, ὁ*, a tile, of potter's clay, Luke v. 19.

κεράννυμι (see 113, 114), to mix, to prepare a draught, to fill one's cup, Rev. xiv. 10, xviii. 6.

κέρας, *ατος, τό*, a horn, as Rev. v. 6, &c.; fig., for strength, Luke i. 69; a projecting point, Rev. ix. 13.

κεράτιον, *ίου, τό*, a pod, a kind of sweet broad bean, Luke xv. 16.

κερδαίνω, *ανῶ, 1st aor., ἐκέρδησα*, to gain by trading, to obtain, to partake of, to win over, to gain, to Christ, to virtue, to religion, Mark viii. 36; 1 Cor. ix. 19-22.

κέρδος, *ους, τό*, gain, profit, Phil. i. 21, iii. 7; Tit. i. 11.

κέρμα, *ατος, τό* (κέρω), a small piece of money, John ii. 15.

κερματιστής, *ου, ὁ*, a money-changer.

κεφάλαιον, *αίου, τό*, (1) a sum of money, Acts xx. 28; (2) a sum, summary recapitulation.

κεφαλαιῶ, *ᾧ, ὡσω*, to smite on the head, Mark xii. 4.

κεφαλή, *ἡς, ἡ*, the head, of human beings or animals, for the whole person, Acts xviii. 6; the summit, or copestone, of a building, Luke xx. 17; met., implying authority, head, lord, 1 Cor. xi. 3; Eph. i. 22.

κεφαλῖς, *ίδος, ἡ*, the top of anything, the top or knob of the roll on which Hebrew manuscripts were rolled; hence, the roll itself, Heb. x. 7.

κῆνος, *ού, ὁ*, Latin (154, d), a tax, a poll-tax, Matt. xvii. 25.

κῆπος, *ου, ὁ*, a garden, Luke xiii. 19; John xviii. 1, 26.

κηπουρός, *ου, ὁ*, a gardener, John xx. 15.

κηρίον, *ου, τό*, a honey-comb, Luke xxiv. 42.

κήρυγμα, *ατος, τό*, a proclaiming, preaching, as Jonah's, Matt. xii. 41; that of Christ and his apostles, 2 Tim. iv. 17; the gospel preached (gen. obj.), Rom. xvi. 25; 1 Cor. i. 21.

κήρυξ, *υκος, ὁ*, a herald, a preacher, as the prophets, Christ, and his apostles.

κηρύσσω, *ξω*, (1) to proclaim, to publish, Mark vii. 36; (2) specially, to preach, the Gospel, abs., or acc. and dat.

κῆτος, *ους, τό*, a large fish, a whale, a sea monster, Matt. xii. 40.

Κηφᾶς, *ᾱ, ὁ* (from Aramaic), Cephas, or Peter, a rock, or stone.

κιβωτός, *ου, ἡ*, a hollow vessel, an ark, both of Noah, or of the ark of the covenant.

κιθάρα, *ας, ἡ*, a harp, a lyre, "guitar."

κιθαρίζω, to play upon a harp, or lyre.

κιθαριστής, *ου, ὁ*, a harper, lyrist, singer to the harp.

Κιλικία, *ας, ἡ*, Cilicia.

Κινάμωμον, *ου, τό*, cinnamon, Rev. xviii. 13.

κινδυνεύω, *σω*, to be in danger, Luke viii. 23.

κίνδυνος, *ου, ὁ*, danger, peril, 2 Cor. xi. 26.

κινέω, ὦ, ἦσω, *to move, to stir, to shake*, as the head, in mockery, Matt. xxvii. 39; *to remove, to excite*; pass., *to be excited, to be put into commotion*.

κίνησις, εως, ἡ, *motion, commotion*, John v. 3.

Κίς, ὁ (Heb.), *Kish*, father of Saul, Acts xiii. 21.

κλάδος, ου, ὁ, *a branch*; met., Rom. xi. 16-19, *posterity*.

κλαίω (αφ), αὔσω, (1) abs., *to wail, to lament*; (2) trans. (acc.), *to weep for*.

κλάσις, εως, ἡ, *a breaking*, Acts ii. 42.

κλάσμα, ατος, τό, *a piece broken off, a fragment*, Matt. xiv. 20.

Κλαύδη, ης, ἡ, *Clauda*, or *Claude*, a small island off Crete, Acts xxvii. 16.

Κλαυδία, ας, ἡ, *Claudia*, 2 Tim. iv. 21.

Κλαύδιος, ου, ὁ, *Claudius*, the Emperor, Acts xi. 28; a military tribune (Lysias), Acts xxiii. 26.

κλαυθμός, οὔ, ὁ (κλαίω), *weeping, lamentation*, Matt. ii. 18.

κλάω, άσω, only with ἄρτον, *to break bread*, in the ordinary meal, Matt. xiv. 19; or in the Lord's supper, xxvi. 26; fig., of the body of Christ, 1 Cor. xi. 24.

κλείς, κλειδός, ἡ, *a key*, the emblem of power, Matt. xvi. 19; Rev. iii. 7; met., *the means of access to* (gen.), Luke xi. 52.

κλείω, σω, *to shut, shut up, close*.

κλέμμα, ατος, τό (κλεπτω) *theft*.

Κλεόπας, α, ὁ, *Oleopas*, Luke xxiv. 18.

κλέος, ους, τό, *good report*, 1 Pet. ii. 20.

κλέπτης, ου, ὁ, *a thief*, Matt. vi. 19, &c.; met., of false teachers, John x. 8.

κλέπτω, ψω, *to steal*, abs., Matt. xix. 18; or trans. (acc.), Matt. xxvii. 64.

κλήμα, ατος, τό (κλάω), *a branch, a shoot, a tendril*, of a vine, &c., John xv. 2, 4, 5.

Κλήμης, εντος, ὁ, *Clement*, Phil. iv. 3.

κληρονομέω, ω, ἦσω, *to obtain by inheritance, to inherit*, Gal. iv. 30; *to obtain, generally*.

κληρονομία, ας, ἡ, *an inheritance*.

κληρονόμος, (1) *an heir, one who obtains an inheritance*; (2) *heir or Lord*, applied to Christ, Heb. i. 2; (3) *one who obtains in any way*, Heb. xi. 7.

κλήρος, ου, ὁ, (1) *a lot*, Matt. xxvii. 35; hence (2) *a portion*, Acts viii. 21; (3) *an office*, Acts i. 17, 25; (4) plur., *persons assigned to one's care*, 1 Pet. v. 3.

κληρώω, ὦ, in mid., *to obtain by lot*, Eph. i. 11.

κλήσις, εως, ἡ, *a calling*, i.e., God's call to godliness and spiritual blessings, Rom. xi. 29; Eph. iv. 4.

κλητός, όν, verbal adj. (καλέω), *called, invited*, Matt. xx. 16, xxii. 14; of Christians, *the called*, Rom. i. 6, 7, viii. 28; of the apostolic vocation, Rom. i. 1; 1 Cor. i. 1.

κλίβανος, ου, ὁ, *an oven, a furnace*, Matt. vi. 30.

κλίμα, ατος, τό, *a climate, a tract of country, a region*.

κλίνη, ης, ἡ, *a portable bed, a couch for reclining at meals*, Matt. ix. 2, 6; Luke xvii. 34.

κλινίδιον, οὔ, τό (dim.), *a little bed, or couch*, Luke v. 19, 24.

κλίωω, νῶ, perf., κέκληκα, trans., (1) *to bow*, in reverence, Luke xxiv. 5; in death, John xix. 30; (2) *to lay down*, as the head, to rest, Matt. viii. 20; (3) *to turn to flight*, Heb. xi. 34; intrans., *to decline*, as the day, Luke ix. 12.

κλισία, ας, ἡ, *a table party, a company*, Luke ix. 14.

κλοπή, ης, ἡ, *theft*, Matt. xv. 19.

κλύδων, ωνος, ὁ, *the raging*, of the sea; *a wave, a surge*, Luke viii. 24; James i. 6.

κλυδωνίζομαι, *to be tossed*, as waves, by the wind, Eph. iv. 14.

Κλωπᾶς, ᾱ, ὁ, *Clopas*, John xix. 25.

κνήθω, *to tickle*; pass., *to be tickled*, to itch, 2 Tim. iv. 3.

Κνίδος, ου, ἡ, *Onidus*, Acts xxvii. 7.

κοδράντης, ου, ὁ, Lat. (see 154, a), *a farthing, the smallest coin in use*.

κοιλία, *as, ἡ, (1) the belly, Matt. xv. 17; (2) the stomach, Matt. xii. 40; (3) the womb, Matt. xix. 12; (4) fig., the inner man, as the heart, &c., John vii. 38.*
 κοιμάω, *ω, in mid., to fall asleep, Luke xxii. 45; pass., to be asleep, to be asleep in death, John xi. 12.*
 κοίμησις, *εως, ἡ, sleep, repose, John xi. 13.*
 κοινός, *ἡ, ὅν, common, i.e., shared by all, Acts iv. 32; unclean, ceremonially, Acts x. 15; unconsecrated, Heb. x. 29.*
 κοινῶν, *ω, ὡσω, to make common, or unclean, Matt. xv. 11; to profane, to desecrate, Acts xxi. 28.*
 κοινωνῶν, *ω, ἡσω, to have common share in, to partake in, Rom. xv. 27; to share with, Gal. vi. 6.*
 κοινωνία, *as, ἡ, participation, communion, fellowship, gen. obj.; collection, as of alms, 2 Cor. viii. 4; Heb. xiii. 16.*
 κοινωνικός, *ἡ, ὅν, ready to communicate, liberal, 1 Tim. vi. 18.*
 κοινωνικός, *ἡ, ὅν, as subst., a partner, a sharer with, gen. obj.*
 κοίτη, *ης, ἡ, a bed, Luke xi. 7; met., marriage bed, Heb. xiii. 4; sexual intercourse (as illicit), Rom. xiii. 13; κοίτην ἔχειν, to conceive, Rom. ix. 10.*
 κοιτῶν, *ωνος, ὁ, a bed-chamber, Acts xii. 20.*
 κόκκινος, *η, ον, dyed from the κόκκος, crimson.*
 κόκκος, *ου, ὁ, a kernel, a grain, or seed.*
 κολάζω, *σω, mid., to chastise, to punish, Acts iv. 21; pass., 2 Pet. ii. 9.*
 κολακεία, *as, ἡ, flattery, adulation, 1 Thess. ii. 5.*
 κόλασις, *εως, ἡ, punishment, Matt. xxv. 46.*
 Κολασαί, *ων, αι (see Κολοσσαί).*
 κολαφίζω, *σω, to strike with the fist, to buffet, to maltreat, Mark xiv. 65.*
 κολλάω, *ω, ἡσω, mid. and pass., to cleave to, to be joined with, to adhere.*
 κολλοῦριον, *or κολλύριον, ιου, τό, eye-salve, "collyrium," Rev. iii. 18.*

κολλυβιστής, *ου, ὁ (κόλλυβος, small coin), a money-changer, John ii. 15.*
 κολλῶν, *ωσω, to cut off, to shorten, as days of trouble, Mark xiii. 20.*
 Κολοσσαεὺς, *εως, plur., Κολοσσαεῖς, Colossians, only in the subscription to the Epistle.*
 Κολοσσαί, *ων, αι, or Κολάσσαι, Colossæ.*
 κόλπος, *ου, ὁ, the bosom, the chest, (1) of the body, John xiii. 23; in the bosom of Abraham, i.e., next to him at the heavenly banquet, Luke xvi. 22, 23; (2) of the dress, used as a bag or pocket, Luke vi. 38; (3) a bay, a gulf, an inlet of the sea, Acts xxvii. 39.*
 κολυμβάω, *ω, ἡσω, to swim, Acts xxvii. 43.*
 κολυμβήθρα, *as, ἡ, a pool, a swimming-place, a bath.*
 κολώνια, *as, ἡ, or κολωνία, a colony, Philippi is so called, Acts xvi. 12.*
 κομᾶω, *ω, to nourish the hair, to wear the hair long, 1 Cor. xi. 14, 15.*
 κόμη, *ης, ἡ, hair of the head.*
 κομίζω, *σω, mid. fut., κομίσομαι or κομιῶμαι, to bear, to bring, Luke vii. 37; mid., to bring to oneself, i.e., to acquire, to obtain, as a recompense, Heb. x. 36; to receive again, to recover, Heb. xi. 19.*
 κομψότερον (comp. of κόμψος), *better, of convalescence, adverbially, John iv. 52.*
 κονιάω, *to white-wash, Matt. xxiii. 27; pass., Acts xxiii. 3.*
 κονιορτός, *ου, ὁ (ὄρνυμι), dust, Matt. x. 14; Acts xiii. 51, &c.*
 κοπάζω, *σω, to be quieted, to rest, as the wind lulling, Mark iv. 39.*
 κοπετός, *ου, ὁ (κόπτω), vehement lamentation, Acts viii. 2.*
 κοπή, *ης, ἡ, smiting, slaughter, Heb. vii. 1.*
 κοπιᾶω, *ω, δσω, to toil, Luke v. 5; to be fatigued, or spent, with labour, Matt. xi. 28; to labour, in the gospel, Rom. xvi. 6, 12; 1 Cor. xv. 10.*
 κῑπος, *ου, ὁ, labour, toil, trouble, uneasiness.*

κοπρία, ας, ἡ, *filth, a dunghill*, Luke xiv. 35.

κόπριον, ου, τό, *dung, manure*, in some MSS.; Luke xiii. 8.

κόπτω, mid. fut., κόφομαι, *to cut down*, as branches, trees, &c.; mid., *to beat*, or *cut oneself in grief*, *to bewail*, Matt. xi. 17.

κόραξ, ακος, ὁ, *a raven*, Luke xii. 24.

κοράσιον, ιου, τό (dim. from κόρη), *a girl, a damsel*, Mark vi. 22, 28.

κόσβαν (indecl.) and κορβανās, ᾧ, ὁ (from Heb.), (1) *a gift, something offered to God*, Mark vii. 11; (2) *the sacred treasury*, Matt. xxvii. 6.

Κορέ, ὁ (Heb.), *Korah*, Jude 11.

κορέννυμι, ἔσω, pass. perf., κεκόρεσμαι, *to satiate*; pass., *to be full*, 1 Cor. iv. 8.

Κορίνθιος, ιου, *Corinthian, a Corinthian*, Acts xviii. 8.

Κόρινθος, ου, ἡ, *Corinth*.

Κορηήλιος, ιου, ὁ, *Cornelius*.

κόρος, ου, ὁ (from Heb.), *a cor*, the largest dry measure, equal to ten βάττοι, or nearly fifteen English bushels, Luke xvi. 7.

κοσμέω, ᾧ, ἤσω, *to set in order, to garnish*, Matt. xxiii. 29; 1 Tim. ii. 9; *to trim*, as lamps, Matt. xxv. 7; met., *to adorn*, with honour, Tit. ii. 10; 1 Pet. iii. 5.

κοσμικός, ἡ, ὄν, (1) *terrestrial*, opp. to ἐπουράνιος, Heb. ix. 1; (2) *worldly*, i.e., *vicious*, Titus ii. 12.

κόσμιος, ου, *orderly, decorous*, 1 Tim. ii. 9, iii. 2.

κοσμο-κράτωρ, ορος, ὁ, *prince of the world*, appl. to evil spirits, Eph. vi. 12; or (?) to worldly rulers, as supporters of heathenism.

κόσμος, ου, ὁ, (1) *ornament, decoration*, 1 Pet. iii. 3; hence (2) *the material universe*, Luke xi. 50, as well ordered and beautiful; (3) *the world*, John xi. 9; *the world*, in opposition to the heavenly and the good, John viii. 23; (4) *the inhabitants of the world*, 1 Cor. iv. 9; (5) *the present life*, as distinguished from life eternal; (6) *a vast collection*, of anything, James iii. 6; 2 Pet. ii. 5.

Κουάρτος, ου, ὁ (Latin, see 159), *Quartus*, Rom. xvi. 23.

κοῦμι (a Hebrew imperative, in Greek form), *Arise*.

κουστωδία, ας, ἡ, (Latin, see 154, c), *custodia, a guard*, Matt. xxvii. 65.

κουφίζω, *to lighten*, as a ship, Acts xxvii. 38.

κόφινος, ου, ὁ, *a basket, a travelling basket*, Matt. xiv. 20.

κράββατος, ου, ὁ, *a couch, a light bed*, Mark ii. 12.

κράζω, ξω, *to cry out*, hoarsely, or urgently, or in anguish.

κραπάλη, ης, *surfeiting*, Luke xxi. 34.

Κρανίον, ου τό (lit., *skull*), Greek for Γολγοθά, which see, Matt. xxvii. 33.

Lat., *Calvaria*, whence our *Calvary*.

κράσπεδον, ου, τό, *the fringe, border*, e.g., of a garment, Matt. xxiii. 5.

κραταιός, ὁ, ὄν, *strong, mighty*, 1 Pet. v. 6.

κραταιόω, ᾧ, in pass. only, *to be strong, to grow strong*, Luke i. 80; Eph. iii. 16.

κρατέω, ᾧ, ἤσω, *to lay strong hold on, to detain*, acc. or gen., or acc. and gen. (see 264); *to attain to*, Heb. iv. 14; Matt. ix. 25; *to have power over*, Matt. xiv. 3; *to be master of*, Rev. ii. 1; Acts ii. 24; *to cleave to*, Acts iii. 11; Mark vii. 3; *to retain*, of sins, John xx. 23.

κράτιστος, η, ον (properly superl. of κρατός, see κράτος), *most excellent, most noble*, a title of honour, Acts xxiii. 26, xxiv. 3.

κράτος, ους, τό, *strength, power, dominion*, 1 Pet. iv. 11; Heb. ii. 14; κατὰ κράτος, Acts xix. 20, *greatly, mightily*.

κρανυάξω, σω, *to cry out, to clamour*, Matt. xii. 19.

κρανυή, ης, ἡ, *a cry, clamour*, Heb. v. 7.

κρέας (ατος, ας, contr., κρέως), τό, pl., κρέατα, κρέα, *flesh, flesh-meat*, Rom. xiv. 21; 1 Cor. viii. 13.

κρείσσων, ου, πτών, ονος, adj. (properly compar. of κρατός, see κράτος), *stronger, more powerful, better*, Heb. vii. 7, xii. 24.

κρεμάννυμι or κρεμάω, ᾧ, fut., ἄσω, to hang, trans., Acts v. 30; mid., to be suspended, to depend, Matt. xxii. 40; Acts xxviii. 4.

κρημνός, ου, ὁ (κρεμάννυμι), a precipice, from its overhanging, Mark v. 13.

Κρής, ητός, ὁ, a Cretan, Acts ii. 11; Titus i. 12.

Κρήσκης, εντος, ὁ (Latin), Crescens, 2 Tim. iv. 10.

Κρήτη, ης, ἡ, Crete, now Candia.

κριθή, ἧς, fem., barley, Rev. vi. 6.

κριθινός, η, ου, made of barley; ἄρτοι κριθινοί, barley-loaves, John vi. 9, 13.

κρίμα, ατος, τό, a judgment, a sentence, condemnation, a contention at law, 1 Cor. vi. 7.

κρίνον, ου, τό, a lily, Matt. vi. 28.

κρίνω, νῶ, κέκρικα, 1st aor., pass., ἐκρίθην, (1) to judge, to deem, to determine, Acts xiii. 46, xv. 19; Rom. xiv. 5; (2) to form or express an opinion of, usually unfavourable, Rom. ii. 1, 3; (3) to try, to sit in judgment on, John xviii. 31; pass., to be on trial, to be judged; mid., to appeal to trial, i.e., to have a law-suit, 1 Cor. vi. 6.

κρίσις, εως, ἡ, (1) opinion, formed and expressed; (2) judgment, the act or result of; (3) condemnation; (4) a tribunal, Matt. v. 21, 22; (5) justice, Matt. xxiii. 23; (6) the divine law, Matt. xii. 18, 20.

Κρίσπος, ου, ὁ, Crispus, Acts xviii. 8; 1 Cor. i. 14.

κριτήριον, ου, τό, (1) a tribunal, a court of justice, 1 Cor. vi. 2; James ii. 6; (2) a cause, or suit, 1 Cor. vi. 4.

κριτής, ου, τό, a judge, a chief, or ruler, Acts xiii. 20.

κριτικός, ἡ, ὄν, apt at judging, quick to discern, gen. obj., Heb. iv. 12.

κρούω, σω, to knock, e.g., at a door for entrance, Luke xiii. 25.

κρύπτη, ης, ἡ, an underground cell, a vault, Luke xi. 33, "crypt."

κρυπτός, ἡ, ὄν, verbal adj. (κρύπτω), hidden, secret, unknown, Matt. x. 26; Rom. ii. 16.

κρύπτω, ψω, 2nd aor. pass., ἐκρύβην, to hide, conceal, to lay up, to reserve, Col. iii. 3.

κρυσταλλίζω, to be clear, like crystal, Rev. xxi. 11.

κρύσταλλος, ου, ὁ, crystal, Rev. iv. 6.

κρυφῇ, adv., in secret, secretly, Eph. v. 12.

κατάβμαι, ὦμαι, fut., ἡσομαι, ἐκτησάμην, dep., to acquire, procure (price, gen., or ἐκ), (see 273), Luke xxi. 19; Acts viii. 20; 1 Thess. iv. 4.

κτῆμα, ατος, τό, anything acquired, a possession, Mark x. 22.

κτῆνος, ους, τό, a beast of burden (as representing property), Luke x. 34; Acts xxiii. 24.

κτήτωρ, ορος, ὁ, a possessor, an owner, Acts iv. 34.

κτίζω, σω, perf., pass., ἐκτισμαι, to create, form, compose, physically or spiritually, Eph. ii. 10, &c.

κτίσις, εως, ἡ, creation, (1) the act, Rom. i. 20; (2) the things created, Rom. i. 25; (3) creation, generally, man, human creatures, Rom. viii. 19-22; (4) met., institution, 1 Pet. ii. 13.

κτίσμα, ατος, τό, a thing created, a creature, 1 Tim. iv. 4.

κτιστής, ου, ὁ, one who makes, or founds, The Creator, 1 Pet. iv. 19.

κυβέλα, as, ἡ, gambling, fraud, Eph. iv. 14.

κυβέρνησις, εως, ἡ, governing, direction, 1 Cor. xii. 28.

κυβερνήτης, ου, ὁ, a steersman, a pilot, Acts xxvii. 11; Rev. xviii. 17.

κυκλόθεν, adv. (κύκλος), from around, round about, gen., Rev. iv. 3, 8.

κύκλος, ου, ὁ, a circle. Only in dat., κύκλῳ, as adv., abs., or with gen., round about, around.

κυκλώω, ᾧ, to encircle, surround, besiege, John x. 24; Luke xxi. 20.

κύλισμα, ατος, τό, a place for wallowing, 2 Pet. ii. 22.

κυλίω (for κυλίνδω), to wallow, or roll, Mark ix. 20.

κυλλός, ἡ, ὄν, crippled, lame, especially in the hands, Matt. xv. 30, 31.

κῦμα, ατος, neut., *a wave, a billow*, Matt. viii. 24; Acts xxvii. 41.
 κύμβαλλον, ου, τό (κύμβος, hollow), *a cymbal*.
 κύμινον, ου, τό (from Heb.), *cumin*.
 κυνάριον, ου, τό (dim. of κύων), *a little dog, a cur*, Matt. xv. 26.
 Κύπριος, ου, ὁ, *a Cyprian, or Cypriot*.
 Κύπρος, ου, ἡ, *Cyprus*.
 κύπτω, ψω, *to bend, to stoop down*, Mark i. 7; John viii. 6, 8.
 Κυρηναῖος, ου, ὁ, *a Cyrenian*.
 Κυρήνη, ης, ἡ, *a prop. name, Cyrene, a city of Africa*.
 Κυρήνιος, ου, ὁ, *a prop. name, Cyrenius or Quirinus*.
 Κυρία, ας, ἡ, *Cyria (a proper name)*, 2 John i. 5.
 Κυριακός, ἡ, ὄν, *of, or pertaining to the Lord, Christ, as the supper*, 1 Cor. xi. 20; the day, Rev. i. 10.
 κυριεύω, εἶσω, *to have authority, abs., to rule over*, Luke xxii. 25; 1 Tim. vi. 15.
 Κύριος, ίου, ὁ, (1) *a lord, possessor of, and having power over, a title of honour, Sir*, 1 Pet. iii. 6; (2) *The LORD (Heb., JEHOVAH)*; (3) *The Lord (employed in the Epp. constantly of Christ (see 217, δ))*.
 κυριότης, ητος, ἡ, *lordship, dominion; plur. concr., lords, princes*, Eph. i. 21; 2 Pet. ii. 10.
 κυρόω, ᾶ, *to confirm, ratify*, Gal. iii. 15; 2 Cor. ii. 8.
 κύων, κυνός, ὁ, ἡ, *a dog*, Luke xvi. 21; fig., *of shameless persons*, Phil. iii. 2.
 κῶλον, ου, τό, in plur. only; τὰ κῶλα, Heb. iii. 17, *the carcasses*.
 κωλύω, σω, *to restrain, hinder, withhold*, Mark ix. 38.
 κῶμη, ης, ἡ, *a village, unwallled, or lying open*, Matt. ix. 35.
 κωμό-πολις, εως, ἡ, *a large, city-like village, without walls*, Mark i. 38.
 κῶμος, ου, ὁ, *a feasting, a revelling, among the heathen, in honour of Bacchus*, Rom. xiii. 13.
 κώνωψ, ωπος, ὁ, *a gnat*, Matt. xxiii. 24.
 Κῶς, ᾶ, ἡ, *Cos*, Acts xxi. 1.

Κωσάμ, ὁ (Heb.), *Cosam*, Luke iii. 28.
 κωφός, ἡ, ὄν, *dumb*, Matt. ix. 32, 33; *deaf*, Matt. xi. 5.

Λ.

Λ, λ, Λάμβδα, *Lambda*, λ, the eleventh letter. As a numeral, λ' = 30; λ = 30,000.
 λαγχάνω, 2nd aor., ἔλαχον, (1) *trans., to obtain by lot, to obtain, generally, acc. or gen.*; (2) *to cast lots, to draw lots, περί, gen.*
 Λάζαρος, ου, ὁ, *Lazarus*, (1) of Bethany, (2) in the parable, Luke xvi.
 λάθρα, or λάθρα (λανθάνω), *secretly*.
 λαίλαψ, ατος, ἡ, *a whirlwind, a violent storm*.
 λακέω and ληκέω, *to burst with a loud report*, Acts i. 18.
 λακτίζω (λαξ, adv., *with the heel*), *to kick*, Acts ix. 5, xxvi. 14.
 λαλέω, ᾶ, ἡσω, (1) *to speak, absolutely*; (2) *to speak, to talk, generally, with acc. of thing spoken, also with modal dat. and dat. of person addressed. Hence, according to the nature of the case, met., to declare, by other methods than vivā voce*, Rom. vii. 1, &c.; *to preach, to publish, to announce*. See Synonyms.
 λαλιά, ᾶς, ἡ, (1) *speech, talk*, John viii. 43; hence (2) *report*, John iv. 42; (3) *manner of speech, dialect*, Matt. xxvi. 73.
 λαμᾶ, or λαμᾶ (Heb.), *why*, Matt. xxvii. 46; Mark xv. 34 (Ps. xxii. 1).
 λαμβάνω, λήψομαι (λήμφομαι in MSS.), εἶληφα, ἔλαβον, (1) *to take, as in the hand*, Matt. xiv. 19; hence, (2) *to receive, obtain, of things material or spiritual, to accept, "take up," Matt. x. 38*; (3) *to take by force, seize*, Matt. xxi. 35; (4) *to take away, violently or fraudulently*, Matt. v. 40; (5) *to choose*, Acts xv. 14; (6) *to receive, or accept, as a friend, and as a teacher*; (7) in certain

paraphrastic expressions, to "take a beginning, i.e., to begin, so, "to take" remembrance, forgetfulness, experience, &c.; with πρόσωπον, "to accept the person," i.e., "to be partial." "From," after this verb, is expressed by ἐκ, ἀπό, παρά (ὅπό, 2 Cor. xi. 24).

Δάμεχ, ὁ (Heb.), *Lamech*, Luke iii. 36.

λαμπάς, ἀδος, ἡ, a lamp, a torch.

λαμπρός, ὁ, ὄν, resplendent, shining, gorgeous; adv., -ῶς, gorgeously, sumptuously, Luke xvi. 19.

λαμπρότης, τητος, ἡ, splendour, brightness.

λάμπω, ψω, to give light to, to shine, Matt. v. 15, xvii. 2.

λανθάνω, 2nd aor., ἔλαθον, (1) to be concealed, abs., Mark vii. 24; (2) to be concealed from, unknown to (acc.), Acts xxvi. 26; (3) for participation, constr. (see 394, 2).

λα-ξευτός, ἡ, ὄν, hewn out of a rock, Luke xxiii. 53.

Λαοδικεία, ας, ἡ, *Laodicea*.

Λαοδικεύς, έως, ὁ, a *Laodicean*.

λαός, οὗ, ὁ, (1) a people, spec. of the people of God; (2) the common people. See Synonyms.

λάρυγξ, υγγος, ὁ, the throat, "larynx."

Λασαία, ας, or Λασεία, ἡ, *Lasaea*, Acts xxvii. 8.

λα-τομέω, ὦ, to hew stones, to cut stone, Matt. xxvii. 60.

λατρεία, ας, ἡ, worship, service rendered to God, John xvi. 2; Rom. ix. 4.

λατρεύω, σω, (1) to worship, to serve; (2) to officiate as a priest. See Synonyms.

λάχανον, ου, τό, an herb, a garden plant, Matt. xiii. 32.

Λεββαῖος, ου, ὁ, *Lebbæus*. See Θαδδαῖος.

Λεγεών, ὠνος, ὁ (Lat., see 154, c), a legion, Mark v. 9, &c.; in N.T. times containing 6826 men.

λέγω, only pres. and impf. in N.T. (see Synonyms), (1) to speak, used also of writings, as John xix. 37; (2) to say, to discourse; (3) to relate,

to tell, Luke ix. 31, xviii. 1; (4) to call, pass., to be called, or named; (5) pass., to be chosen, or appointed. Dat. of persons addressed.

λείμμα, ατος, τό (λείπω), a remnant, Rom. xi. 5.

λείος, ελα, εῖον, smooth, plain, level, Luke iii. 5; from LXX.

λείπω, ψω, to leave, mid., to be wanting, Luke xviii. 22; pass., to be left, to be destitute of, James i. 5.

λειτουργέω, ὦ, (1) to serve publicly in sacred things, Heb. x. 11; (2) to minister to, pecuniarily, Rom. xv. 27. See Synonyms.

λειτουργία, ας, ἡ, (1) a public ministration, or service, Luke i. 23; Phil. ii. 17; (2) a friendly service, as rendering aid or alms to, Phil. ii. 17; 2 Cor. ix. 12.

λειτουργικός, ἡ, ὄν, rendering service to, Heb. i. 14.

λειτουργός, οὔ, ὁ, a minister, or servant to, gen. obj., Rom. xv. 16; Phil. ii. 25.

λέντιον, ου, τό (Lat., see 154, c), a napkin, or towel, John xiii. 4.

λεπίς, ἰδος, ἡ, a scale, or crust, Acts ix. 18.

λέπρα, ας, ἡ, the leprosy.

λεπρός, οὔ, ὁ, a leper.

λεπτόν, οὔ, prop. verb. adj. (νομίσμα), from λέπω (to strip off, pare down), a mite, one-eighth of an as, the smallest Jewish coin.

Λευί or Λευῖς, ὁ, *Levi*. Four are mentioned: (1) son of Jacob, ancestor of the priestly tribe; (2, 3) ancestors of Jesus, Luke iii. 24, 29; (4) the apostle, also called *Matthew*.

Λευΐτης, ου, ὁ, a *Levite*.

Λευΐτικος, ἡ, ὄν, *Levitical*, pertaining to the *Levites*.

λευκαίνω, ανῶ, 1st aor., ἐλεύκανα, to make white, Mark ix. 3; Rev. vii. 14.

λευκός, ἡ, ὄν, (1) bright, as Matt. xvii. 2; (2) white, as Matt. v. 36; John iv. 35.

λέων, οντος, ὁ, a lion, fig., for a tyrant, 2 Tim. iv. 17; used for Christ, Rev. v. 5.

λήθη, ης, ἡ, *forgetfulness*, 2 Pet. i. 9.

ληνός, οὔ, ὁ, ἡ, *a wine-press*, Matt. xxi. 33; fig. in Rev. xiv. 20.

λήρη, ου, ὁ, *idle talk*, Luke xxiv. 11.

ληστής, οὔ, ὁ, *a robber*, Mark xi. 17; John x. 1, 8.

λήψις, εως, ἡ (λαμβάνω), *a receiving*, Phil. iv. 15.

λίαν, adv., *very much*, with adj., *very*, Matt. iv. 8.

λίβανος, οὔ, ὁ, *frankincense*, Matt. ii. 11; Rev. xviii. 13.

λιβανωτός, οὔ, ὁ, *a censer for burning frankincense*, Rev. viii. 3, 5.

λιβερίνιος, ου, ὁ (Lat.), *a freed-man*, Acts vi. 9. Probably Jews who had been slaves at Rome, afterwards freed.

Λιβύη, ης, ἡ, *Libya*, Acts ii. 10.

λιθάζω, σω, *to stone, to execute by stoning*.

λίθινος, η, ον, *made of stone*, John ii. 6; 2 Cor. iii. 3; Rev. ix. 20.

λιθο-βολέω, ᾶ, ἥσω, *to throw stones at, so as to wound or kill*, Matt. xxiii. 37; Mark xii. 4.

λίθος, ου, ὁ, *a stone*, i.e., (1) *loose and lying about*, Matt. iv. 3, 6; (2) *built into a wall, &c.*, Mark xiii. 2; (4) *a precious stone*, Rev. iv. 3; (5) *a statue, or idol of stone*, Acts xvii. 29.

λιθό-στρωτον, ου, τό (prop. adj., *strewn with stones*), *the pavement, part of a Roman court of justice*.

λικμάω, ω, ἥσω, *to scatter, as corn in winnowing, to reduce to particles, that may be scattered*, Luke xx. 18.

λίμην, ένος, ὁ, *harbour, haven*, Acts xxvii. 12.

λίμνη, ης, ἡ, *a lake, e.g., Gennesareth*, Luke v. 1.

λιμός, οὔ, ὁ, (1) *hunger*, 2 Cor. xi. 27; (2) *a famine*, Matt. xxiv. 7.

λίνον, ου, τό, *flax, linen made of flax*, Rev. xv. 6; *a lamp-wick*, Matt. xii. 20.

Λίνος, ὁ, ὁ Λίνος, ου, ὁ, *Linus*, 2 Tim. iv. 21.

λίπαρός, ὁ, ὄν, *sumptuous, precious, delicate*, Rev. xviii. 14.

λίτρα, ας, ἡ, *a pound weight*, John xii. 3.

λίψ, λιβός, ὁ, *the S.W. wind*, Acts xxvii. 12. (To look "down the S.W.," is to look toward the north-east.)

λογία, ας, ἡ, *a collection, i.e., of money*, 1 Cor. xvi. 1, 2.

λογίζομαι, σομαι, dep. with mid. and pass. aor., (1) *to reckon*; (2) *to place to the account of, to charge with*, acc. and dat., or with εἰς (see 298, 6); (3) *to reason, argue, to infer, conclude, compute, from reasoning*; (4) *to think, suppose*.

λογικός, ἡ, ὄν, *rational, i.e., belonging to the sphere of the reason*, Rom. xii. 1; 1 Pet. ii. 2.

λόγιον, ου, τό, *something spoken, in N.T., of divine communications, e.g., the Old Testament*, Acts vii. 38; Rom. iii. 2; and the doctrines of Christ, Heb. v. 12; 1 Pet. iv. 11.

λόγιος, ον, *eloquent*, Acts xviii. 24.

λογισμός, οὔ, ὁ, (1) *reasoning, thought*, 2 Cor. x. 5; (2) *counsel, the result of thought*, Rom. ii. 15.

λογο-μαχέω, ᾶ, *to strive about words*, 2 Tim. ii. 14.

λογομαχία, ας, ἡ, *contention about words, "logomachy," 1 Tim. vi. 4.*

λόγος, ου, ὁ, (1) *a speaking, a saying, a word, i.e., the uttering of the word*, Matt. viii. 8; (2) *the thing spoken*, Matt. vii. 24, 26; *whether doctrine*, 1 Tim. iv. 6; *prophecy*, 2 Pet. i. 19; *question*, Matt. xxi. 24; *a common saying, or proverb*, John iv. 37; *a precept, a command*, John viii. 55; *the truth*, Mark viii. 38; *conversation*, Luke xxiv. 17; *teaching*, 1 Cor. ii. 4; *a narrative*, Acts i. 1; *a public rumour*, Matt. xxviii. 15; *an argument*, Acts ii. 40; *a charge, or accusation*, Acts xix. 38; (3) *reason*, Acts xviii. 14; (4) *account, reckoning*, Heb. iv. 13; Acts xx. 24; Matt. xviii. 23; Acts x. 29. Λόγος is used by John as a name of Christ, the word of God, i.e., the expression or manifestation of his thoughts to man, John i. 1, &c.

λόγῃ, ης, ἡ, *a lance, a spear*, John xix. 34.
 λοιδορέω, ᾧ, *to revile, to rail at, to reproach*, John ix. 28; Acts xxiii. 4.
 λοιδορία, ας, ἡ, *reproach, reviling*, 1 Tim. v. 14; 1 Pet. iii. 9.
 λοιδορός, ου, ὁ, *one who rails at, a reviler*, 1 Cor. v. 11, vi. 10.
 λοιμός, ου, ὁ, *a plague, pestilence*, Paul so called, Acts xxiv. 5.
 λοιπός, ἡ, ὅν, *remaining, the rest*, Matt. xxv. 11; adv., τὸ λοιπόν, *as for the rest*, 1 Cor. i. 16; τοῦ λοιποῦ, *from henceforth*, Gal. vi. 17.
 Λουκᾶς, ᾧ, ὁ (from Λουκανός, see 159, d), *Luke*.
 Λούκιος, Ιου, ὁ (Latin), *Lucius*.
 λουτρόν, οὔ, τό, *a bath, a washing*, Eph. v. 26; Tit. iii. 5.
 λούω, σω, *to bathe, to wash*, Acts ix. 37; xvi. 33, *to cleanse, to purify*, Rev. i. 5.
 Λύδδα, ης, ἡ, *Lydda*, Acts ix. 32, 53.
 Λυδία, ας, ἡ, *Lydia*, Acts xvi. 14, 40.
 Λυκαονία, ας, ἡ, *Lycania*, Acts xiv. 6.
 Λυκαονιστί, adv., *in the speech of Lycania*.
 Λυκία, ας, ἡ, *Lycia*, Acts xxvii. 5.
 λύκος, ου, ὁ, *a wolf*; fig., Acts xx. 29.
 λυμάλνομαι, *to ravage*, Acts viii. 3.
 λυπέω, ᾧ, *to grieve*; pass., *to be grieved, saddened, to be aggrieved, or offended*, Matt. xiv. 9; Rom. xiv. 15.
 λύπη, ης, ἡ, *grief, sorrow, aversion*, 2 Cor. ix. 7; *cause of grief*, 1 Pet. ii. 19.
 Λυσάνιας, ου, ὁ, *Lysanias*, Luke iii. 1.
 Λυσίας, ου, ὁ, *Lysias*.
 λύσις, εως, ἡ, *a loosening, divorce*, 1 Cor. vii. 27.
 λυσι-τελέω, ᾧ (lit., *to pay taxes*), impers., -εῖ, *it is profitable, or preferable* (dat. and ἡ), Luke xvii. 2.
 Λύστρα, ας, ἡ, or ὢν, τά, *Lystra*.
 λύτρον, ου, τό, *a ransom price*, Matt. xx. 28; Mark x. 45.
 λυτρώω, ὥσω, in N.T. only, mid. and pass., *to ransom, to deliver, by paying a ransom*, Tit. ii. 14; 1 Pet. i. 18 (acc., pers.; dat., price, and ἀπό or ἐκ).

λύτρωσις, εως, ἡ, *deliverance, redemption*, Luke i. 68, ii. 38; Heb. ix. 12.
 λυτρωτής, οὔ, ὁ, *a redeemer, a deliverer*, Acts vii. 35.
 λυχία, ας, ἡ, *a lamp-stand*, Matt. v. 15; fig., of a church, Rev. ii. 1, 5; of a christian teacher, Rev. xi. 4.
 λύχνος, ου, ὁ, *a lamp, or light*, Matt. v. 15, vi. 22. Used of John the Baptist, John v. 35; of Christ, Rev. xxi. 23.
 λύω, σω, *to loosen, as* (1) lit., *to unbind*, Mark i. 7; Rev. v. 2; (2) *to set at liberty*; (3) *to pronounce not binding*, e.g., a law, Matt. xviii. 18; (4) *to disobey, or nullify*, the Divine word, John vii. 23, x. 35; (5) *to destroy*, e.g., the temple, John ii. 19; (6) *to dismiss*, i.e., an assembly, Acts xiii. 43.
 Λωῖς, ἴδος, ἡ, *Lois*, 2 Tim. i. 5.
 Λώτ, ὁ (Heb.), *Lot*, Luke xvii. 28.

M.

Μ, μ, Μῦ, *Mu, m*, the twelfth letter.
 As a numeral, μ' = 40; μ = 40,000.
 Μαάθ, ὁ (Heb.), *Maath*, Luke iii. 26.
 Μαγδαλά, ἡ (Heb., Chald.), in MSS., Μαγαδάν, *Magdala*, Matt. xv. 39.
 Μαγδαληνή, ἡς, ἡ, *Magdalene, i.e., a woman of Magdala*.
 μαγεία, ας, ἡ, *magic*, plur., *magic arts*, Acts viii. 11.
 μαγεύω, σω, *to practise magical arts*, Acts viii. 9.
 Μάγος, ου, ὁ, (1) *magus*, Persian astrologer, Matt. ii. 1; (2) a conjuror, Acts viii. 9.
 Μαγώγ, ὁ (Heb.), *Magog* (see Γῶγ).
 Μαδιάν, or Μαδιάμ, ὁ (Heb.), *Madian, or Midian*, Acts vii. 29.
 μαθητεύω, σω, (1) trans., *to make a disciple of* (acc.), *to instruct*, Matt. xxviii. 19; Acts xiv. 21; (2) intrans., *to be a disciple*, Matt. xxvii. 57.

μαθητής, οὔ, δ (μανθάνω), a disciple, Matt. x. 24, xxii. 16, ix. 14; οἱ μαθηταί, specially, the twelve, Matt. ix. 19.

μαθητρία, ας, ἡ, a female disciple, Acts ix. 36.

Μαθουσάλα, δ (Heb.), *Methuselah*, Luke iii. 37.

Μαϊνάν, δ (Heb.), *Mainan*, Luke iii. 31.

μαίνομαι, dep., to be mad, to rave, John x. 20; Acts xxvi. 24, 25.

μακαρίζω, fut. ιῶ, to pronounce happy, congratulate, Luke i. 48; James v. 11.

μακάριος, ια, ιον, happy, blessed, Luke i. 45, vi. 20; μακαριώτερος, compar., more happy, 1 Cor. vii. 40.

μακαρισμός, οὔ, δ, congratulation, a pronouncing happy, Rom. iv. 6, 9.

Μακεδονία, ας, ἡ, *Macedonia*.

Μακεδών, ὄνος, ὁ, a Macedonian.

μάκελλον, ου, τό, a slaughter-house, shambles, 1 Cor. x. 25.

μακράν, adv. (acc. of μακρός, sc. ὁδόν), afar, eis preced., Acts ii. 39; ἀπὸ foll., Acts xvii. 27.

μακρόθεν, adv., from afar, Mark viii. 3; with ἀπὸ, as Matt. xxvi. 58.

μακρο-θυμέω, ᾧ, ἥσω, to suffer long, to have patience, to be forbearing, 1 Cor. xiii. 4; to delay, Luke xviii. 7; to wait patiently, Heb. vi. 15; eis or ἐπί, dat.

μακρο-θυμία, ας, ἡ, forbearance, long-suffering. patience.

μακρο-θύμως, adv., patiently, indulgently.

μακρός, ᾰ, ὄν, long, of place; distant, of time, *prolix*, Matt. xxiii. 13.

μακρο-χρόνιος, ον, long-lived, Eph. vi. 3. μαλακία, ας, ἡ, "softness," weakness, infirmity.

μαλακός, ἡ, ὄν, soft, of garments; - Matt. xi. 8; disgracefully effeminate, 1 Cor. vi. 10.

Μαλεεήλ, δ (Heb.), *Maleleel*, or *Mahaleleel*, Luke iii. 37.

μάλιστα, adv. (superl. of μάλα, very), most of all, especially.

μᾶλλον, adv. (comp. of μάλα), more, rather; πολλῷ μᾶλλον, much more,

Matt. vi. 30; πόσῳ μᾶλλον, how much more, Matt. vii. 11; μᾶλλον ἢ, more than, Matt. xviii. 13.

Μᾶλλον is often of intensive force, e.g., Matt. xxvii. 24; Rom. viii. 34.

Μάλχος, ου, δ, *Malchus*, John xviii. 10. μάμη, ης, ἡ, a grandmother, 2 Tim.

i. 5.

μαμωνᾶς, μαμωνᾶς, ᾱ, ὁ, *mammon*, gain, wealth (from Chald.).

Μανᾶην, δ (Heb.), *Manaen*, Acts xiii. 1.

Μανασσῆς, gen. and acc., ἡ, ὁ, *Manasseh*.

μανθάνω, μαθήσομαι, 2nd aor., ἔμαθον; perf., μεμάθηκα, to learn, to understand, to know, to be informed, to comprehend. Used abs., or with acc. (ἀπὸ, παρὰ (gen.)), with the teacher, ἐν with example, 1 Cor. iv. 6.)

μανία, ας, ἡ, madness, insanity, Acts xxvi. 24.

μάννα, τό (Heb.) *manna* (Heb., What is this?), the food of the Israelites in the desert.

μαντεύομαι, dep., to utter responses, prophecy, Acts xvi. 16.

μαραίνω, ανῶ, fut. pass., παραθήσομαι, to wither, to fade away, James i. 11.

μαρὰν ἀθά (two Syro-Chaldaic words), the Lord will come! 1 Cor. xvi. 22.

μαργαρίτης, ου, ὁ, a pearl, Matt. xiii. 45, 46.

Μαρθᾶ, ης, ἡ, *Martha*.

Μαρία, ας, or Μαρίαμ (indecl., Heb., *Miriam*), ἡ, *Mary*. Six of the name are mentioned: (1) the mother of Jesus; (2) the Magdalen; (3) the sister of Martha and Lazarus; (4) the wife of Cleopas; (5) the mother of John Mark; (6) a Christian woman in Rome, Rom. xvi. 6.

Μάρκος, ου, ὁ, *Mark*.

μάρμαρος, ου, ὁ, ἡ, marble, Rev. xviii. 12.

μαρτυρέω, ᾧ, ἥσω, to be a witness, abs., to testify (περί, gen.), to give testimony (to, dat., of pers. or thing), to commend (1 Thess. ii. 11, should prob. be μαρτυρόμενοι); pass., to be attested, i.e., honourably.

μαρτυρία, *as, ἡ, testimony borne, i.e., judicially, Mark xiv. 56, 59, or generally, honourable attestation, John v. 34. With obj. gen., as Rev. xix. 10.*

μαρτύριον, *ου, τό, testimony, Matt. viii. 4 (to, dat., against, ἐπί, acc.).*

μαρτύρομαι, *dep., to call to witness, Acts xx. 26; Gal. v. 3; to exhort solemnly, Eph. iv. 17 (1 Thess. ii. 11).*

μάρτυς, *υπος, dat. plur., μάρτυσι, ὁ, a witness, i.e., judicially, Matt. xviii. 16; one who testifies from what he has seen and known, 1 Thess. ii. 10; Luke xxiv. 48. A "martyr," witnessing by his death, Acts xxii. 20.*

μασσοῦμαι, *ῶμαι, to bite, to gnaw, Rev. xvi. 10.*

μαστιγῶ, *ῶ, ὥσω, to scourge, Matt. x. 17; to afflict, Heb. xii. 6.*

μαστιγῶ, *to scourge, Acts xxii. 25.*

μάστιξ, *ιγος, ἡ, a whip, a scourge, Acts xxii. 24; sharp pain, disease, affliction, Mark v. 29, 34; Luke vii. 21.*

μαστός, *οὔ, ὁ, the breast, the paps, Luke xi. 27; Rev. i. 13.*

ματαιο-λογία, *as, ἡ, vain talk, empty, fruitless conversation, 1 Tim. i. 6.*

ματαιο-λόγος, *ου, ὁ, a vain, empty talker, Tit. i. 10.*

μάταιος, *(αἰα), αἰων, vain, fruitless, empty, 1 Cor. xv. 17; James i. 26;*

τὰ μάταια, vanities, spec. of heathen deities, Acts xiv. 15 (and O.T.).

ματαιότης, *τητος, ἡ, (1) vanity, 2 Pet. ii. 18; (2) perverseness, Eph. iv. 17;*

(3) frailty, Rom. viii. 20.

ματαιῶ, *ῶ, to render vain, or foolish, to deprave.*

μάτην, *adv., in vain, fruitlessly, Matt. xv. 9.*

Ματθαῖος, *ου, or Ματθαῖος, ὁ, Matthew, the apostle and evangelist; also Λευί.*

Ματθάν, *ὁ (Heb.), or Ματθάν, Matthan, Matt. i. 15.*

Ματθάτ, *ὁ (Heb.), or Ματθάθ, Matthat, Luke iii. 24, 29.*

Ματθίας, *α (ὁ), or Μαθθίας, Matthias, Acts i. 23, 26.*

Ματθαθά, *ὁ (Heb.), Mattatha, Luke iii. 31.*

Ματθαθίας, *ου, ὁ, Mattathias, Luke iii. 25, 26.*

μάχαιρα, *as and ης, ἡ, a sword, met. for strife, Matt. x. 34; fig. of spiritual weapons, Eph. vi. 17.*

μάχη, *ης, ἡ, contention, strife, dispute, 2 Tim. ii. 23; James iv. 1.*

μάχομαι, *to fight, Acts vii. 26; to contend, to dispute, 2 Tim. ii. 24.*

μεγαλ-αυχέω, *ῶ, to boast great things, to be arrogant, James iii. 5.*

μεγαλῆος, *εἶα, εἶον, grand, magnificent, wondrous, Luke i. 49; Acts ii. 11.*

μεγαλειότης, *τητος, ἡ, greatness, majesty, magnificence, Luke ix. 43; Acts xix. 27; 2 Pet. i. 16.*

μεγαλο-πρεπής, *ἐς, gen., οὗς, fitting for a great man, magnificent, excellent, 2 Pet. i. 17.*

μεγαλύνω, *νῶ, (1) to enlarge, Matt. xxiii. 5; (2) to magnify, extol, celebrate with praise, Luke i. 58; Acts v. 13.*

μεγάλως, *adv., greatly, Phil. iv. 10.*

μεγαλωσύνη, *ης, ἡ, magnificence, majesty, Heb. i. 3; Jude 25.*

μέγας, *μεγάλη, μέγα (see 39), comp.*

μείζων, sup., μέγιστος, great, in size, full-grown, intense, Matt. ii. 10,

xxviii. 8; wonderful, 2 Cor. xi. 15; noble, of high rank, Rev. xi. 18,

xiii. 16; applied to age, ὁ μείζων, the elder, Rom. ix. 12. Μέγας indicates the size of things, their

measure, number, cost, and estimation; μεγάλη ἡμέρα, a high day,

John xix. 31.

μέγεθος, *ους, τό, greatness, vastness, immensity, Eph. i. 19.*

μεγιστάνες, *άνων, οἱ, princes, great men (sing., μεγιστάν, only in LXX.;*

Sirach iv. 7), lords, Mark vi. 21; Rev. vi. 15, xviii. 23.

μεθ-ερμηνεύω, *to translate, to interpret, pass. only, Mark v. 41; John i. 42.*

μέθη, *ης, ἡ, drunkenness, drunken frolic, or riot, Luke xxi. 34; Rom.*

xiii. 13; Gal. v. 21.

μεθ-ίστημι, μεταστήσω, 1st aor. pass., μετεστάθην, (1) *to remove*, as a mountain, 1 Cor. xiii. 2; (2) *to seduce*, or *draw over*, Acts xix. 26; (3) *to remove from office*, e.g., a king, Acts xiii. 22; or a steward, Luke xvi. 4.

μεθ-οδεία, as, ἡ, *fraudulent artifice*, a *trick*, a *stratagem*, Eph. iv. 14, vi. 11.

μεθ-όριος, *bordering on*; τὰ μεθόρια, *borders*, *confines*, Mark vii. 24.

μεθύσκω, *to make drunk*; pass., *to be drunk*, Luke xii. 45; 1 Thess. v. 7.

μέθυστος, ου, ὁ (prop. adj.), a *drunkard*, 1 Cor. v. 11, vi. 10.

μεθύω, *to be drunken*, Matt. xxiv. 49; Acts ii. 15; met., Rev. xvii. 6.

μείζων, comp. of μέγας, which see. It has itself a comparat., μειζότερος, 3 John 4 (see 47).

μέλαν, ανος, τό (μέλας), *ink*, 2 Cor. iii. 3.

μέλας, αйна, αν, *black*.

Μελεάς, ᾱ, ὁ, *Melea*, Luke iii. 31.

μέλει, impers. (see 101), *it concerns*, dat. of pers. and obj. gen.

μελετάω, ᾧ, ἦσω, *to think upon*, *to revolve in mind*, *to premeditate*, Mark xiii. 11; Acts iv. 25.

μέλι, ιτος, τό, *honey*, Matt. iii. 4.

μελισσιος, α, ου, *made of honey*, Luke xxiv. 42.

Μελίτη, ης, ἡ, *Melita*, now *Malta*, Acts xxviii. 1.

μέλλω, ἦσω, *to be about to do*, *to be on the point of doing*, with infin., corresponding nearly to our auxiliaries, *will*, *shall*, *must*, &c., particip. form indicating simple futurity, as τὰ μέλλοντα, *things to come*, Rom. viii. 38; *to delay*, Acts xxii. 16. See Synonyms.

μέλος, ους, τό, a *member of the body*, a *limb*, Matt. v. 29, 30; Rom. xii. 4; fig., 1 Cor. vi. 15, &c.

Μελχί, ὁ (Heb.), *Melchi*. Two are mentioned, Luke iii. 24, 28.

Μελχισεδέκ, ὁ (Heb., *king of righteousness*), *Melchizedek*, Heb. v. 6, &c.

μεμβράνα, ης, ἡ, *parchment*, 2 Tim. iv. 13.

μέφομαι, ψομαι, dep., *to complain*, *to censure*, Rom. ix. 19; abs. or dat., Heb. viii. 8 (Lachm., acc.).

μεμψί-μοιρος, ου, adj., *discontented*, *complain ng*, Jude 16.

μέν, antithetic particle, *truly*, *indeed* (see 136).

μεν-οὖν, conj., *moreover*, *therefore*, *but*.

μεν-οὖν-γε, conj., *yea rather*, *yea truly*, nay but, Luke xi. 28; Rom. ix. 20.

μέν-τοι, conj., *yet truly*, *certainly*, *nevertheless*, *however*, John iv. 27.

μένω, μενῶ, ἔμεινα, (1) intrans., *to remain*, *to abide*. So (a) of place, *to dwell*, Matt. x. 11; *to lodge*, Luke xix. 5; (b) of state, as Acts v. 4; *to continue firm*, and *constant in*, John xv. 4; *to endure*, *to last*, *to be permanent*, 1 Cor. iii. 14; (2) trans., *to wait for*, *to expect*, Acts xx. 5.

μερίζω, σω, (1) *to divide*, *separate*, mid., *to share* (μετά, gen.), Luke xii. 13; pass., *to be divided*, *to be at variance*, Matt. xii. 25, 26; 1 Cor. i. 13; (2) *to distinguish*, pass., *to differ*, 1 Cor. vii. 34; (3) *to distribute*, Mark vi. 41; acc. and dat.

μέριμνα, ης, ἡ, *care*, *anxiety*, as *dividing*, *distracting the mind*, Matt. xiii. 22; Luke viii. 14.

μεριμνάω, ᾧ, *to be anxious*, *distracted*, abs. with dat. or περί, gen. or acc. (εἰς, Matt. vi. 34), *to be anxious about*, or *careful for*, acc., 1 Cor. vii. 32-34.

μερίς, ἰδος, ἡ, a *part*, or *division*, of a country, Acts xvi. 12; a *share*, *portion*, Luke x. 42; Acts viii. 21; Col. i. 12.

μερισμός, οὔ, ὁ, a *dividing*, *the act of dividing*, Heb. iv. 12; *distribution*, *gifts distributed*, Heb. ii. 4.

μεριστής, οὔ, ὁ, a *divider*, an *arbiter*, Luke xii. 14.

μέρος, ους, τό, a *part*, hence (1) a *part*, as assigned, *share*, Rev. xxii. 19; *fellowship*, John xiii. 8; a *business*, or *calling*, Acts xix. 27; (2) a *part*, as the result of division, John xix. 23. In adverbial phrases, μέρος τι, *partly*, *in some part*; ἀνὰ μέρος,

- alternately, one after another*; ἀπὸ μέρους, *partly*; ἐκ μέρους, *individually, of persons, partially, imperfectly, of things*; κατὰ μέρος, *particularly, in detail*, Heb. ix. 5.
- μεσημβρία, *as, ἡ, midday, noon, the south*, Acts viii. 26, xxii. 6.
- μεσιτεύω, σω, *to mediate, to be a mediator, to compose a difference, to intervene, to interpose*, Heb. vi. 17.
- μεσίτης, ου, ὁ, *a mediator, a legate, an interpreter of the will of another*, Gal. iii. 19; Heb. xii. 24; *one who interposes between parties and reconciles them*, 1 Tim. ii. 5.
- μεσονύκτιον, ιου, τό, *midnight*, Luke xi. 5.
- Μεσοποταμία, *as, ἡ, a proper name, Mesopotamia, the region between the Euphrates and the Tigris*.
- μέσος, η, ον, *middle, of time or place, in the midst of (gen.)*, John i. 26; *neut., τὸ μέσον, the middle part*; adverbial phrases, with prepositions (art. generally om.), ἐκ μέσου, *from among, away*. So ἐν μέσῳ, ἀνὰ μέσον, &c. (See preps.)
- μεσότοιχον, ου, τό, *a middle wall, a separation*, Eph. ii. 14.
- μεσοουράνημα, ατος, τό, *mid-heaven*, Rev. viii. 13, xiv. 6, xix. 17.
- μεσῶ, ὦ, *to be in the middle, or midst*, John vii. 14.
- Μεσσίας, ου (from Heb., anointed), *Messiah, the same as Gr. Χριστός*, John i. 42, iv. 25.
- μεστός, ἡ, ὄν, *full, filled with*, gen.
- μεστῶ, ὦ, *to fill*; pass., *to be full of*, gen., Acts ii. 13.
- μετά (akin to μέσος), prep., gov. the gen. and accus. Gen., *with, among*; acc., *after* (see 301). With acc., μετά indicates *motion, succession*. In composition, μετά denotes *participation, change, or succession, being near to*; often like the Latin prefix *trans*, as in the words *transfer, translate*.
- μεταβαίνω, *to go, or pass over, to pass away, to remove*, Luke x. 7; Matt. xi. i.
- μεταβάλλω, in mid., *to change one's mind*, Acts xxviii. 6.
- μετ-άγω, *to move, or turn about, as horses, ships*, James iii. 3, 4.
- μεταδίδωμι, *to impart, to communicate*, Eph. iv. 28; ὁ μεταδίδους, *a distributor of alms, e.g., of the church*, Rom. xii. 8.
- μετά-θεσις, εως, ἡ, (1) *a removal, a translation*, Heb. xi. 5; (2) *a change, or substitution*, Heb. vii. 12.
- μετ-αίρω, *to remove, intrans., to depart*, Matt. xiii. 53.
- μετα-καλέω, ὦ, in mid., *to call, or send for, to invite to oneself*, Acts vii. 14.
- μετα-κινέω, ὦ, *to move away, pass., to be removed*, Col. i. 23.
- μετα-λαμβάνω, *to take a share of*, Acts ii. 46; *partake*, gen., 2 Tim. ii. 6; *to obtain (acc.)*, Acts xxiv. 25.
- μετά-ληψις, εως, ἡ, *participation (pass.)*, 1 Tim. iv. 3.
- μετ-αλλάσσω, *to change, to put one thing for another*, Rom. i. 25, 26 (ἐν, εἰς).
- μετα-μέλομαι, μελήσσομαι, 1st aor., μετε-μελήθην, dep., pass., *to change one's mind*, Matt. xxi. 29, 32; *to repent, to feel sorrow for*, Matt. xxvii. 3 = 2 Cor. vii. 8. See Synonyms.
- μετα-μορφῶ, ὦ, *to change the form, mid., to alter one's form, or aspect*, Matt. xvii. 2; fig., *to be changed in mind*, "metamorphose," Rom. xii. 2.
- μετα-νοέω, ὦ, ἥσω, *to change one's views and purpose, to repent, i.e., to change one's habit of feeling and conduct*, Matt. iii. 2; Acts viii. 22, &c. See Synonyms.
- μετά-νοια, *as, ἡ, change of mind, repentance*, Heb. xii. 17; Matt. iii. 8.
- μετα-ξύ (σύν or ξύν), adv., *of time, meanwhile*, John iv. 31; *afterwards, perch.*, Acts xiii. 42. As prep., with gen. of place, *between*, Matt. xxiii. 35.
- μετα-πέμπω, *to send for, pass., Acts x. 29; in mid., to send for to oneself, to invite*, Acts x. 5, xi. 13.
- μετα-στρέφω (with 2nd fut. and 2nd aor. pass.), *to turn, to change*, James iv. 9; Acts ii. 20; *to pervert, to corrupt*, Gal. i. 7.

μετα-σχηματίζω, ἴσω, *to transform*, Phil. iii. 21; *mid., to assume the appearance of anyone*, 2 Cor. xi. 13, 14; *fig.; to transfer, i.e., to speak by way of accommodation*, 1 Cor. iv. 6.

μετα-τίθημι, *to transpose*, Acts vii. 16; *to transfer, to translate*, Heb. vii. 12, xi. 5; *mid., to transfer oneself, i.e., to go over, or to fall away*, Gal. i. 6; *to pervert*, Jude 4.

μετ-επειτα, *adv., afterwards*, Heb. xii. 17.

μετ-έχω, μετασχήσω, 2nd aor., μέτε-σχον, *to be partaker of, to share in, to enjoy*, 1 Cor. ix. 10, x. 17.

μετεωρίζω, *in mid., to be in suspense, to be of doubtful mind*, Luke xii. 29.

μετ-οικεία, *as, ἡ, change of abode, migration (of the Babylonian exile)*, Matt. i. 11, xii. 17.

μετ-οικίζω, *to change one's habitation, to migrate*, Acts vii. 4, 43.

μετοχή, ἥς, ἡ, *a partaking, a consorting with, communion*, 2 Cor. vi. 14.

μέτοχος, ου, ὁ, ἡ, *a partner, a companion, an associate*, Heb. i. 9; Luke v. 7; *a partaker*, Heb. iii. 1, 14.

μετρέω, ὦ, *to measure*, Matt. vii. 2; *met., to estimate, to judge of*, 2 Cor. x. 12.

μετρητής, ου, ὁ, “*a measurer*,” *metretes, a measure (72 sextarii) containing nearly eight and a half English gallons*, John ii. 6.

μετριο-παθέω, ὦ, *to treat with gentleness, to be indulgent to*, Heb. v. 2.

μετρίως, *adv., moderately, a little*, Acts xx. 12.

μέτρον, ου, τό, *a measure, of capacity*, Mark iv. 24; *and of length*, Rev. xxi. 15; *measure assigned*, Matt. xxiii. 32; *adv. phrase, ἐκ μέτρον, by measure, sparingly*, John iii. 34.

μέτ-ωπον, ου, τό (ὦψ), *the forehead*, Rev. vii. 3, 7.

μέχρι, or μέχρις, *adv., as prep. with gen., unto, time*, Matt. xiii. 30; Mark xiii. 30; *place*, Rom. xv. 19; *degree*, 2 Tim. ii. 9; Heb. xii. 4. *As conj., until*, Eph. iv. 13. See Synonyms.

μή, *a negat. particle, not*. For distinction between μή, οὐ, see 401; *elliptically, lest*, see 384; *interrogatively*, see 369. For the combination οὐ μή, see 377.

μή-γε, *in the phrase εἰ δὲ μήγε, but if not, emphatic*.

μηδαμῶς, *adv., by no means*, Acts x. 14, xi. 8.

μηδέ, *compare οὐδέ, and see 401; (1) neither ... nor; (2) not even*.

μηδεῖς, μηδεμία, μηδέν (εἰς), *compare οὐδεῖς, not one, no one, no person, or thing, nothing*, Matt. viii. 4; Mark v. 26; Gal. vi. 3.

μηδέ-ποτε, *adv., never*, 2 Tim. iii. 7.

μηδέ-πω, *adv., not yet*, Heb. xi. 7.

Μήδος, ου, ὁ, *a Mede*, Acts ii. 9.

μηκέτι, *adv. (ἔτι), no more, no longer, lest further*.

μῆκος, ους, τό, *length*, Rev. xxi. 16.

μηκύνω, *to make long; mid., to grow up, as plants*, Mark iv. 27.

μηλωτή, ἥς, ἡ, *a fleece, a sheep's skin*, Heb. xi. 37.

μήν, *a part. of strong affirmation, N.T., only in the combination, ἡ μήν, assuredly, certainly*.

μήν, μηνός, ὁ (1) *a month*, Acts vii. 20, &c.; (2) *the new moon, as a festival*, Gal. iv. 10.

μηνύω, *to indicate, to declare*, 1 Cor. x. 28.

μή οὐ, *an interrogative formula, expecting the answer “yes,” Rom. x. 18*.

μή-ποτε, *adv., no longer*, Heb. ix. 17. *As conj., lest ever, lest perhaps, whether indeed, if so be*, Luke iii. 15; John vii. 26.

μή-πω, *adv., not as yet, not yet*, Rom. ix. 11; Heb. ix. 8.

μήπως, *conj., lest in any way, peradventure, that in no way*, Acts xxvii. 29; *whether perhaps*, 1 Thess. iii. 5.

μηρός, ου, ὁ, *the thigh*, Rev. xix. 16.

μήτε, *conj., neither ... nor, continuing a negation, not even*, Mark iii. 20.

μήτηρ, τρός, ἡ, *a mother, met., a mother city*, Gal. iv. 26.

μήτι, adv., interrogatively used, *is it? expecting a negative answer, μήτις; not to say then?* 1 Cor. vi. 3.

μήτις, pron. interrog., *has, or is any-one?* John iv. 33 (better *μή τις*).

μήτρα, as, ἡ, *the womb*.

μητρ-αλφας, ου, δ, *a matricide*, 1 Tim. i. 9.

μία, fem. of εἷς, *one*.

μιάω, ανῶ, perf. pass., *μειλασμαι, to stain, to pollute*, Jude 8; pass., *to be defiled*, John xviii. 28.

μίασμα, ατος, τό, *pollution, defilement*, 2 Pet. ii. 20; "*miasma*."

μιασμός, ου, δ, *pollution, defilement*, 2 Pet. ii. 10.

μίγμα, ατος, τό, *a mixture*, John xix. 39.

μίγνυμι, μίξω, ξίμω, perf. pass., *μέμυγμαi, to mix, to mingle*, Matt. xxvii. 34; Rev. viii. 7.

μικρός, ὁ, ὄν, *little, small*, i.e., in size, Matt. xiii. 32; quantity, 1 Cor. v. 6; number, Luke xii. 32; time, John vii. 33; dignity, Matt. x. 42.

Μίλητος, ου, ἡ, *Miletus*.

μίλον, ἰου, τό (Latin, mille passuum, 1000 paces), *a mile* (about 80 yards less than our mile).

μιμέομαι, οὔμαι, dep. mid., *to imitate, to follow the example of*, 2 Thess. iii. 7.

μιμητής, οὔ, δ, *an imitator, a follower*, 1 Cor. iv. 16.

μυμήσκω (μυα-), mid. (perf. μέμνημαι, and fut. in pass. from μνησθήσομαι), *to call to mind, to remember*, Matt. xxvi. 75; pass., *to be remembered, to be had in mind*, Acts x. 31; Rev. xvi. 19.

μισέω, ὦ, ἥσω, *to hate, to detest, to abhor*. Used in antith. with ἀγαπάω, *to love less, not to love, to slight*, Matt. vi. 24; John xii. 25.

μισθ-απο-δοσία, as, ἡ, *recompense*, as (1) *reward*, Heb. x. 35, xi. 26; (2) *punishment*, Heb. ii. 2.

μισθ-απο-δότης, ου, δ, *a rewarder*, Heb. xi. 6.

μισθιος, ου, *hired*, as subst., *a hired servant, a hireling*, Luke xv. 17, 19.

μισθός, οὔ, δ, *hire, wages, recompense, requital*, Matt. xx. 8. Used for *reward*, Matt. v. 12, 46; for *punishment*, 2 Pet. ii. 13.

μισθόω, ὦ, ὥσω, *to hire out, to hire, to engage to labour for wages*, Matt. xx. 1, 7.

μισθωμα, ατος, τό, *hire, rent; met., anything rented*, as a house, Acts xxviii. 30.

μισθωτός, οὔ, δ, *a hired servant, one who serves for wages*, Mark i. 20; John x. 12, 13.

Μιτυλήνη, ης, ἡ, *Mitylene*, the capital of Lesbos, Acts xx. 14.

Μιχαήλ, δ (Heb., *who (is) like God?*), *Michael*, an archangel, Jude 9; Rev. xii. 7.

μνᾶ, ᾶς, ἡ, *a mina*, silver money = 100 δράχμαι, or about 3*l.* 15*s.*; of account, Luke xix. 13, 16.

μνᾶσθαι (see μυνήσκω).

Μνάσων, ωνος, δ, *Mnason*, Acts xxi. 16.

μνεία, as, ἡ, *remembrance, recollection*, Phil. i. 3; 1 Thess. iii. 6; *μνείαν ποιῆσθαι, to mention, to bear in mind*, Rom. i. 9.

μνῆμα, ατος, τό, *a memorial, a monument, a tomb*, Mark v. 5; Luke xxiii. 53.

μνημεῖον, ου, τό, *a tomb, a grave*, Matt. viii. 28; John xi. 31.

μνήμη, ης, ἡ, *remembrance, mention; μνήμην ποιῆσθαι, to make mention*, 2 Pet. i. 15.

μνημονεύω, *to remember (ᾱτι), recollect, call to mind* (gen. or acc.), Matt. xvi. 9; Acts xx. 31; *to be mindful of*, Heb. xi. 15; *to make mention of* (gen., or περὶ, gen.), Heb. xi. 22.

μνημόσυνον, ου, τό, *a memorial, honourable remembrance, fame*, Matt. xxvi. 13; Mark xiv. 9.

μνηστεύω, *to ask in marriage; mid., to woo; pass., to be betrothed*, Matt. i. 18.

μογι-ἄλος, ου, *one who can scarcely speak, a stammerer*, Mark vii. 32.

μόγισ, adv. (like μόλις), *with difficulty scarcely, hardly*, Luke ix. 39.

μόδιος, ου, ὁ, *a dry measure* (16 sextarii), containing about a peck; *a modius*, Matt. v. 15; Mark iv. 21; Luke xi. 33.

μοιχαλῖς, ἰδος, ἡ, *an adulteress*, Rom. vii. 3; fig. for departure from God, Matt. xvi. 4; James iv. 4.

μοιχάομαι, ὦμαι, *to commit adultery, to be guilty of adultery*, Matt. v. 32.

μοιχεία, ας, ἡ, *adultery*, Matt. xv. 19.

μοιχεύω, σω, *to commit adultery, abs., to have adulterous intercourse with, to debauch, acc.; fig., of forsaking God*, Rev. ii. 22.

μοιχός, ου, ὁ, *an adulterer*, Luke xviii. 11; 1 Cor. vi. 9; Heb. xiii. 4.

μόλις, adv. (like μόγῃς), *with difficulty, scarcely, hardly*, Acts xiv. 18; Rom. v. 7; 1 Pet. iv. 18.

Μολόχ, ὁ (Heb.) *Moloch*, Acts vii. 43; LXX.

μολύνω, νῶ, *to pollute, to defile*, 1 Cor. viii. 7; Rev. iii. 4, xiv. 4.

μολυσμός, ου, ὁ, *pollution, defilement*, 2 Cor. vii. 1.

μομφή, ἥς, ἡ, *complaint, cause or ground of complaint*, Col. iii. 13.

μονή, ἥς, ἡ, *a place of abode, a dwelling-place*, John xiv. 2, 23.

μονο-γενής, ἐς, gen., οὗς, *only begotten*, Luke vii. 12; Heb. xi. 17. Often of CHRIST, as John i. 14, iii. 16.

μόνος, η, ου, *only, alone, single*, Luke xxiv. 12, 18; *solitary, without company, or help*, Mark vi. 47; *forsaken, desolate*, John viii. 29; adv., *μόνον, only*.

μον-όφθαλμος, *having but one eye*, Matt. xviii. 9.

μονῶ, ὦ, *to leave alone; pass., to be left alone, or desolate*, 1 Tim. v. 5.

μορφή, ἥς, ἡ, *outward appearance, form, shape*, Mark xvi. 12; Phil. ii. 6, 7. See Synonyms.

μορφῶ, ὦ, ὥσω, *to form, to fashion*, Gal. iv. 19.

μόρφωσις, εως, ἡ, *formation, external appearance*, 2 Tim. iii. 5; *form, rule, system*, Rom. ii. 20.

μοσχο-ποιέω, ὦ, *to form the image of a calf*, Acts vii. 41.

μόσχος, ου, ὁ, ἡ, *a calf, a young bullock*, Luke xv. 23; Heb. ix. 12, 19.

μουσικός, ἡ, ὄν, *skilled in music, a musician*, Rev. xviii. 22.

μόχθος, ου, ὁ, *wearisome labour, toil, with pain and sorrow*, 2 Cor. xi. 27; 1 Thess. ii. 9; 2 Thess. iii. 8.

μυελός, ου, ὁ, *the marrow*, Heb. iv. 12.

μνέω, ὦ, *to instruct, to initiate into*, Phil. iv. 12.

μῦθος, ου, ὁ, *a word, hence a tale, fable, or figment*, 1 Tim. iv. 7, "myth."

μυκάομαι, ὦμαι, *to low, to bellow, as a bull, to roar, as a lion*, Rev. x. 3.

μυκτηρίζω, *to contract the nostrils in contempt, to mock, sneer, or deride*, Gal. vi. 7.

μυλίκος, ἡ, ὄν, *pertaining to a mill*, Mark ix. 42.

μύλος, ου, ὁ, *a millstone*, Matt. xviii. 6.

μυλῶν, ὦνος, ὁ, *a mill-house, the place where corn was ground*, Matt. xxiv. 41.

μυριάς, ἄδος, ἡ, *a myriad, ten thousand, a vast multitude* (gen.), indefinite, Luke xii. 1; Acts xxi. 20.

μυρίζω, σω, *to anoint, for burial*, Mark xiv. 8.

μύριοι, α, α, *ten thousand*, Matt. xviii. 24; μυρίοι, ἰαι, "ia, innumerable.

μύρον, ου, τό, *a perfumed ointment*, Matt. xxvi. 7.

Μυσία, ας, ἡ, *Mysia*, Acts xvi. 7.

μυστήριον, ιου, τό, *a mystery, anything hidden, a secret*, Matt. xiii. 11; Rom. xi. 25. Often in N.T. of the truths of the Gospel as *mysteries revealed*, 1 Tim. iii. 16.

μυωπάω, ω, *to wink, to be dim-sighted*, 2 Pet. i. 9.

μάλωψ, ωπος, ὁ, *the mark of a stripe; met., pain, anguish*, 1 Pet. ii. 24.

μαμάομαι, ὦμαι, dep., aor., mid. and pass., *to blame, to find fault with*, 2 Cor. viii. 20.

μῶμος, ου, ὁ, *a spot, a blemish; met., disgrace*, 2 Pet. ii. 13.

μωραίνω, ανῶ, to infatuate, to make foolish, 1 Cor. i. 20; pass., to become foolish, Rom. i. 22; to become insipid, tasteless, like spoiled salt, Matt. v. 13.

μωρία, ας, ἡ, folly, absurdity, contemptibleness, 1 Cor. i. 18, 21, 23.

μωρο-λογία, ας, ἡ, foolish talking, babble, Eph. v. 4.

μωρός, ὁ, ὄν, stupid, foolish, Matt. vii. 26, xxiii. 17, 19; as subst., a wicked, graceless, abandoned person, Matt. v. 22; τὸ μωρὸν, foolishness. But see 153, ii.

Μωσῆς, or Μωσῆς, ἑως, dat., εἰ, or ᾧ; acc. ἦν (once εἶα, Luke xvi. 29), ὁ, Moses, met., the books of Moses, the Pentateuch, Luke xvi. 29; 2 Cor. iii. 15, &c.

N.

N, ν, νῦ, nu, n, the thirteenth letter.

As a numeral, ν' = 50; ν = 50,000.

Ναασών, ὁ (Heb.), Naasson, Matt. i. 4; Luke iii. 31.

Ναγκαί, ὁ (Heb.), Naggæ, Luke iii. 25.

Ναζαρέθ, or Ναζαρέτ, ἡ, Nazareth.

Ναζαρηνός, οὗ, ὁ, a Nazarene, as Mark i. 24.

Ναζωραῖος, ου, ὁ, a Nazarene, an appellation of Christ. Christians are called οἱ Ναζωραῖοι, Acts xxiv. 5.

Ναθάν, ὁ (Heb.), Nathan, Luke iii. 31.

Ναθανάηλ, ὁ, Nathanael, probably the same as Bartholomew.

ναί, adv., affirming, yes, Matt. ix. 28; even so, Matt. xi. 26; Luke x. 21; Rev. xxii. 20; yea, strongly affirming, Luke vii. 26.

Ναῖν, ἡ, Nain, Luke vii. 11.

ναός, οὗ, ὁ (ναῖω), a temple, a shrine, or small model of a temple, the abode of deity, pretended, Acts xix. 24; the temple, Matt. xxiii. 16; used of Jesus Christ, John ii. 19, 20; of Christians generally, 1 Cor. iii. 16; 2 Cor. vi. 16. See Synonyms.

Ναούμ, ὁ (Heb.), Na'um, Luke iii. 25 (not the prophet).

νάρδος, ου, ἡ, nard, spikenard, a costly ointment, Mark xiv. 3; John xii. 3. Ναρκίσσος, ου, ὁ, Narcissus, Rom. xvi. 11.

ναυ-αγέω, ᾧ (ἄγνυμι), to make shipwreck, to be shipwrecked, 2 Cor. xi. 25; fig., 1 Tim. i. 19.

ναύ-κληρος, ου, ὁ, a ship-master, or owner, Acts xxvii. 11.

ναῦς, νέως, acc. ναῦν, ἡ, a ship, Acts xxvii. 41.

ναύτης, ου, ὁ, a sailor, Acts xxvii. 27, 30.

Ναχώρ, ὁ (Heb.), Nahor, Luke iii. 34.

νεανίας, ου, ὁ, a young man, a youth, Acts xx. 9; one in the prime of life, Acts vii. 58.

νεανίσκος, ου, ὁ, a young man, Matt. xix. 20; plur., of soldiers, Mark xiv. 51; of the middle stage in the divine life, 1 John ii. 13, 14.

Νεάπολις, εως, ἡ, Neapolis.

Νεεμάν, ὁ (Heb.), Naaman, Luke iv. 27.

νεκρός, ὁ, ὄν, dead, (1) lit., as Matt. xi. 5; οἱ νεκροί, the dead generally; (2) fig., dead, spiritually, Eph. ii. 1; inactive, inoperative, Rom. vii. 8; unaffected by, or utterly indifferent to (dat.), Rom. vi. 11.

νεκρῶω, ᾧ, to put to death—so, to “mortify”—to deprive of power, to render weak, and impotent, Rom. iv. 19; Col. iii. 5; Heb. xi. 12.

νέκρωσις, εως, ἡ, death, a being put to death, 2 Cor. iv. 10; deadness, impotency, Rom. iv. 19.

νέος, α, ου, (1) new, fresh, Matt. ix. 17; new, in disposition and character; (2) young, of persons, Titus ii. 4. Compar., νεώτερος, younger, Luke xv. 12, 13. See Synonyms.

νεοσσός, οὗ, ὁ, the young of birds, a youngling, a chicken, Luke ii. 24.

νεότης, ητος, ἡ, youth, youthfulness, Luke xviii. 21; 1 Tim. iv. 12.

νεό-φυτος, ου, newly-planted; fig., a recent convert, “neophyte,” 1 Tim. iii. 6.

νεύω, σω, to nod—so, to beckon—to signify, John xiii. 24; Acts xxiv. 10.

νεφέλη, ης, ἡ, a cloud.

Νεφθαλείμ, δ (Heb.), *Naphthali*, Matt. iv. 14; Rev. vii. 6.

νέφος, ους, τό, *a cloud*; met., *a multitude*, *a great company*, Heb. xii. 1.

νεφρός, ου, δ, *the kidney*, plur., *the reins*, put (as Heb.) for the secret thoughts, desires, and affections, Rev. ii. 23.

νεω-κόρος, ου, δ, ἡ (ναός and κορέω), *to sweep*, "temple-sweeper," *a temple-keeper*, a designation of the people of Ephesus, Acts xix. 35.

νεωτερίκος, ἡ, όν, *youthful*, *juvenile*, 2 Tim. ii. 22.

νεώτερος, α, ου (comp. of νέος, which see), *younger*, *inferior in rank*, *more humble*, Luke xxii. 26.

νή, adv., of affirmative swearing, *by*, with acc., 1 Cor. xv. 31.

νήθω, *to spin*, Matt. vi. 28.

νητιάζω, *to be like a child*, 1 Cor. xiv. 20.

νήπιος, ία, ίον, *infantile*; as subst., *an infant*, *a babe*, *a child*, Matt. xxi. 16; 1 Cor. xiii. 11; used of *an age below manhood*, Gal. iv. 1; fig., of *unlearned*, *unenlightened persons*, Matt. xi. 25; Rom. ii. 20.

Νηρέυς, έως, δ, *Nereus*, Rom. xvi. 15.

Νηρί, δ (Heb.), *Neri*, Luke iii. 27.

νησίον, ου, τό (dim. of νήσος), *a small island*, *an islet*, Acts xxvii. 16.

νήσος, ου, ἡ (νέω, *to swim*), *an island*.

νηστεία, ας, ἡ, *fasting*, *a fast*, Matt. xvii. 21; Acts xiv. 23; *the day of atonement*, *the chief Jewish fast-day*, Acts xxvii. 9.

νηστεύω, σω, *to abstain from food*, *to fast*, Matt. vi. 16-18.

νήστis, ίος, plur., νήστεis, ό, ἡ, *fasting*, Matt. xv. 32.

νηφάλιος, or -λέος, ου, *sober-minded*, *temperate*; 1 Tim. iii. 2; Tit. ii. 2.

νήφω, ψω, *to be sober*, *temperate*, fig., 1 Thess. v. 6, 8.

Νίγερ, δ (Lat.), *Niger*, Acts xiii. 1.

Νικάνωρ, ορος, δ, *Nicanor*, Acts vi. 5.

νικάω, ώ, ήσω, *to prevail*, abs., Rev. iii. 21; *to conquer* (acc.), Luke xi. 22; John xvi. 33.

νίκη, ης, ἡ, *victory*, 1 John v. 4-

Νικό-δημος, ου, δ, *Nicodemus*, John iii. 1.

Νικολαΐτης, ου, δ, *a follower of Nicolaus* (probably a Greek equivalent for *Balaam*), Rev. vi. 15.

Νικό-λαος, ου, δ, *Nicolaus*, Acts vi. 5 (not to be confounded with preceded.).

Νικό-πολις, έως, ἡ, *Nicopolis*, Titus iii. 12. Several cities of the name existed; this was prob. in Macedonia.

νίκος, ους, τό, *victory*; εις νίκος, from O.T., *to a victorious consummation*, utterly, Matt. xii. 20; 1 Cor. xv. 54, 55, 57.

Νινευί, ἡ (Heb.), *Nineveh*, Luke xi. 32.

Νινευίτης, ου, δ, *a Ninevite*, Matt. xii. 41.

νιπτήρ, ήρος, δ, *a basin*, or *ewer*, for *washing hands or feet*, John xiii. 5.

νίπτω, ψω, *to wash* (acc.), mid., *to wash one's self*, acc. of part. as Mark vii. 3. See Synonyms.

νοέω, ώ, ήσω, *to understand*, *to perceive*, abs., or with acc., or ότι.

νόημα, ατος, τό, (1) *a design*, *counsel*, *purpose*, 2 Cor. ii. 11, x. 5; Phil. iv. 7; (2) *the mind*, i.e., *the understanding*, or *intellect*, 2 Cor. xi. 3.

νόθος, η, ου, *bastard*, *spurious*, Heb. xii. 8.

νομή, ης, ἡ (νέμω, *to apportion*, as *pasture to cattle*), (1) *pasturage*, John x. 9; (2) met., *a feeding*, *spreading*, as of a gangrene, 2 Tim. ii. 17.

νομίζω, σω (νόμος), (1) *to be wont*, *to do by custom*, Acts xvi. 13; (2) *to think*, *to reckon*, *to expect*, as the result of thinking, Matt. v. 17, xx. 10.

νομικός, ἡ, όν, *pertaining to law*, *legal*, Titus iii. 9; as subst., *a person skilled in law*, Titus iii. 13; *a teacher of the Mosaic law*, Matt. xxii. 35, &c.

νομίμως, adv., *lawfully*, *agreeably to rule*, 1 Tim. i. 8; 2 Tim. ii. 5.

νόμισμα, ατος, τό, *money*, *coin*, whose value is settled by law, Matt. xxii. 19.

νομο-διδάσκαλος, ου, δ, *a teacher or interpreter of the law.*

νομο-θεσία, ας, ἡ, *legislation, the laws given, i.e., the Mosaic law, Rom. ix. 4.*

νομο-θετέω, ω, *to sanction, to establish for a law, Heb. viii. 6; pass., to have a law established, Heb. vii. 11.*

νομο-θέτης, ου, δ (τίθημι), *a law-giver, legislator, James iv. 12.*

νόμος, ου, δ (νέμω, *to apportion*), *a law, an edict, a decree, a statute, Luke ii. 22; a standard of acting, or judging, Rom. iii. 27; a written law, Rom. ii. 14; the Mosaic economy, Matt. v. 18; Rom. x. 4; the Christian dispensation, or doctrines, Gal. vi. 2; Rom. xiii. 8; met., for the books containing the Mosaic law, i.e., the five books of Moses, Matt. xii. 5; and for the Old Testament generally, John x. 34.*

νόσος (νοῦς, which see).

νοσέω, ᾧ, *to be sick; fig., to have a diseased appetite, or craving for, περὶ (acc.), 1 Tim. vi. 4.*

νόσημα, ατος, τό, *a disease, a sickness, John v. 4.*

νόσος, ου, δ, *a sickness, a disease, a distemper, Matt. iv. 23, 24.*

νοσσιδί, ἀς, ἡ, *a brood of young birds, Luke xiii. 34.*

νοσσιόν, ου, τό, *a young bird, Matt. xxiii. 37.*

νοσσοός (see νεοσσοός).

νοσφίζω, *in mid., to secrete for one's self, to purloin, Acts v. 2, 3; Titus ii. 10.*

νότος, ου, δ, *the south wind, Luke xii. 55; the southern quarter, Luke xi. 31.*

νου-θεσία, ας, ἡ, *a warning, admonition, counsel.*

νου-θετέω, ᾧ, *to warn, to admonish, to counsel, Acts xx. 31.*

νου-μηνία, ας, ἡ, *the new moon, or month, as a festival, Col. ii. 16.*

νουν-εχῶς, adv., *understandingly, wisely, judiciously, Matt. xii. 34.*

νοῦς, or νοός, νοῦ, νοῦ, νοῦν, δ, *the mind, i.e., the understanding, or intellect, Luke xxiv. 45; Rom. xii. 2; Phil. iv. 7. Hence, any affection of the mind—as modes of thought—inclinations, or dispositions, Rom. xiv. 5; 1 Cor. i. 10; presence of mind, 2 Thess. ii. 2; more widely, the rational soul, with its powers and affections, Rom. vii. 25.*

Νυμφᾶς, ᾧ, δ, *Nymphas, Col. iv. 15.*

νύμφη, ης, ἡ, *a bride, Rev. xviii. 23; a daughter-in-law, Matt. x. 35.*

νυμφίος, ου, δ, *a bridegroom, John iii. 29.*

νυμφών, ὄνος, δ, *a bridal chamber; νιοὶ τοῦ νυμφῶνος, Matt. ix. 15, sons of the bridal chamber, bridesmen.*

νῦν and νυνί, adv., (1) *of time, now, i.e., the actually present; now, in relation to time just past; just now, even now, now, in relation to future time; just at hand, even now, immediately; δ, ἡ, τὸ, νῦν, the present, with sub. or (neut.) without; (2) of logical connexion, now, i.e., "seeing that things are so," 2 Cor. vii. 9; now then, i.e., implying the rise of one thing from another, 1 Cor. xiv. 6. (3) In commands and appeals, νῦν is emphatic, Matt. xxvii. 42; James iv. 13, at this instant.*

νύξ, νυκτός, ἡ, *the night, night-time, lit.; often fig., a time of darkness and ignorance, Rom. xiii. 12; 1 Thess. v. 5.*

νύσσω, ξω, *to stab, to pierce, John xix. 34.*

νυστάζω, ξω, *to nod, as asleep, to be drowsy, Matt. xxv. 5; fig., to delay, 2 Pet. ii. 3.*

νυχθ-ήμερον, ου, τό, *a day and a night, twenty-four hours, 2 Cor. xi. 25.*

Νῶε, δ (Heb.), *Noah.*

νωθρός, δ, ὅν, *slow, dull, stupid, Heb. v. 11, vi. 12.*

νῶτος, ου, δ, *the back of men or animals, Rom. xi. 10.*

Ξ.

Ξ, ξ, ξί, xi, x, or xs, the fourteenth letter. As numeral, ξ' = 60; ξ = 60,000.

ξενία, as, ἡ, *hospitality, entertainment, a lodging*, Acts xxviii. 3; Philem. 22.

ξενίζω, σω, (1) *to receive as a guest* (acc.); pass., *to be entertained, to lodge as a guest with*, Acts x. 6, xxi. 16; (2) *to appear strange to*, Acts xvii. 20; pass., *to think strangely of, to be surprised at* (dat.), 1 Pet. iv. 12.

ξενο-δοχέω, ᾧ, *to entertain guests, to practise hospitality*, 1 Tim. v. 10.

ξένος, η, ου, *strange, foreign*, Acts xvii. 18; 1 Pet. iv. 12; with gen., Eph. ii. 12; as subst., *a stranger, a guest, a host*, Rom. xvi. 23.

ξίστης, ου, ὁ (the Latin *sextarius*), *a measure, about a pint and a half* English; met., *a cup, or pitcher, of any size*, Mark vii. 4, 8.

ξηραίνω, ανῶ, 1st aor., ἐξηράνα, perf. pass., ἐξήραμαι, *to dry, to make dry, to wither*, James i. 11; pass., *to be or become dry, withered*, Matt. xiii. 6; *to be dried up*, Rev. xvi. 12; *to be ripened, as corn*, Rev. xiv. 15; *to pine away*, Mark ix. 18.

ξηρός, ᾰ, ὁν, *dry, withered, as a tree*, Luke xxiii. 31; *as a diseased and useless limb*, Matt. xii. 10; Luke vi. 6, 8.

ξύλινος, ἰνη, υνον, *wooden*, 2 Tim. ii. 20.

ξύλον, ου, τό, *wood, e.g., timber in building*, 1 Cor. iii. 12; *or for burning; anything made of wood, e.g., the stocks*, Acts xvi. 24; *a staff*, Matt. xxvi. 47, 55; *a cross, or gibbet*, Acts xiii. 29; Gal. iii. 13; *a living tree*, Rev. ii. 7.

ξυράω, ᾧ, ἥσω, perf. pass., ἐξύρημαι, *to shear, or shave, e.g., the locks and the beard*, Acts xxi. 24; 1 Cor. xi. 5, 6.

Ο.

Ο, ο, δμικρόν, omicron, short o, the fifteenth letter. As a numeral, ο' = 70; ρ = 70,000.

ὁ, ἡ, τό, the definite article, *the*, originally demonstrative. For its uses, see Part III., Chap. II.

ὀγδοήκοντα, num. indecl., *eighty*.

ὀγδοος, η, ου, ord., *eighth*. For 2 Pet. ii. 5, see 331.

ὄγκος, ου, ὁ, *a weight, an impediment*, Heb. xii. 1.

ὅδε, ἥδε, τόδε, demon. pron., *this, that* (here), (see 339), *such and such, certain*, James iv. 13.

ὁδεύω, *to pass along a way, to journey*, Luke x. 33.

ὁδ-ηγέω, ᾧ, ἥσω, *to lead along a way, to conduct, to instruct*, Matt. xv. 14; John xvi. 13.

ὁδ-ηγός, οῦ, ὁ, *a leader*, Acts i. 16; fig., of instructors, Matt. xv. 14.

ὁδο-ι-πορέω, ᾧ, *to travel, to pursue a way*, Acts x. 9.

ὁδο-ι-πορία, as, ἡ, *a journey, a journeying*, John iv. 6.

ὁδός, ου, ἡ, (1) *a way, a road, a highway*, Matt. ii. 12; (2) *a going, a progress*, Mark vi. 8; (3) *a journey, a day's, or a Sabbath day's*, Luke ii. 44; Acts i. 12; (4) fig., *manner of action, method of proceeding*, Acts xiii. 10; Matt. xxi. 32; espec. (5) *the Christian way*, Acts ix. 2; 2 Pet. ii. 2; (6) *used of Christ himself*, John xiv. 6.

ὀδούς, δόντος, ὁ, *a tooth*, Matt. v. 38.

ὀδυνάω, ᾧ, in mid. and pass., *to be in an agony, to be tormented, to be greatly grieved or distressed*, Luke ii. 48; Acts xx. 38.

ὀδύνη, ης, ἡ, *pain, distress, of body or mind*, Rom. ix. 2; 1 Tim. vi. 10.

ὀδυρμός, ου, ὁ, *lamentation, wailing*, Mat. ii. 18.

Ὀζίας, ου, *Uzziah*, Matt. i. 8.

ὀζω, intrans., *to emit an odour*, John xi. 39.

ὅθεν, adv., *whence, of place or source*.

ὀδύνη, ης, ἡ, *a linen cloth, hence, a sheet*, Acts x. 11.

δοθόνιον, ου, τό (dim. of δόνη), a linen swathe, a bandage, Luke xxiv. 12.

οἶδα (φιδ-), I know (see 103, 4).

οἰκιακός (see οἰκιακός).

οἰκεῖος, α, ου, domestic, pertaining to a family, Eph. ii. 19; associated with, gen., Gal. vi. 10.

οἰκέτης, ου, δ, one living in the house with, a domestic, a servant.

οἰκέω, ᾧ, ἥσω, to inhabit, to dwell in, Rom. viii. 9; 1 Tim. vi. 16.

οἰκημα, ατος, τό, a dwelling, used of a prison, Acts xii. 7.

οἰκητήριον, ου, τό, a domicile, of the spiritual body as the habitation of the soul, 2 Cor. v. 2.

οἰκία, ας, ἡ, (1) a house; (2) met., a household, a family, goods, i.e., a house and what is in it.

οἰκιακός, οὗ, δ, one of a family, whether child, relative, or servant, Matt. x. 36.

οἰκο-δεσποτέω, ᾧ, to govern a household, 1 Tim. v. 14.

οἰκο-δεσπότης, ου, δ, a householder, a head of a family, Matt. x. 25.

οἰκο-δομέω, ᾧ, to erect a building, Luke xiv. 30; to rebuild, to found, to establish; fig., of increase in knowledge and piety, 1 Cor. x. 23; to encourage, to embolden, 1 Cor. viii. 10.

οἰκο-δομή, ἡς, ἡ (δέμω), a building, structure, of the spiritual body, 2 Cor. v. 1; of the church, Eph. ii. 21; met., edification, spiritual advancement, Rom. xv. 2.

οἰκο-δομία, ας, ἡ, edification, 1 Tim. i. 4, rec. (prob. οἰκονομίαν).

οἰκονομία, ας, management of family affairs, stewardship, an "economy," or dispensation.

οἰκο-νόμος, ου (νέμω), a house manager, a steward, an administrator of funds for another; often of the Christian stewardship.

οἶκος, ου, δ, a house, a building, for any purpose (gen.); met., a family resident in one house, a family perpetuated by succession, the house of God, i.e., the temple; the family of God, i.e., the church.

οἰκουμένη, ἡς, pres., part., pass., fem. (-γῇ) of οἰκέω, the inhabited land, or world, of (1) the Roman empire; (2) prob. the Syrian province, Luke ii. 1; (3) the world at large; (4) met., the inhabitants of the world; (5) a state, or economy, Heb. ii. 5.

οἰκ-ουρός, οὗ, δ, ἡ (οἶρος, keeper), a house-manager, Titus ii. 5.

οἰκτεῖρω, ἥσω, to pity, to have compassion, Rom. ix. 15; LXX.

οἰκτιρμός, οὗ, δ, kindness in relieving sorrow, Col. iii. 12; favour, benignity, compassion, Rom. xii. 1.

οἰκτιρμων, ονος, δ, ἡ, pitiful, compassionate, merciful.

οἶμαι (see οἶμαι).

οἶνο-πότης, ου, δ, a wine-bibber, one who drinks to excess, Matt. xi. 19.

οἶνος, ου, δ, wine, Mark ii. 22, &c.; met., the vine, Rev. vi. 6; fig., of that which excites or inflames, Rev. xiv. 10, xvii. 2.

οἶνο-φλυγία, ας, ἡ (φλύω, to be hot), the state of being heated with wine, drunkenness.

οἶμαι and οἶμαι, to think, to suppose, acc. and inf., or ὅτι.

οἶος, α, ου, rel. pron. correl. to τοιούτος, of what kind, or sort.

οἶω (see φέρω).

ὀκνέω, ᾧ, ἥσω, to be slothful, to delay, to be loth, Acts ix. 38.

ὀκνηρός, ά, όν, slothful, indolent, tedious, Rom. xii. 11; Phil. iii. 1.

ὀκτα-ἡμέρος, ου, δ, ἡ, of or belonging to the eighth day, Phil. iii. 5.

ὀκτώ, num. indecl., eight.

ὄλεθρος, ου, δ, destruction, perdition, misery, 1 Cor. v. 5.

ὀλιγό-πιστος, ου, δ, ἡ, of little faith, Matt. vi. 30.

ὀλίγος, η, ου, (1) little, small, brief, (2) in plur., few, sometimes with gen.; (3) neut. as adv., ὀλίγον, of time, soon; of space, a little way; (3) with prepositions preced. in various phrases, as ἐν ὀλίγῳ, in a short time, or with little trouble, Acts xxvi. 28.

ὀλιγό-ψυχος, adv., small-souled, faint-hearted, 1 Thess. v. 14.

ὀλιγ-ωρέω, ὦ, to make little of, to despise (gen.), Heb. xii. 5; LXX.

ὀλοθρευτής, ου, ὁ, a destroyer, 1 Cor. x. 10.

ὀλοθρεύω, to destroy, cause to perish, Heb. xi. 28.

ὀλο-καύτωμα, ατος, τό (καίω), a burnt offering, the whole being consumed, "holocaust," Mark xii. 33.

ὀλο-κληρία, ας, ἡ, perfect soundness, Acts iii. 16.

ὀλο-κληρος, ον, whole in every part, sound, perfect, 1 Thess. v. 23; James i. 4.

ὀλολύξω, as from the cry, ολ-ολ! to howl, to yell, to lament aloud, James v. 1.

ὅλος, η, ον, all, the whole (see 225; adv., -ως, wholly, altogether; with neg. preced., not at all.

ὀλο-τελής, ἐς, perfect, complete, 1 Thess. v. 13.

Ὀλυμπάς, ᾧ, ὁ, Olympas, Rom. xvi. 15.

ὀλυνθος, ου, ὁ, an unseasonable fig, one which, not ripening in due time, hangs till nearly winter, Rev. vi. 13.

ὀμβρος, ου, ὁ, a heavy rain, Luke xii. 54.

ὀμιλέω, ὦ, ἥσω, to be in company with, to associate with (dat.), to talk with (pros, acc.).

ὀμιλία, ας, ἡ, intercourse, converse, discourse, 1 Cor. xv. 33, "homily."

ὄμμα, ατος, τό, an eye.

ὀμνυμι and ὀμνύω, ὀμόσω (see 116, 3), to swear, to take an oath, Mark xiv. 71; to promise with an oath, Mark vi. 23.

ὀμο-θυμαδόν, adv., with one mind, unanimously, altogether, Rom. xv. 6; Acts vii. 57.

ὀμοιάζω, σω, to be like, Mark xiv. 70.

ὀμοιο-παθής, οὖς, ὁ, ἡ, being affected like another (dat.), having like passions, or feelings, Acts xiv. 15; James v. 17.

ὀμοιος, οία, οιον, like, similar to, resembling (dat.), of equal rank, Matt. xxii. 39. Once with gen., John viii. 55. Adv., -ως, in like manner, likewise.

ὁμοιότης, ητος, ἡ, likeness, similitude, Heb. iv. 15.

ὁμοίω, ὦ, (1) to render like, Matt. vi. 8; pass., to be like, or to resemble, Matt. xiii. 24; (2) to liken, to compare, Matt. vii. 24; Mark iv. 30; with acc. and dat.

ὁμοίωμα, ατος, τό, likeness, similitude, Phil. ii. 7; Rev. ix. 7; Rom. v. 14. See Synonyms.

ὁμοίωσις, εως, ἡ, likeness, resemblance, James iii. 9.

ὁμο-λογέω, ὦ, ἥσω, 1st aor., ὁμολόγησα, to speak the same thing, hence, (1) to confess, in the sense of conceding or admitting, generally with ὅτι; (2) to profess, or acknowledge openly, acc., once with ἐν, Matt. x. 32; (3) as ἐξομολογέω, to praise, to give thanks (dat.), Heb. xiii. 15.

ὁμολογία, ας, ἡ, a profession, either the act of professing (Heb. iii. 1), or (generally) the truth professed, Heb. iv. 14.

ὁμολογουμένως, adv., by consent of all, confessedly, without controversy, 1 Tim. iii. 16.

ὁμό-τεχνος, ον, of the same art, or craft, Acts xviii. 3.

ὁμοῦ, adv., together, at the same place or time.

ὁμό-φρων, ονος (φρήν), of the same mind, concurrent, 1 Pet. iii. 8

ὁμός (see ὁμνυμι).

ὁμως, adv., yet, nevertheless, 1 Cor. xiv. 7; Gal. iii. 15; with μέντοι, notwithstanding, John xii. 42.

ὄναρ, τό, indecl., a dream; κατ' ὄναρ, in a dream, Matt. i. 20, ii. 12, 13, xxvii. 19.

ὄναριον, ιου, τό (dim. of ὄνος), a young ass, an ass's colt, John xii. 14.

ὀνειδίζω, σω, to reproach, revile, upbraid, Matt. xi. 20; Mark xvi. 14.

ὀνειδισμός, οῦ, ὁ, reproach, reviling, contumely, 1 Tim. iii. 7; Heb. x. 33.

ὀνειδος, οὖς, τό, reproach, Luke i. 25.

Ὀνησίμπος, ου (profitable), Onesimus.

Ὀνησί-φορος, ου, ὁ, Onesiphorus.

δνικός, ἡ, δν, pertaining to an ass; μύλος δνικός, a millstone turned by an ass, Matt. xviii. 6, i.e., the large upper millstone.

δνίημι, mid. aor., opt., δναίμην, may I have advantage or pleasure from! Philem. 20.

δνομα, ατος, τό, a name, i.e., that by which anyone is known, a character; as described by the name, Matt. x. 41, 42; Rev. iii. 1; fame, reputation, often implying dignity, authority, Eph. i. 21; Phil. ii. 9.

δνομάζω, σω, to give a name to, Luke vi. 13, 14; to mention, Eph. v. 3; to call upon, or profess the name of, 2 Tim. ii. 19.

δνος, ου, δ, ἡ, an ass.

δντως, adv. (δν, neut. part of εἶμι), really, in very deed.

δξος, ους, τό, vinegar, in N.T., a poor wine, mixed with water, a common drink of Roman soldiers.

δξός, εἰα, ύ, (1) sharp, as a weapon, Rev. i. 16; (2) swift, eager, Rom. iii. 15.

δπή, ἡς, ἡ, an opening, a cavern, James iii. 11.

δπισθεν, adv., behind, after, at the back of.

δπίσω, adv., behind, of place, Luke vii. 38; of time, Matt. iii. 11; abs., or with gen.

δπλίζω, σω, N.T., mid., to arm oneself with, acc., fig., 1 Pet. iv. 1.

δπλον, ον, τό, an instrument. Hence plur., (1) arms, armour, John xviii. 3; (2) instruments, Rom. vi. 13.

δποῖος, οἷα, οῖον, relat. pron., of what kind, or manner, 1 Cor. iii. 13; correl. to τοιοῦτος, Acts xxvi. 29.

δπότε, part. of time, when, Luke vi. 3.

δπου, adv. of place, where, whither; where, referring to state, Col. iii. 11; whereas, 1 Cor. iii. 3.

δπαίνω, in pass., to appear (see δράω).

δπασία, ας, ἡ, a vision, a supernatural appearance, Luke i. 22, xxiv. 23; 2 Cor. xii. 1.

δπτός, ἡ, δν, roasted, broiled, Luke xxiv. 42.

δπτομαι (see δραω).

δπ-άρα, ας, ἡ (perh., δπός, juice), the autumn, autumnal fruits, Rev. xviii. 14.

δπως, rel. adv., how, Luke xxiv. 20. As conj., in such manner that, to the end that, so that; with αὐ, Acts iii. 19 (see 384, 2). After verbs of beseeching, and the like, with demonstrative force, that, Matt. ix. 38; Mark iii. 6.

δραμα, ατος, τό, (1) a spectacle, Acts vii. 31; (2) a vision, Acts ix. 10, 12.

δρασις, εως, ἡ, appearance, aspect, Acts ii. 17; Rev. iv. 3.

δρατός, ἡ, δν, visible, seen, plur., neut., Col. i. 16.

δράω, ῶ, ὀφομαι, ἐώρακα, εἶδον (see 103, 4), to see, generally; (2) to look upon, or contemplate; (3) to know, experimentally, to attain to, to enjoy; (4) to take heed, Heb. viii. 5; Matt. viii. 4; with μή or equiv., to beware, Matt. xvi. 6; (5) pass., to be seen, to appear to, present one's self to (dat.).

δργή, ἡς, ἡ, irascibleness, anger, indignation. Often of the wrath of God, and its manifestation. See Synonyms.

δργίζω, σω, to irritate; pass., to be angry; abs., to be enraged with, dat., or ἐπί, dat.

δργίλος, η, ον, prone to anger, Titus i. 7.

δργυία, ας, ἡ, the length from finger's end to finger's end with both arms stretched outwards, a fathom, Acts xxvii. 28.

δρέγω, to stretch out; mid., to reach after, to desire, or long eagerly for, gen., 1 Tim. vi. 10; Heb. xi. 16.

δρεινός, ἡ, δν, mountainous, hilly.

δρεξις, εως, ἡ, strong desire, lust, concupiscence.

δρθο-ποδέω, ῶ, to walk in a straight course, to walk uprightly, fig., Gal. ii. 14.

δρθός, ἡ, δν, upright, Acts xiv. 10; straight, Heb. xii. 13; adv., -ῶς, rightly, Mark vii. 35.

ὄρθο-τομέω, ὦ (τέμνω), to cut straight, or rightly, to manage or administer rightly, 2 Tim. ii. 15.

ὄρθρίζω, to rise early, to do anything in early morning, Luke xxi. 38.

ὄρθρινός, ἡ, ὅν, belonging to early morning, Rev. xxii. 16.

ὄρθριος, ἰα, ἰον, adj., early in the morning, Luke xxiv. 22.

ὄρθρος, ου, masc., morning twilight, early dawn, daybreak, Luke xxiv. 1.

ὀρίζω, σω, comp. "horizon," to appoint, to decree, Acts xvii. 26; to mark out determinately, Rom. i. 4; pass., perf., part., ὀρισμένος, decreed, Acts ii. 23; neut., decree, Luke xxii. 22.

ὄριον, ἰου, τό, plur., the borders of a place, hence, districts, territory.

ὀρκίζω, to adjure by, to charge solemnly by, with double acc.

ὄρκος, ου, ὁ, an oath, Matt. xiv. 7, 9, &c.; a promise with an oath, Matt. v. 33.

ὀρκ-ωμοσία, ας, ἡ, an oath, Heb. vii. 20, 21, 28.

ὀρμαω, ὦ, σω, N.T., intrans., to rush, Matt. viii. 32; Acts vii. 57 (eis, or ἐπί, acc.).

ὀρμή, ἡς, ἡ, a rush, a violent assault, Acts xiv. 5; James iii. 4.

ὀρμημα, ατος, τό, a rushing on, violence, Rev. xviii. 21.

ὄρνεον, ου, τό, a bird of prey, a fowl, Rev. xviii. 2, xix. 17, 21.

ὄρνις, ἰθος, ὅ, ἡ, a fowl, Matt. xxiii. 37; Luke xiii. 34.

ὄρο-θεσία, ας, ἡ, a setting bounds, or limits, Acts xvii. 26.

ὄρος, ους, τό, plur., ὄρη, ὀρέων, ἄ mountain, highland.

ὀρύσσω, ξω, to dig, to dig out, Matt. xxi. 33; Mark xii. 1.

ὀρφανός, ἡ, ὅν, bereaved, "orphan," as subst., James i. 27; John xiv. 18.

ὀρχέομαι, οὔμαι, ησομαι, dep., mid., to leap, to dance.

ὅς, ἡ, ὅ, relative pronoun, who, which (see 58). As demonstr. in the phrase, ὅς μὲν ... ὅς δέ, that one ... this one, 2 Cor. ii. 16.

δόκις, rel. adv., how many times, as often as, 1 Cor. xi. 25, 26.

ἁγιος (ἰα), ἰον, holy, both of human beings and of God, τὰ ἁγια, the holy promises, Acts xiii. 34; adv., -ως, holily, 1 Thess. ii. 10.

ἁγιότης, ητος, ἡ, holiness, godliness, Luke i. 75; Eph. v. 24.

ὀσμὴ, ἡς, ἡ, an odour, lit., as John xii. 3; fig., as Eph. v. 2. In 2 Cor. ii. 14, the allusion is to the odours which arose in triumphal processions.

ὅσος, η, ου, relat. pron., how much, how great, (1) of time, how long, as long as, Rom. vii. 1. Repeated, the meaning is intensified, Heb. x. 37: ἐπὶ μικρὸν ὅσον ὅσον, yet a little, a very, very little; (2) of quantity, of number, how much, plur., how many, John vi. 11; Mark iii. 8; Acts ix. 13; as many as, Matt. xiv. 36; (3) of measure, degree, Heb. vii. 20.

ὅς-περ, ἡ-περ, ὅ-περ, whosoever, whatsoever.

ὀστέον, contr., ὀστούν, ου, τό, a bone, John xix. 36.

ὅς-τις, ἡ-τις, ὅτι, compound relat., who-which-whosoever (see 58, c).

ὀσπράκινος, η, ου, made of earth, fragile, 2 Cor. iv. 7.

ὀσπρησις, εως, the sense of smelling, the organ of smelling, 1 Cor. xii. 17.

ὀσφύς, υος, ἡ, the loins, Matt. iii. 4; Acts ii. 30. For "the loins" to be "girded," was to have the robes gathered up so as to be ready for work, Luke xii. 35; fig., 1 Pet. i. 13.

ὅταν (ὅτε, ἅν), rel. adv., when, whenever, so long as.

ὅτε, rel. adv., when.

ὅτι, conj., (1) that, after verbs of declaring, &c., introducing the object-sentence, sometimes as a mere quotation mark, Matt. ii. 23; (2) because (see 138, 6).

ὅτου (gen. of ὅστις), ἕως ὅτου, until, whilst.

οὔ, adv. (gen. of ὅς), where, whither, οὔ ἐάν, whithersoever.

οὐ (οὐκ before a vowel, οὐχ if the vowel is aspirated), *no, not* (see 134, 401).
 οὐά, interj., *ah! aha!* derisive, Mark xv. 29.
 οὐαί, interj., *wo! alas!* uttered in grief or indignation, 1 Cor. ix. 16; Matt. xi. 21; ἡ οὐαί, as subst., Rev. ix. 12, *a woe, a calamity*.
 δαμῶς, adv., *by no means, not in anywise*.
 οὐ-δέ, conj., disj. neg., *neither, nor, not, not even* (see 401).
 οὐδ-εις, οὐδεμία, οὐδέν, neg. adj., *not one, no one, none, nothing, of no moment, of no value, vain*.
 οὐδέ-ποτε, adv., *not ever, never*, 1 Cor. xiii. 8, Matt. vii. 23.
 οὐδέ-πω, adv., *not ever yet, not yet, never*, Luke xxiii. 53.
 οὐκ-έτι, adv., *no further, no more, no longer*.
 οὐκ-οὖν; adv., *not so then?* interrog., or οὐκουν, ironical, John xviii. 37, *art thou not then a king?*
 οὐ μή, an emphatic negative (see 377).
 οὖν, conj., *therefore, then*, Matt. xii. 12. Employed espec. (1) in arguing, 1 Cor. iv. 16; (2) in exhortation, Matt. xxii. 9, 17, 21; (3) in interrogation, Matt. xiii. 27; Gal. iii. 19, 21; (4) to resume an interrupted subject, Mark iii. 31; and (5) to indicate mere transition from one point to another, most frequently in John, as viii. 13.
 οὐ-πω, adv., *not yet*, Matt. xv. 17.
 οὐρά, ἄς, ἡ, *the tail of an animal*.
 οὐράνιος, ον, *heavenly, celestial, in, or pertaining to heaven*, Luke ii. 13; Acts xxvi. 19.
 οὐρανόθεν, adv., *from heaven*.
 οὐρανός, οὐ, ὁ, *heaven*, (1) *of the visible heavens* (both sing. and plur.), through their whole extent, *the atmosphere, the sky, the starry heavens*; (2) *the spiritual heavens*, the abode of God and holy beings, Matt. vi. 10; 2 Cor. xii. 2; "the third heaven," above the atmospheric and the sidereal; met., for

the inhabitants of heaven, Rev. xviii. 20; especially for God, Luke xv. 18.
 Οὐρβανός, οὐ, ὁ, *Urban*, Rom. xvi. 9.
 Οὐρίας, ον, ὁ, *Uriah*, Matt. i. 6.
 οὖς, ὠτός, τό, (1) *the ear*, Matt. x. 27; (2) met., *the faculty of apprehension*, Matt. xi. 15.
 οὐσία, ἄς, ἡ (ὧν), *substance, wealth*, Luke xv. 12, 13.
 οὐ-τε, conj., *not even*, Mark v. 3; *nor*, with a negative preced.
 οὗτος, αὐτη, τοῦτο, demonstr. pron., *this (near)*, appl. to persons and things, sometimes emphatic, Matt. v. 19; sometimes contemptuous, *this fellow*, Matt. xiii. 55 (see 338—342; also ἐκεῖνος and ὅδε).
 οὕτως (and before a consonant in some edd., οὕτω), adv., *thus, in this wise*, so, (1) in reference to antecedent or following statement; (2) correlative with ὥς or καθὼς, *so ... as*; (3) qualifying adjectives, adverbs, or verbs, *so*, Heb. xii. 21; Matt. ix. 33; οὕτως ... οὕτως, 1 Cor. vii. 7, *in this manner and that*.
 οὐχί, adv., (1) an intensive form of οὐ, John xiii. 10, *by no means, no, nay*; (2) interrog., as Matt. v. 46, expecting an undoubtedly affirmative answer.
 ὀφειλέτης, ον, *a debtor*, Matt. xviii. 24; *one who owes morally, i.e., to the law, e.g., obedience*, Gal. v. 3; *a delinquent*, Matt. vi. 12.
 ὀφειλή, ἡς, ἡ, *a debt, a duty*, Matt. xviii. 32; Rom. xiii. 7.
 ὀφειλημα, ατος, τό, *a debt, what is justly due*, Rom. iv. 4; fig., *an offence, a fault, a failure in duty*, Matt. vi. 12.
 ὀφείλω (1) *to owe* (acc. and dat.), Matt. xviii. 28; τὸ ὀφειλόμενον, *the due*; (2) *to be under obligation*, Matt. xxiii. 16. So, *to sin against*, Luke xi. 4.
 ὄφελον (see 378), interj., *O that!* *I wish! would that!* 1 Cor. iv. 8; Gal. v. 12.
 ὄφελος, ονς, τό (ὀφέλλω, *to increase*), *profit, utility*, 1 Cor. xv. 32.

ὀφθαλμο-δουλεία, *as, ἡ, eye-service*, Eph. vi. 6; Col. iii. 22.

ὀφθαλμός, οὐ, ὁ, *an eye*. Used of dispositions and tendencies expressed by the eyes, as Matt. vi. 23 (comp. Mark vii. 22; Matt. xx. 15); fig., *the eye of the mind*, i.e., *the understanding*, Acts xxvi. 18.

ὄφης, εὼς, ὁ, *a serpent*, Matt. vii. 10; an emblem of wisdom, Matt. x. 16; of cunning, Matt. xxiii. 33; used symbol. for Satan, 2 Cor. xi. 3.

ὀφρὺς, υῖος, ἡ, *the eyebrow*; used for *the brow of a mountain or hill*, Luke iv. 29.

ὀχλέω, ὦ, *to disturb, to vex*, only in pass., Luke vi. 18.

ὀχλο-ποιέω, ὦ, *to gather a crowd*, Acts xvii. 5.

ὄχλος, οὐ, ὁ, *a crowd, the common people, the multitude*, plur., *crowds*. ὀχυρῶμα, αὖτος, τό, *a fortress, a strong place of defence*, 2 Cor. x. 4.

ὀψάριον, οὐ, τό (a relish with bread), *a little fish*, John vi. 9.

ὀψέ, adv., *late in the evening*, Mark xi. 19; *at the end of, after*, gen., Matt. xxviii. 1.

ὀψιμος, οὐ, *latter*, of the rain, James v. 7.

ὀψιος, ια, ιον, *late*, Mark xi. 11; as subst., ἡ ὀψια, *evening*, i.e., the former of the two evenings reckoned among the Jews, Matt. viii. 16; the latter evening is mentioned, Matt. xiv. 23; comp. ver. 15.

ὄψις, εὼς, ἡ, *the aspect, the countenance*, John xi. 44; *external appearance*, John vii. 24.

ὀψώνιον, οὐ, τό ("relish, sauce"), like ὀψάριον, (1) plur., *the rations of soldiers, their wages*, Luke iii. 14; 1 Cor. ix. 7. Hence, (2) *recompense*, generally, Rom. vi. 23; 2 Cor. xi. 8.

Π.

Π. π, πῖ, *pi, p*, the sixteenth letter. As a numeral, π' = 80; ,π = 80,000.

παγιδεύω, σω, *to ensnare, to lie in wait for*, fig., Matt. xxii. 15.

παγίς, ἴδος, ἡ, *a snare, a trap*, Luke xxi. 35; *a device of Satan*, 1 Tim. iii. 7; *cause of evil, or destruction*, Rom. xi. 9.

πάθημα, αὖτος, τό, (1) *suffering, affliction*, (2) *affection of mind, passion*, Rom. vii. 5; Gal. v. 24.

παθητός, ἡ, ὄν, *destined to suffer*, Acts xxvi. 23.

πάθος, οὐς, τό, *suffering, emotion*, in N.T. of an evil kind, *concupiscence*, Rom. i. 26; 1 Thess. iv. 5; Col. iii. 5.

παιδ-αγωγός, οὐ, ὁ, *a boy's leader, or guardian, a slave who had the charge of the boys of a family during their nonage*, 1 Cor. iv. 15; Gal. iii. 24.

παιδάριον, ἰου, τό (dim. of παῖς), *a boy, a lad*, John vi. ix.

παιδεία, *as, ἡ, training*, of children and youth, Eph. vi. 4. So (1) *instruction*, 2 Tim. iii. 16; *chastisement, correction*, Heb. xii. 5.

παιδευτής, οὐ, ὁ, (1) *an instructor, a preceptor*, Rom. ii. 20; (2) *a corrector, a chastiser*, Heb. xii. 9.

παιδεύω, σω, *to train a child*. Hence, (1) *to instruct, to admonish*; (2) *to correct, to chasten*.

παιδιόθεν, adv., *from childhood*, Mark ix. 21.

παιδίον, ἰου, τό (dim. of παῖς), *a little child, an infant*, Matt. ii. 8; *a child more advanced*, Matt. xiv. 21; fig., 1 Cor. xiv. 20.

παιδίσκη, ης, ἡ (dim. of ἡ παῖς), *a young girl, a female slave, a bond-maid*.

παίζω, ξομαι, *to play, as a child, to dance*, as in idolatrous worship, 1 Cor. x. 7.

παῖς, παιδός, ὁ, ἡ, (1) *a child, a boy or girl*; (2) *a servant, a slave, an attendant on a king*; ὁ παῖς τοῦ Θεοῦ, *the servant of God*, used of any servant, Luke i. 69; *of the Messiah*, Matt. xii. 18.

παῖω, σω, *to strike, to smite*, with the fist, Matt. xxvi. 68; *with a sword*, Mark xiv. 47; *as a scorpion with its sting*, Rev. ix. 5.

πάλαι, adv., of old, formerly, long ago, Heb. i. 1.
 παλαιός, ὁ, ὄν, (1) old, former, ancient; παλαιὸς ἄνθρωπος, the old, or former man, i.e., man in his old, un-renewed nature, Rom. vi. 6; (2) worn out, as a garment, Matt. ix. 16; corrupt, vitiated.
 παλαιότης, ἡτος, ἡ, age, oldness, Rom. vii. 6.
 παλαιῶ, ὦ, ὥσω, to make old; pass., to grow old, to become obsolete, Heb. viii. 13.
 πάλη, ἡς, ἡ, a wrestling, a struggle, Eph. vi. 12.
 παλιγ-γενεσία, ἡς, ἡ, a new birth, renovation, regeneration, Matt. xix. 28; Titus iii. 5.
 πάλιν, adv., again, back, used of place or of time; a particle of continuation, again, once more, further; and of antithesis, as 2 Cor. x. 7, on the other hand.
 παμ-πληθεῖ, adv., all at once, the whole crowd together, Luke xxiii. 18.
 πᾶμ-πολύς, παμπόλλη, πᾶμπολυ, very great, vast, Mark viii. 1.
 Παμφυλία, ἡς, ἡ, Pamphylia.
 παν-δοχεῖον, οὐ, τό, a khan, a caravan-serai, or Eastern inn.
 παν-δοχεύς, ἑως, ὁ (δέχομαι), the keeper of a khan, or caravanseraï, a host, Luke x. 35.
 παν-ἡγυρίς, ἰδος, ἡ (ἀγείρω), a general assembly, a public convocation, Heb. xii. 23.
 παν-οικί, adv., with one's whole household, or family, Acts xvi. 34.
 πανοπλία, ἡς, ἡ, complete armour, "panoply," Luke xi. 22; Eph. vi. 11-13.
 παν-ουργία, ἡς, ἡ, shrewdness, skill; hence, cunning, craftiness, Luke xx. 23; 1 Cor. iii. 19; Eph. iv. 14.
 παν-οὔργος, οὐ (ἔργον, φεργ-), doing everything, cunning, crafty, 2 Cor. xii. 16.
 πανταχόθεν, adv., from all sides, Mark i. 45.
 πανταχοῦ, adv., in every place, everywhere.

παντελής, ἑς, gen., οὗς, complete; εἰς τὸ παντελές, perfectly, to the utmost, Luke xiii. 11; Heb. vii. 25.
 πάντη, adv., in every way, Acts xxiv. 3.
 πάντοθεν, adv., from every place, Luke xix. 43; Heb. ix. 4.
 Παντο-κράτωρ, ὁρος, ὁ, the Almighty.
 παντοτε, adv., always, at all times, ever, Matt. xxvi. 11.
 πάντως, adv., wholly, entirely, 1 Cor. v. 10; in every way, by all means, Rom. iii. 9; assuredly, certainly, Acts xviii. 21.
 παρά, prep., gov. the gen.; the dat., and accus., beside. With a gen. (of person), it indicates source, or origin; with a dat., it denotes presence with; with an accus., it indicates motion towards, or alongside, and is employed in comparisons, beyond. For details, see 306. IN COMPOSITION, παρά retains its general meaning, besides, sometimes denoting nearness, sometimes motion by or past, so as to miss or fail; occasionally also stealthiness (by the way), as in παρε-σάγω.
 παρα-βαίνω, 2nd aor., παρέβην, to go aside from, to desert, Acts i. 25; to transgress, Matt. xv. 2, 3.
 παρα-βάλλω, "to place side by side," (1) to compare, Mark iv. 30; (2) to betake oneself any whither, Acts xx. 15.
 παρά-βασις, ἑως, ἡ, a transgression, Rom. ii. 23.
 παραβάτης, οὐ, ὁ, a transgressor, Rom. ii. 25; James ii. 11.
 παραβιάζομαι, to constrain by persuasion, Luke xxiv. 29; Acts xvi. 15.
 παρα-βολέομαι, to expose one's self to peril, to be regardless of life, in best MSS. of Phil. ii. 30.
 παρα-βολή, ἡς, ἡ, "a placing side by side," (1) a comparison, Heb. ix. 9; (2) a parable, often of those uttered by our Lord; (3) a proverb, an adage, Luke iv. 23; (4) perhaps in Heb. xi. 19: a crisis of danger (see παραβολεῖσθαι).

παρ-αγγελία, ας, ἡ, a command, a charge from authority, Acts v. 28; 1 Thess. iv. 2.

παρ-αγγέλλω, to notify, to command, to charge, Luke ix. 21; 2 Thess. iii. 4; dat. of pers., acc. of thing, or ὅτι, ἵνα or inf., 1 Tim. vi. 13.

παρ-αγίνομαι, (1) to be, or come near, John iii. 23; (2) to come upon, or against (πρός, ἐπί), Luke xxii. 52; (3) to come forth, to appear, Luke xii. 51; Heb. ix. 11.

παρ-άγω, in mid., to pass along, by, or away, 1 John ii. 8; to disappear, 1 John ii. 17; 1 Cor. vii. 31.

παρ-αδειγματίζω, to make a public example of, to expose to ignominy, Matt. i. 19; Heb. vi. 6.

Παράδεισος, ου, ὁ (a Persian word, "garden," "park"), Paradise, Luke xxiii. 43; 2 Cor. xii. 4; Rev. ii. 7.

παρ-αδέχομαι, dep., mid., to receive, admit, approve, Mark iv. 20; Acts xvi. 21; Heb. xii. 6.

παρ-αδια-τριβή, ἡς, ἡ, useless occupation, or agitation about trifles, 1 Tim. vi. 5.

παρ-αδίδωμι, acc. and dat., (1) to deliver over, as to prison, judgment, or punishment, Matt. iv. 12; spec. of the betrayal by Judas; (2) to hand over, entrust, as the talents, &c.; (3) to surrender, abandon one's self, Eph. iv. 19; (4) to commend to kindness, Acts xiv. 26; (5) to recount, tell, Luke i. 2; to instruct, Acts xvi. 4; (6) to give, or prescribe, as laws, &c., Acts vi. 14; (7) prob. to permit, in Mark iv. 29, when the fruit permits, or allows.

παρά-δοξος, ον, strange, wonderful, Luke v. 26 ("paradox").

παρά-δοσις, εως, ἡ, an instruction, or tradition, Matt. xv. 2; 1 Cor. xi. 2; 2 Thess. ii. 15, iii. 6.

παρ-αζηλώω, ὦ, to excite to emulation, Rom. xi. 11, 14; to jealousy, Rom. x. 19; to anger, 1 Cor. x. 22.

παρ-αθαλάσσιος, by the seaside, Matt. iv. 13.

παρ-αθεωρέω, ὦ, to overlook, neglect, Acts vi. 1.

παρ-αθήκη, ἡς, ἡ, a deposit, anything committed to one's charge, 1 Tim. vi. 20; 2 Tim. i. 12, 14.

παρ-αινέω, ὦ, to exhort, admonish, Acts xxvii. 9, 22.

παρ-αιτέομαι, οὔμαι, dep., mid., (1) to deprecate, to beg off; (2) to decline, to endeavour to avoid, Acts xxv. 11; Heb. xii. 19; (3) to refuse, to reject; (4) to excuse oneself, Luke xiv. 18, 19.

παρ-ακθίζω, intrans., to sit by the side of, Luke x. 39.

παρ-ακαλέω, ὦ, ἔσω, (1) to send for, invite, Acts xxviii. 20; (2) to beseech, entreat, Mark i. 40; (3) to exhort, admonish, Acts xv. 32; 1 Tim. vi. 2; (4) to comfort, 2 Cor. i. 4; pass., to be glad, to rejoice, Luke xvi. 25.

παρ-ακαλύπτω, to veil, to hide, Luke ix. 45.

παρ-ακατα-θήκη, ἡς, ἡ, a trust, a deposit, 1 Tim. vi. 20; 2 Tim. i. 14.

παρ-ακέμαι, to be at hand, Rom. vii. 18.

παρά-κλησις, εως, ἡ, a calling for, "a summons to one's side." Hence, (1) exhortation, Heb. xii. 5; (2) entreaty, 2 Cor. viii. 4; (3) encouragement, Phil. ii. 1; (4) consolation, Rom. xv. 4; met., of the Consoler, Luke ii. 25; (5) generally, of the power of imparting all these, Acts iv. 36.

παρά-κλητος, ου, ὁ, (1) an advocate, intercessor, 1 John ii. 1; (2) a consoler, comforter, helper, John xiv. 16; "paraclete."

παρ-ακοή, ἡς, ἡ, disobedience, Rom. v. 19; 2 Cor. x. 6.

παρ-ακολουθεῖω, ὦ, ἡσσω, (1) to follow closely, to accompany (dat.), Mark xvi. 17; (2) to follow so as to trace out, to examine, Luke i. 3; to adhere to, 1 Tim. iv. 6; to imitate, 2 Tim. iii. 10.

παρ-ακοῦω, to hear negligently, to disregard, Matt. xviii. 17.

παρ-ακύπτω, ψω, to stoop down to (eis); fig., to search into, James i. 25.

παρ-λαμβάνω, λήψομαι, (1) *to take to oneself, to take with one, to assume, obtain*; (2) *to take upon oneself, to engage in*; fig., *to receive intellectually, to learn*, Mark vii. 4; *to assent to, to acknowledge, to seize, to take, to carry captive*.
 παρ-λέγω, N.T., in mid., *to lay one's course near, in sailing*, Acts xxvii. 8.
 παρ-άλιος, *ον*, *adjacent to the sea, on the coast*, Luke vi. 17.
 παρ-αλλαγῇ, ἧς, ἡ, *change, vicissitude*, James i. 17.
 παρ-αλογίζομαι, dep., *to impose upon, to delude*, acc., Col. ii. 4.
 παρ-αλυτικός, ἡ, *ον*, *palsied, "paralytic," in the whole or a part of the body*.
 παρ-άνω, *to relax, to enfeeble*, only perf., part., pass., παραλελυμένος, *"paralyzed"*.
 παρ-μένω, μενῶ, *to remain (by, dat. or πρός, acc.), to abide*; fig., *to remain constant in*, James i. 25.
 παρ-αμυθεῖν, οὔμαι, dep. mid., *to speak kindly to, to cheer, to encourage*.
 παρ-αμύθια, *ας, ἡ, encouragement, comfort*, 1 Cor. xiv. 3.
 παρ-αμύθιον, *ιον, τό, comfort*, Phil. ii. 1.
 παρ-ανομία, ὦ, abs., *to act contrary to law*, Acts xxiii. 3.
 παρ-ανομία, *ας, ἡ, violation of law, transgression*, 2 Pet. ii. 16.
 παρ-απικραίνω, *ανῶ, 1st aor., παρ-επικράνα, to provoke (God) to anger*; so, *to rebel*, Heb. iii. 16.
 παρ-απικρασμός, οὔ, *ος, provocation (of God)*; so, *rebellion*, Heb. iii. 8, 15.
 παρ-απίπτω, 2nd aor., παρέπεσον, *to fall away from*, Heb. vi. 6.
 παρ-απλέω, ὦ (F), εὔσομαι, *to sail past*, acc., Acts xx. 16.
 παρ-απλήσιον, adv., *near to (gen.)*, Phil. ii. 27.
 παρ-απλησίως, adv., *likewise, in like manner*.
 παρ-απορεύομαι, dep. mid., *to pass by, to pass along by*.
 παρ-άπτωμα, *ατος, τό (πίπτω), a falling away, or aside, a transgression*. See Synonyms.

παρ-ά-βέω, (F), βεύσομαι, 2nd aor. pass., παρεβρύην, pass., *to be borne away from, to lose*, Heb. ii. 1.
 παρ-ά-σημος, *ον*, *marked on the side (with, dat.)*, Acts xxviii. 11.
 παρ-α-σκευάζω, *σω, perf., mid., παρεσκευάσμαι, to prepare, to make ready*, Acts x. 10; mid., *to prepare oneself*, 1 Cor. xiv. 8; *to be in readiness*, 2 Cor. ix. 2.
 παρ-α-σκενή, ἧς, ἡ, *a preparation, i.e. the time immediately before a Sabbath or other festival, the eve*, Matt. xxvii. 62.
 παρ-α-τείνω, *to extend, to prolong*, Acts xx. 7.
 παρ-α-τηρέω, ὦ, ἥσω, (1) *to observe narrowly*, Mark iii. 2; (2) *to observe scrupulously and superstitiously*, Gal. iv. 10.
 παρ-α-τήρησις, *εως, ἡ, a close watching, observation*, Luke xvii. 20.
 παρ-α-τίθημι (see 107), (1) *to place near, or by the side of, as food*, Luke xi. 6; (2) *to set, or lay before, as instruction, spec. to propound, to deliver, as a parable*, Matt. xiii. 24; mid., *to give in charge to, to entrust*, Luke xii. 48; *to commend, to recommend (acc. and dat., or eis)*, Acts xiv. 23.
 παρ-α-τυγχάνω, *to fall in with, chance to meet*, Acts xvii. 17.
 παρ-α-υτίκα, adv., *instantly, immediately, with art., the momentary*, 2 Cor. iv. 17.
 παρ-α-φέρω (see 103, 6), *to remove (acc. and ἀπό)*, Mark xiv. 36; Luke xxii. 42; pass., *to be driven about, agitated*.
 παρ-α-φρονέω, ὦ, *to be beside oneself*, 2 Cor. xi. 23.
 παρ-α-φρονία, *ας, ἡ, being beside oneself, madness, folly*, 2 Pet. ii. 16.
 παρ-α-χειμάζω, ὥσω, *to winter, to spend the winter*, Acts xxvii. 12.
 παρ-α-χειμασία, *ας, ἡ, a wintering, a spending the winter*.
 παρ-α-χρήμα, adv., *in the very thing, instantly, immediately*.
 πάρδαλις, *εως, ἡ, a leopard, a panther*, Rev. xiii. 2.

παρ-ειμι, *to be near by, to be present, to have come*; part., παρών, *present*; τὸ παρόν, *the present time*; τὰ παρόντα, *present things*, e.g., *possessions*, Heb. xiii. 5.

παρ-εισ-άγω, ξω, *to introduce, to bring in clandestinely*, 2 Pet. ii. 1.

παρ-εισ-ακτος, ου, *brought in clandestinely, surreptitious*, Gal. ii. 4.

παρ-εισ-δύω, or -ύνω, ύσω, *to come in by stealth, to enter secretly*, Jude 4.

παρ-εισ-έρχομαι (see 103, 2), (1) *to enter clandestinely*, Gal. ii. 4; (2) *to come in addition, to be superadded*, Rom. v. 20.

παρ-εισ-φέρω, *to bring in besides, superinduce*, 2 Pet. i. 5.

παρ-εκτός, adv., *on the outside, besides*; τὰ παρεκτός, *things in addition*. With a gen. following, *except*, Matt. v. 32.

παρ-εμ-βολή, ἥς, ἡ (βάλλω), (1) *a camp*, Heb. xiii. 11, 13; (2) *soldiers' quarters*, Acts xxi. 34, 37; (3) *the encampments of Israel in the wilderness*, Heb. xiii. 11; (4) *an army in array*, Heb. xi. 34.

παρ-εν-οχλέω, ώ, *to cause disturbance to, to disquiet* (dat.), Acts xv. 19.

παρ-επί-δημος, ου, *residing in a strange country*; as subst., *a stranger, foreigner*, Heb. xi. 13.

παρ-έρχομαι (see 103, 2), (1) *to pass by, with acc. of pers. or place*; (2) *to pass, elapse, as time*; (3) *to pass away, or perish, become nugatory*; (4) *to pass from anyone*; (5) *to pass carelessly, i.e., to disregard, neglect, transgress*.

παρ-εῖς, εως, ἡ (ἔιμι), *passing over, præter-mission*, Rom. iii. 25. See Synonyms.

παρ-έχω, έξω, 2nd aor., πάρεσχον (dat. and acc.), (1) *to exhibit, to present, afford*, Luke vi. 29; Acts xxii. 2; (2) *to be the cause, or occasion of*, Matt. xxvi. 10; (3) *in mid., to present, manifest*, Titus ii. 7; *to bestow*, Col. iv. 1.

παρ-ηγορία, as, ἡ, *solace*, Col. iv. 11.

παρθενία, as, ἡ, *virginity*, Luke ii. 36.

παρθένος, ου, ἡ, *a virgin, a maid*; so, one who is *chaste, pure, uncontaminated*. In Rev. xiv. 4, applied to the male sex.

Πάρθος, ου, δ, *a Parthian*, Acts ii. 9.

παρ-ιημι, *to pass by, or over, to relax*; pass., perf., part., παρειμένος, *weary*, Heb. xii. 12.

παρ-ίστημι, or παρ-ιστάνω (see 107), trans. in act., pres., imp., fut., and 1st aor., (1) *to place near, or at hand, to have in readiness, provide*, Acts xxiii. 24; (2) *to present, to offer, specially, to dedicate, consecrate, devote*, Luke ii. 22; (3) *to cause to appear, to demonstrate*, Acts xxiv. 13. Intrans., perf., plup., 2nd aor., and mid., *to recommend, to attend, to wait, as for orders*, Luke xix. 24; *to have come* (of time in Mark iv. 29), *to stand by, i.e., for aid or support*, Rom. xvi. 2.

Παρμενῆς, ᾱ, δ, *Parmenas*, Acts vi. 5.

παρ-οδος, ου, ἡ, *a passing by, or through*, 1 Cor. xvi. 7.

παρ-οικέω, ώ, *to dwell in* (ἐν or εἰς, const. præg.) *as a stranger*, Luke xxiv. 18; Heb. xi. 9.

παρ-οικία, as, ἡ, *a sojourning, a temporary dwelling*, Acts xiii. 17; 1 Pet. i. 17.

παρ-οικος, ου, *sojourning, temporarily resident*, Eph. ii. 19; generally as subst.

παρ-οιμία, as, ἡ (οἶμος, *a way*), (1) *a common or trite saying, a proverb*, 2 Pet. ii. 25; (2) *an obscure saying, an enigma*, John xvi. 25; (3) *a parable, a comparative discourse*, John x. 6.

παρ-οινος, ου, *given to wine, intemperate*, 1 Tim. iii. 3.

παρ-οίχομαι, *to pass away, of time*, Acts xiv. 16.

παρ-ομοιάζω, *to resemble*, Matt. xxiii. 27.

παρ-όμοιος, ου, *similar*, Matt. vii. 8, 13.

παρ-οξύνω, *to stir up, to irritate*, in pass., Acts xvii. 16; 1 Cor. xiii. 5.

παρ-οξυσμός, οὐ, ὁ, (1) *incitement*, Heb. x. 24; (2) *sharp contention*, Acts xv. 39, "paroxysm."

παρ-οργίζω, ἰώ, to *provoke greatly, exasperate*, Rom. x. 19; Eph. vi. 4.

παρ-οργισμός, οὐ, ὁ, *exasperation, wrath*, Eph. iv. 26.

παρ-οτρύνω, to *stir up, to instigate*, Acts xiii. 50.

παρ-ουσία, ας, ἡ (εἶμι), (1) *presence*, 1 Cor. xvi. 17; (2) *a coming, an arrival, advent*, often of the second coming of Christ.

παρ-οψίς, ἰδος, ἡ, *a dish for food or sauce*, Matt. xxiii. 25, 26.

παρ-ῥησία, ας, ἡ, *freedom, openness, especially in speaking, boldness, confidence*; ἐν παρρησίᾳ (or μετὰ, gen.), *boldly, openly*.

παρ-ῥησιάζομαι, dep., mid., 1st aor., ἐπαρρησιάσάμην, to *speak freely, boldly, plainly, to be confident*.

πᾶς, πᾶσα, πᾶν (see 37), *all, the whole, every kind of*. (See 224, and for negative in phrases, 328, iii.) Adverbial phrases are διαπαντός, *always*; ἐν παντί, ἐν πᾶσιν, *in everything*; and πάντα (acc., neut., plur.), *altogether*.

πάσχα, τό (Heb., in Chald. form), *the paschal lamb, the passover feast*; appl. to Christ, 1 Cor. v. 7.

πάσχω (παθ-, see 94, i. 7), *to be affected with anything, good or bad*; so, *to enjoy good*, Gal. iii. 4; more generally, *to endure suffering*, Matt. xvii. 15; *to suffer* (acc. of that suffered, ἀπό or ὑπό, gen., of persons inflicting).

πάταρα, ἄρων, τά, *Patara*, Acts xxi. 1. πατάσσω, ξω, to *smite, to strike, to smite to death, to afflict*, Acts xii. 23.

πατέω, ᾶ, ἥσω, to *tread, to trample on*, Luke x. 19; *to press by treading*, as grapes, Rev. xiv. 20; *to reduce to entire subjection*, Rev. xi. 2.

πατήρ, τρός, ὁ (see 30, ii.), *a father*, spoken of God as the Father of men, Matt. v. 16, 45; or of the Lord Jesus Christ, Matt. vii. 21; as the First Person in the Trinity, Matt.

xxviii. 19; as the Source of manifold blessings, 2 Cor. i. 3, &c. Secondly, (1) *a remote progenitor, the founder of a race, an elder*; (2) *a senior, a father in age*, 1 John ii. 13, 14; (3) *the author, or cause, or source of anything*, John viii. 44; Heb. xii. 9; (4) *a spiritual father, or means of converting anyone to Christ*; (5) *one to whom resemblance is borne*.

Πάτμος, οὐ, ἡ, *Patmos*, Rev. i. 9.

πατρ-αλφάς, οὐ, ὁ, *a parricide*, 1 Tim. i. 9.

πατριά, ᾶς, ἡ, *a family* (in O.T., mediate between the tribe and the household), Luke ii. 4; Acts iii. 25; Eph. iii. 15 (on which see 224).

πατρι-άρχης, οὐ, ὁ, *head, or founder of a family, "patriarch"*.

πατρικός, ἡ, ὄν, *paternal, ancestral*, Gal. i. 14.

πατρίς, ἰδος, ἡ, *one's native place, father-land*, Matt. xiii. 54; Heb. xi. 14.

Πατρόβας, ᾶ, ὁ, *Patröbas*, Rom. xvi. 14.

πατρο-παρά-δοτος, οὐ, *handed down, obtained by tradition from ancestors*, 1 Pet. i. 18.

πατρός, α, οὐ, *paternal, hereditary*, Acts xxii. 3, xxiv. 14.

Παῦλος, οὐ, ὁ, *Paul*, (1) *Sergius Paulus*, Acts xiii. 7; (2) *the Apostle of the Gentiles*. (See 159, c.)

παύω, σω, *to cause to cease, to restrain*, 1 Pet. iii. 10; generally mid., *to cease, desist, refrain*, Luke v. 4, viii. 24.

Πάφος, οὐ, ἡ, *Paphos*, Acts xiii. 6.

παχύνω (παχύς), *to fatten, to make gross, pass.*; fig., *to become gross, or stupid*, Matt. xiii. 15.

πέδη, ης, ἡ, *a shackle, a fetter for the feet*, Mark v. 4.

πεδινός, ἡ, ὄν, *level, open*, Luke vi. 17.

πεζέω (πεζός) *to travel on foot, or on land*, Acts xx. 13.

πεζῇ, adv., *on foot, or by land*, Mark vi. 33.

πειθ-αρχέω, ᾶ, (1) *to obey a ruler, or one in authority*, Acts v. 29, 32; (2) *to obey, or conform to advice*, Acts xxvii. 21.

πειθός, ἡ, ὄν, *persuasive, winning*,
1 Cor. ii. 4.

πείθω, πείσω, *to persuade*; so, *to endeavour to convince*, Acts xviii. 4;
to influence by persuasion, Matt. xxvii. 20; *to incite, to instigate*, Acts xiv. 29; *to appease, to render tranquil*, 1 John iii. 19; *to conciliate, to aspire to the favour of*, Gal. i. 10; *pass., to be confident of, to yield to persuasion, to assent, to listen to, to obey, to follow*, Acts v. 36, 37; 2nd perf., πέποιθα, *to be confident of, to trust, to rely on, to place hope in*, Matt. xxvii. 43; Rom. ii. 19.

πεινάω, ὦ, ἄσω, inf., πεινᾶν, (1) *to be hungry*; hence, (2) *to be needy*; (3) *to desire earnestly, to long for*, acc., "to pine."

πείρα, ας, ἡ, *trial, experiment*; with λαμβάνω, *to make trial of, attempt*, Heb. xi. 29, 36.

πειράζω, σω, (1) *to attempt*, inf.; (2) *to make trial of, to prove*; (3) *to tempt to sin*; δ πειράζων, *the tempter*, i.e., *the devil*; (4) *to put to proof*, as God by unbelief, &c., Acts xv. 10.

πειρασμός, οὔ, ὁ, *a trying, proving*, 1 Pet. iv. 12; *a tempting to sin*, Matt. vi. 13; *calamity, sore affliction*, i.e., *trying us*, Acts xx. 19; *man's trying God by distrust or disobedience*, Heb. iii. 8.

πειράω, ὦ, only in mid., *to attempt, essay*, Acts ix. 26, xxvi. 21.

πεισμονή, ἡς, ἡ, *a persuasion, a conviction*, Gal. v. 8.

πέλαγος, οὗς, τό, *the sea, the deep*, Matt. xviii. 6.

πελεκίζω (πέλεκυς, *an axe*), *to behead*, Rev. xx. 4.

πέμπτος, ἡ, ὄν, num. ord., *the fifth*.

πέμπω, ψω, (1) *to send*, of persons, *to despatch on a message*, spoken of teachers, as John Baptist, John i. 33; of Jesus, John iv. 34; of the Spirit, John xiv. 26; of apostles, John xiii. 20; (2) *to send*, of things; *to transmit*, Rev. xi. 10; *to send among, or upon*, 2 Thess. ii. 11; *to thrust in*, e.g., *the sickle*, Rev. xiv. 15, 18.

πένης, ητος, ὁ, ἡ, *poor, needy*, 2 Cor. ix. 9.

πενθερά, ἄς, ἡ, *a mother-in-law*, i.e., *a wife's mother*.

πενθερός, οὔ, ὁ, *a father-in-law*, i.e., *a wife's father*.

πενθῶ, ὦ, ἥσω, (1) *to mourn*, intrans.; (2) *to grieve*, trans., 2 Cor. xii. 21.

πένθος, οὗς, τό, *mourning, sorrow*, James iv. 9.

πεινχρός, ὁ, ὄν, *poor, needy*.

πεντάκις, adv., num., *five times*.

πεντακισ-χίλιοι, αι, α, num., *five thousand*.

πεντακόσιοι, αι, α, num., *five hundred*.

πέντε, num., indecl., *five*.

πεντε-και-δέκατος, num., ord., *fifteenth*.

πεντήκοντα, num., indecl., *fifty*.

Πεντηκοστή, ἡς, ἡ (lit., *fiftieth*), *Pentecost*, the feast beginning the fiftieth day after the second day of the Passover, i.e., from the sixteenth day of the month Nisan.

πεποίθισις, εως, ἡ, *trust, confidence*, with εἰς or ἐν.

περ, an enclit. partic., cognate with περί, only found joined to pronouns or particles for intensity of meaning, as ἐδυνπερ, εἴπερ, *if indeed*; ἐπειπερ, *since indeed*, &c.; καίπερ, *and really*; ὅσπερ, *whosoever*.

πέραν, adv., *over, on the other side, beyond*, with art. prefixed or genit. following.

πέρας, ατος, τό, *a limit, the extremity*, in space, as Matt. xii. 42; or time, Heb. vi. 16.

Πέργαμος, ου, ἡ, Pergamus, or Pergamum, Rev. ii. 12.

Πέργη, ης, ἡ, a prop. name, Perga, Acts xiii. 13.

περί, a prep., governing the gen. and accus. With gen., *about*, i.e., *concerning or respecting a thing*; gov. the accus., *about, around*, in reference to (see 302). In composition, περί denotes *round about, on account of, above, beyond*.

περι-άγω, trans., *to lead, or take about*, 1 Cor. ix. 5; intrans., *to go about* (acc., or περί, acc.), Acts xiii. 11; Matt. iv. 23.

περι-αίρέω, ὦ (see 103, 2), to take from around, or entirely away, lit., 2 Cor. iii. 16; Acts xxvii. 40; Heb. x. 11; fig., of the expiation of sin.

περι-αστράπτω, to lighten around, to flash around (acc., or περί, acc.).

περι-βάλλω, βαλῶ, βέβληκα, to cast around (acc. and dat.), Luke xix. 43; to clothe, Matt. xxv. 36; for const., see 284; mid., to clothe one's self, to be clothed, Matt. vi. 29.

περι-βλέπω, N.T., in mid., to look around, abs.; to look round upon, acc.

περι-βόλαιον, οὐ, τό, (1) clothing, vesture, Heb. i. 12; (2) a veil, 1 Cor. xi. 15.

περι-δέω, to bind round about, pass., plur., John xi. 44.

περι-δρέμω (see περιτρέχω).

περι-εργάζομαι, to overdo, to be a busy-body, 2 Thess. iii. 11.

περί-εργος, οὐ, act., overdoing, intermeddling, 1 Tim. v. 13; pass., overwrought, curious, Acts xix. 19.

περι-έρχομαι (see 103, 2), to go about, Acts xix. 13; Heb. xi. 37; to tack, as a ship, Acts xxviii. 13.

περι-έχω, to encompass; so, to contain, as a writing, Acts xxiii. 25; intrans., to be contained, 1 Pet. ii. 6; to seize, as astonishment, Luke v. 9.

περι-ζώννυμι (see 114), to gird oneself around, pass., perf., part., girt, Luke xii. 35.

περί-θεσις, εὼς, ἡ, a putting around, i.e., ornaments, 1 Pet. iii. 3.

περι-ίστημι, (see 107), in intrans. tenses of act., to stand around; mid., to stand aloof from (acc.), 2 Tim. ii. 16; Titus iii. 9.

περι-κάθαμα, αὐτος, τό, refuse, offscouring, 1 Cor. iv. 13.

περι-καλύπτω, to cover round about, to cover, as the face.

περι-κειμαι, to lie about, surround, dat., or περί, acc.; to be encompassed, or surrounded with, acc.

περι-κεφαλαία, ας, ἡ, a helmet, 1 Thess. v. 8.

περι-κρατής, ἐς, being entire master of, Acts xxvii. 16.

περι-κρύπτω, to hide entirely, Luke i. 24.

περι-κυκλώω, ὦ, to encircle, surround.

περι-λάμπω, to shine around.

περι-λείπω, to leave; pass., to survive, 1 Thess. iv. 15, 17.

περί-λυτος, οὐ, greatly sorrowful.

περι-μένω, to await (acc.), Acts i. 4.

περίξ, adv., round about; with art., circumjacent, Acts v. 16.

περι-οικέω, ὦ, to dwell around, to be neighbouring to (acc.).

περι-οικος, οὐ, neighbouring, Luke i. 58.

περι-όσιος, οὐ, superabundant, peculiar, Titus ii. 14 (LXX.).

περι-οχή, ἡς, ἡ (see περιέχω), a section, or passage, of Scripture, Acts viii. 32.

περι-πατέω, ὦ, ἡσω, to walk, to walk about, to roam, as animals for prey; fig., as Heb., to pass one's life, to conduct oneself (adv. or nom. pred.), to live according to (ἐν, dat.; κατά, acc.).

περι-πίρω, to pierce through, transfix, fig., 1 Tim. vi. 10.

περι-πίπτω, to fall into the midst of (dat.), as robbers, Luke x. 30; and temptations, James i. 2.

περι-ποιέω, ὦ, N.T., in mid., to get for oneself, 1 Tim. iii. 13; to reserve, to purchase.

περι-ποίησις, εὼς, ἡ, (1) an acquisition, 1 Thess. v. 9; (2) a preservation, Heb. x. 39; (3) a possession purchased, Eph. i. 14; 1 Pet. ii. 9.

περιρ-ρήγνυμι, to tear off, as garments, Acts xvi. 22.

περι-σπάω, ὦ, "to drag around," hence, fig., pass., to be distracted in mind, Luke x. 40.

περισσεία, ας, ἡ, abundance, superfluity; εἰς περισσείαν, as adv.

περίσσευμα, αὐτος, τό, more than enough, overflowing abundance, affluence, abundantly, 2 Cor. viii. 13, 14.

περισσεύω, (1) to be more than enough, to be left over, to abound richly; τὸ περισσεύον, Matt. xiv. 20, the residue; (2) to redound to, εἰς, 2 Cor. viii. 2; pass., to be in abundance, to be augmented. Matt. xiii. 12; 2 Cor. iv. 15.

περισσός, ἡ, ὄν, *abundant, remaining over and above*; τὸ περισσόν, *excellence, pre-eminence*, Rom. iii. 1; adv., -ῶς, *exceedingly, vehemently*.

περισσότερος, adv., *more abundantly, more earnestly, more vehemently*.

περιστερά, ἄς, ἡ, *a dove, a pigeon*.

περι-τέμνω, to cut around, to circumcise; mid., to undergo circumcision, to cause oneself to be circumcised.

περι-τίθημι, to place, or put about, or around (dat. and acc.); fig., to bestow, to attribute, 1 Cor. xii. 23.

περι-τομή, ἡς, ἡ, *circumcision, i.e., the act, the custom, or state*; with art., *the circumcision, i.e., the Jews*; fig., for *spiritual purity*, Rom. ii. 28, 29; Col. ii. 11.

περι-τρέπω, to turn about, to convert to (eis) *a state*, Acts xxvi. 24.

περι-τρέχω, 2nd aor., περιέδραμον, to run around (acc.), Mark vi. 55.

περι-φέρω, to bear, or carry around, to carry about in oneself; pass., to be agitated, Eph. iv. 14.

περι-φρονέω, ᾧ, to look down upon, to condemn, to despise.

περί-χωρος, ον, *circumjacent*; as subst. (ἡ), *the country round about, the inhabitants of such a country*, Matt. iii. 5.

περί-ψημα, ατος, τό, *scrapings, scum*.

περπερεύομαι, dep., intrans., to vaunt, 1 Cor. xiii. 4.

Περσίς, ἰδος, ἡ, *Persia*, Rom. xvi. 12.

πέρυσι, adv., *during the year just passed, a year ago*.

πέτομαι, ὦμαι, or πέτομαι, to fly, as a bird.

πετεινόν, οὗ, τό, *a bird, a fowl*; only in plur., *the birds*.

πέτομαι (see πέτομαι).

πέτρα, ας, ἡ, *a rock, with art., the rocky substratum of the soil, otherwise, any large block of stone*; met. for *caverns*, Rev. vi. 15; fig., Rom. ix. 33. See also Matt. xvi. 18.

Πέτρος, ου, ὁ, *Peter*, Greek for the Heb. (Chald.) *kēpha, rock*. Same with πέτρα, but with the termination of a masc. name.

πετρώδης, ες, *rocky, stony*, Matt. xiii. 5; Mark iv. 5.

πήγανον, ου, τό, *ruē*, Luke xl. 42.

πηγή, ἡς, ἡ, *a fountain, source, well*; fig. of "the water of life," *a flow, of blood*, Mark v. 29.

πήγνυμι, πήξω, to fix, as a tent, Heb. viii. 2.

πηδάλιον, ίου, τό, *the rudder of a ship*, Acts xxvii. 40.

πηλίκος, η, ον, *how great*, Heb. vii. 4; *how large*, Gal. vi. 7 (see γράμμα).

πηλός, οὗ, ὁ, *clay, mire, mortar*, John ix. 6; Rom. ix. 21.

πήρα, ας, ἡ, *a bag, wallet, for carrying provisions*.

πῆχυς, εως, ὁ, *a cubit, the length from the elbow to the tip of the middle finger*.

πιάζω, ὦ, to lay hold of, Acts iii. 7; to take, as to catch fish, or in hunting, to arrest, John vii. 30.

πιέζω, to press down, as in a measure, Luke vi. 38.

πιόλα-λογία, ας, ἡ, *persuasive or plausible speech*, Col. ii. 4.

πικραίνω, ἀνῶ, to render bitter, lit., Rev. x. 9, 10; to embitter, fig., Col. iii. 19.

πικρία, ας, ἡ, *bitterness, fig.*, Acts viii. 23; Eph. iv. 31.

πικρός, ὁ, ὄν, *bitter, acrid, malignant*, James iii. 11, 14; adv., -ῶς, *bitterly*, spoken of weeping, Matt. xxvi. 75.

Πίλατος, ου, ὁ (or πιλάτος, Lat., *pilatus*, "armed with javelin"), *Pilate*.

πίμπλημι (πλε-), see πλήθω.

πίμπρημι (πρα-), pass., inf., πίμπρασθαι, to be inflamed, to swell, Acts xxviii. 6.

πινακίδιον, ίου, τό (dim. of πίναξ), *a tablet for writing*, Luke i. 63.

πίναξ, ακος, ὁ, *a plate, platter, dish*.

πίνω, fut., πίομαι, -εσαι, -εται; perf., πέτωκα; 2nd aor., έπιον; to drink, abs., or with acc. of thing drunk (sometimes εκ or από), to imbibe, as the earth imbibes rain; fig., to receive into the soul, to partake of.

πίοτης, τητος, ἡ, *fatness, richness*, as of the olive, Rom. xi. 17.

πιπράσκω (πρα-, perf., πέπρακα; 1st aor. pass., ἐπράθην; perf. pass., πέπραμαι; to sell, Matt. xiii. 46; pass., with ὑπό, to be sold under, to be a slave to.

πίπτω (πετ-, see 94, i. 8, d), (1) to fall (whence, by ἀπό or ἐκ; whither, by ἐπί or εἰς, acc.); hence, (2) to fall prostrate, as of persons, to die, to perish; of structures, to fall in ruins; of institutions, to fail; (3) to fall to, as a lot; (4) to fall into, or under, as condemnation.

Πισιδία, ας, ἡ, *Pisidia*, Acts xiv. 24.

πιστεύω (see 74), to believe, be persuaded of a thing (acc. or ὅτι), to give credit to, dat.; to have confidence in, dat., εἰς, ἐν, ἐπί (dat.) or ἐπί (acc.). Often of Christian faith, in God, in Christ; pass., to be entrusted with (acc.).

πιστικός, ἡ, ὄν, *genuine, pure*, of ointment, Mark xiv. 3; John xii. 3.

πίστις, εως, ἡ, (1) *faith*, generally, as Heb. xi. 1; 2 Thess. ii. 13; "faith in" is expressed by obj. gen., by εἰς, ἐν, πρὸς (acc.); (2) *fidelity, good faith*, Rom. iii. 3; 2 Tim. ii. 22; (3) *a pledge, a promise given*, 2 Tim. iv. 7; (4) met., for the whole of the Christian character, and (generally with art.) for the Christian religion.

πιστός, ἡ, ὄν, (1) *trustworthy, faithful*, in any relation or to any promise, of things or (generally) persons; (2) *believing, abs.*, as οἱ πιστοί, the followers of Christ, or with dat.

πιστόω, ᾧ, only N.T., in pass., to be assured of, 2 Tim. iii. 14.

πλανᾶω, ᾧ, ἥσω, to lead astray, to cause to wander; fig., to deceive; pass., to be misled, to err, to mistake.

πλάνη, ης, ἡ, *wandering, fig., deceit, delusion, error*.

πλανήτης, ου, ὁ, *wandering; ἀστήρ πλανήτης, a wandering star*, Jude 13 ("planet").

πλάνος, ον, *causing to wander, deceitful*; as subst., *an impostor*.

πλάξ, ακός, ἡ, *a tablet, to write on*, 2 Cor. iii. 3; Heb. ix. 4.

πλάσμα, ατος, τό, *a thing formed or fashioned, as a vessel*.

πλάσσω, ᾶσω, to form, fashion, mould, as a potter his clay.

πλαστός, ἡ, ὄν, *formed, moulded; fig., deceitful*, 2 Pet. ii. 3.

πλατεία, ας, ἡ (iem. of πλατύς, broad, sc. δδός), *a wide street, a broad way*.

πλάτος, ους, τό, *breadth*.

πλατύνω, νῶ, to make broad, to enlarge; pass., fig., to be enlarged, in mind or heart.

πλατύς, εἶα, ὁ, *broad*, Matt. vii. 13.

πλέγμα, ατος, τό (πλέκω), *anything interwoven, a braiding, as of hair*, 1 Tim. ii. 9.

πλείστος, ης, ον, superl. of πολὺς, the greatest, the most, very great; τὸ πλείστον, adv., mostly, at most.

πλεῖον, εἶον, compar. of πολὺς, more, greater, in number—magnitude—comparison; οἱ πλείους, οἱ πλείους, the more, the most, the many, majority, 2 Cor. ii. 6; πλεῖον or πλεόν, as adv., more, John xxi. 15; ἐπὶ πλεῖον, further, longer.

πλέκω, ξω, to weave together, to plait, Mark xv. 17.

πλεόν (see in πλείων).

πλεονάζω, σω, intrans., to have more than enough, to superabound; trans., to increase, to cause to abound.

πλεον-εκτέω, ᾧ (ἐχῶ), to have more than another, to desire to have more, so, to defraud; pass., to be deluded, 2 Cor. ii. 11.

πλεον-έκτης, ου, ὁ, *a covetous or avaricious person, one devoted to carnal lusts, a libertine*, Eph. v. 5.

πλεον-εξία, ας, ἡ, *covetousness, avarice, inordinate lust*, Eph. iv. 19.

πλευρά, ᾤς, ἡ, *the side of the human body*, John xix. 34.

πλέω (see πλήθω).

πλέω (φ), impf., ἔπλεον; fut., πλεέσομαι; to sail, with acc. of direction, Acts xxvii. 2.

πληγή, ἥς, ἡ (πλήσσω), *a stroke, a stripe, a wound*, Acts xvi. 33; Rev. xiii. 14; *an affliction*, Rev. ix. 20.

πλήθος, ους, τό, (1) *a multitude, crowd, throng*; (2) *population*, Acts xiv. 4; (3) *a quantity*, Acts xxviii. 3.

πληθύνω, νῶ, (1) *intrans., to increase*; (2) *trans., to multiply, augment*; *pass., to be increased*.

πλήθω (or πῖμπλημι), πλήσω; 1st aor. *pass., ἐπλήσθην*; (1) *to fill (with, gen.)*; *fig., of emotions*, as Luke iv. 28; or of the Holy Spirit, Acts ii. 4; (2) *pass., to be fulfilled*, as time, Luke i. 23.

πληκτής, ου, ὁ, *a striker, a contentious person*, 1 Tim. iii. 3; Titus i. 7.

πλημύρα, ας, ἡ, *a flood, an inundation*, Luke vi. 48.

πλήν, adv. (akin to πλέον), *besides, moreover, except*; *as prep. with gen., besides, excepting*.

πλήρης, ες, (1) *full, abs.*, Mark iv. 28; (2) *full of (gen.), abounding in*.

πληρο-φορέω, ᾧ (φέρω), (1) *to bring to completion, hence, to perform perfectly*, 2 Tim. iv. 5; or *to bring to a close, perh.* Luke i. 1; (2) *to fill with conviction, hence, pass., to be fully persuaded*, Rom. iv. 21.

πληρο-φορία, ας, ἡ, *fulness, entire possession, full conviction or assurance*.

πληρόω, ᾧ, ὥσω, *to fill (material, by gen.), to fill up, to pervade, to complete, either time or number; to bestow abundantly, to furnish liberally*, Phil. iv. 18; Eph. iii. 19; *to accomplish, to perform fully, as prophecies, &c.*; *pass., to be full of*, 2 Cor. vii. 4; Eph. v. 18; *to be made full, complete, or perfect*, John iii. 29; Col. iv. 12.

πληρώμα, ατος, τό, *fulness, plenitude, i.e., that which fills*, 1 Cor. x. 26, 28; so, *the full number*, Rom. xi. 25; *the completion, i.e., that which makes full*, Matt. ix. 16; *the fulness of time*, Gal. iv. 4, *is the completion of an era; the fulness of Christ*, Eph. i. 23, *that which is filled by Christ; the fulness of the Godhead, all Divine attributes*.

πλησίον, adv., *near, near by*; with the art., ὁ πλησίον, *a neighbour*.

πλησμονή, ἥς, ἡ, *the full satisfying*, Col. ii. 23.

πλήσσω, ξω, 2nd aor. *pass., ἐπλήγην, to smite*, Rev. viii. 12.

πλοῖδιον, ιου, τό (dim. of πλοῖον), *a small boat, as the fishing boats on the lake of Galilee*.

πλοῖον, ον, τό, *a ship, a vessel, a bark, large or small*.

πλός, οὖς, gen., οῦ, or ὀός, *navigation, voyage*, Acts xxi. 7; xxvii. 9.

πλούσιος, ια, ιον, *rich, abounding in (ἐν)*; *adv., -ως, richly, abundantly*, Col. iii. 16.

πλουτέω, ᾧ, ἥσω, *to become rich, to be rich, to abound in*.

πλουτίζω, *to make rich, to enrich, to cause to abound in*.

πλοῦτος, ου, ὁ (see 32, a), *riches, wealth, abundance*; *spiritually, enrichment*, Rom. xi. 12.

πλύνω, νῶ, *to wash, as garments*, Rev. vii. 14 (xxii. 14).

πνεῦμα, ατος, τό, (1) *properly, the wind, or the air in motion*, John iii. 8; hence, (2) *the human spirit*, dist. from σῶμα and ψυχή, 1 Thess v. 23; (3) *a temper or disposition of the soul*, Luke ix. 55; Rom. viii. 15; (4) *any intelligent, incorporeal being, as (a) the human spirit, separated from the body, the undying soul; (b) angels, good and bad; (c) God, the immaterial One*, John iv. 24; (d) *THE HOLY GHOST* (see 217, f). *Used of the influence of which the Holy Ghost is the author, in respect of Jesus*, Luke iv. 1; Acts x. 38, *in respect of prophets and apostles*; and *in respect of saints generally*, Eph. i. 17.

πνευματικός, ἡ, ὄν, *spiritual*, (1) *relating to the mind, not corporeal*; (2) *to the disposition or gifts imparted by the Holy Spirit*, 1 Cor. ii. 13, 15; τὰ πνευματικά, *spiritual gifts*, 1 Cor. xii. 1; *adv., -ως, spiritually, i.e., (1) mystically*, Rev. xi. 8; (2) *by the aid of the Holy Spirit*, 1 Cor. ii. 14.

πνέω (F), εὔσω, *to blow, as the wind, to breathe*.

πνίγω, *to choke, to seize by the throat.*
 πνικτός, ἡ, ὄν, *strangled.*
 πνοή, ἡς, ἡ, (1) *breath, Acts xvii. 25;*
 (2) *a breeze, or blast, Acts ii. 2.*
 ποδῆρης, ἐς, *reaching to the feet; as*
subst., a long robe, Rev. i. 13.
 ποθεν, *adv., interrog., whence, of place*
—as, from what quarter? Matt.
xv. 33 —from what cause; how?
Matt. xiii. 27. Indicating surprise,
admiration, &c., Luke i. 43; also
strong negation, Mark xii. 37.
 ποῖα, *as, ἡ, grass, herbage, James*
iv. 14 (or fem. of ποῖος, what!).
 ποιεῖν, ὦ, ἥσω, (1) *to make, i.e., to*
form, to bring about, to cause;
spoken of religious festivals, &c., to
observe, to celebrate; of trees and
plants, to germinate, to produce; to
cause to be, or to become, Matt.
xxi. 13; to declare to be, John
viii. 53; to assume, Matt. xii. 33;
 (2) *to do, generally, to do, i.e.,*
habitually, to perform, to execute,
to exercise, to practise, i.e., to pursue
a course of action, to be active, to
work, to spend, to pass, i.e., time,
or life, Acts xv. 33.
 ποίημα, ατος, τό, *a thing made, work-*
manship.
 ποίησις, εως, ἡ, *doing, James i. 25.*
 ποιητής, οὔ, ὁ, (1) *a maker, doer (Rom.*
ii. 13); (2) a poet, Acts xvii. 28.
 ποικίλος, η, ον, *various, of different*
colours, diverse.
 ποιμαίνω, ἀνῶ, (1) *to feed a flock, Luke*
xvii. 7; hence, (2) to tend, to
nourish, cherish, Jude 12; of pas-
tors, Acts xx. 28; (3) to rule, Matt.
ii. 6; Rev. ii. 27.
 ποιμήν, ἐνος, ὁ, (1) *a shepherd; (2)*
fig., a pastor. Used of CHRIST and
of his ministers.
 ποίμνη, ης, ἡ, (1) *a flock of sheep; (2)*
a band of Christ's disciples.
 ποίμνιον, ιου, τό (dim. of ποίμνη), (1) *a*
little flock; (3) Christ's flock, i.e.,
disciples.
 ποῖος, ποία, ποῖον, *a correl. pron. cor-*
responding with οἷος and τοῖος,
what? of what kind, sort, species?
what one? which?

πολεμέω, ὦ, ἥσω, *to make war, to con-*
tend (μετά, gen.), to quarrel.
 πόλεμος, ου, ὁ, (1) *war, a war; (2) a*
battle; (3) strife.
 πόλις, εως, ἡ, *a city, a walled town;*
met., the inhabitants of a city; with
art., the city Jerusalem, the heavenly
city, of which Jerusalem was a
symbol.
 πολιτ-άρχης, ου, ὁ, *the ruler of a city,*
a city magistrate, "politarch," Acts
xvii. 6, 8.
 πολιτεία, *as, ἡ, (1) citizenship, Acts*
xxii. 28; (2) a state, or common-
wealth, Eph. ii. 12.
 πολίτευμα, ατος, τό, *a community, as*
of a city, a commonwealth, Phil.
iii. 20.
 πολιτεύω, *in mid., to be a citizen;*
hence, to live, i.e., to order one's
life, Acts xxiii. 1; Phil. i. 27.
 πολίτης, ου, ὁ, *a citizen, an inhabitant*
of a city, Acts xxi. 39; with gen.,
αὐτοῦ, a fellow-citizen.
 πολλάκις, *adv., many times, often.*
 πολλα-πλάσιων, ον, gen., ονος, *mani-*
fold, many times more.
 πολυ-λογία, *as, ἡ, much speaking,*
loquacity, Matt. vi. 7.
 πολυ-μερῶς, *adv., in many parts, in*
manifold ways, Heb. i. 1.
 πολυ-ποίκιλος, ον, *very varied; mani-*
fold, Eph. iii. 10.
 πολύς, πολλή, πολύ (see 39, 2), *many,*
numerous; πολύ, much, greatly, as
adv.; πολλοί, many, often with par-
titive genitive, or ἐκ; οἱ πολλοί, the
many (see 227); πολλὰ, in like
manner, much, very much, often,
many times; πολλῶ, by much, joined
with comparatives; ἐπὶ πολύ, for
a great while, Acts xxviii. 6; ἐν
πολλῶ, altogether, Acts xxvi. 29.
 πολύ-σπλαγχνος, ον, *very compassionate,*
of great mercy, James v. 11.
 πολυ-τελής, ἐς, *very costly, Mark xiv. 3;*
very precious, 1 Pet. iii. 4.
 πολύ-τιμος, ου, ὁ, ἡ, *of great value,*
very costly, John xii. 3.
 πολυ-τρόπος, *adv., in various ways,*
Heb. i. 1.
 πόμα, ατος, τό, *drink.*

πονηρία, *as, ἡ, evil disposition, wickedness; plur., malignant passions, iniquities.*

πονηρός, *ἀ, ὁν (πόνος), evil, bad, of things or persons; wicked, depraved, spec. malignant, opp. to ἀγαθός (see Synonyms); δ πονηρός, the Wicked One, i.e., Satan; τὸ πονηρόν, evil.*

πόνος, *ου, δ, (1) labour; (2) in Rev., sorrow, anguish.*

Ποντικός, *ἡ, ὁν, belonging to Pontus, Acts xviii. 2.*

Πόντιος, *λου, δ, Pontius, the prænomen of Pilate.*

Πόντος, *ου, δ, Pontus, Acts ii. 9; 1 Pet. i. 1.*

Πόπλιος, *ου, δ, Publius, Acts xxviii. 7.*

πορεία, *as, ἡ, a way, a journey, Luke xiii. 22; way or course of life, James i. 11.*

πορεύομαι, *σομαι, dep., with pass. aor., ἐπορεύθην, to go, to go away, to depart, to journey, to travel, often (as Heb.) to take a course in life.*

πορθέω, *ἥσω, to lay waste, harass, persecute, Acts ix. 21; Gal. i. 13, 23.*

πορισμός, *οὔ, δ, gain, 1 Tim. vi. 5, 6.*

Πορκίος, *ου, δ, Porcius, the prænomen of Festus.*

πορνεία, *as, ἡ, fornication, lewdness; fig. in Rev., idolatry.*

πορνεύω, *σω, to commit fornication; fig. in Rev., to worship idols.*

πόρνη, *ης, ἡ, a harlot, a prostitute; fig. in Rev., an idolatrous community.*

πόρνος, *ου, δ, one who prostitutes himself, an impure person.*

πόρρω, *adv., far, far off; comp. πορρωτέρω or -τερον.*

πορρωθεν, *adv., further, from afar, far off, Luke xvii. 12.*

πορφύρεα, *as, ἡ, a purple or crimson garment, indicating wealth or rank, Luke xvi. 19; Mark xv. 17, 20.*

πορφύρεος, *οὗς, ἂ, οὖν, purple or crimson, John xix. 2, 5.*

πορφυρό-πωλις, *εως, ἡ, a seller of purple or crimson cloth, Acts xvi. 14.*

ποσάκις, *adv., interrog., how many times? how often?*

πόσις, *εως, ἡ, drink.*

πόσος, *η, ου, how much, how great; πόσῳ, as adv. with comparatives, by how much; plur., how many.*

ποταμός, *οὔ, δ, a river, torrent, flood.*

ποταμο-φόρητος, *ου, carried away by a flood.*

ποταπός, *ἡ, ὁν, of what kind? of what manner? how great!*

πότε, *adv., interrog., when? at what time? till when? how long? ποτε, enclitic, at some time, at one time or other (see 129).*

πότερον, *prop. neut. of πότερος, whether, correlating with ἤ, or.*

ποτήριον, *λου, τό, a drinking-cup, the contents of the cup; fig., the portion which God allots, whether of good or ill, commonly of the latter.*

ποτίσω, *σω, to cause to drink (two accs.); to give drink to (acc.); fig., to minister to, generally, 1 Cor. iii. 2; to water, or irrigate, as plants, &c., 1 Cor. iii. 6-8.*

Ποτίολοι, *ων, οί, Puteoli, Acts xxviii. 13.*

πότος, *ου, δ (see πίνω), a drinking bout, drunkenness, 1 Pet. iv. 3.*

πού, *adv., interrog., where? whither? Matt. ii. 4; John vii. 35.*

που, *enclitic, an indef. particle of place or degree, somewhere, somewhere about, Heb. ii. 6; Rom. iv. 19 (see 129).*

Πούδης, *δεντος, δ, Pudens, 2 Tim. iv. 21.*

πούς, *πόδος, δ, the foot; met., for the person journeying, Luke i. 79; ὑπὸ τοὺς πόδας, under the feet, i.e., entirely subdued, as Rom. xvi. 20.*

πράγμα, *ατος, τό, a thing done, a fact, a thing, a business, a suit, as at law.*

πραγματεία, *as, ἡ, a business, an affair, 2 Tim. ii. 4.*

πραγματεύομαι, *σομαι, dep., to transact business, to trade, Luke xix. 13.*

πραιτώριον, *λου, τό (from Lat., praetor), a court-house, a judgment-hall, Matt. xxvii. 27; the quarters of the praetorian army in Rome, Phil. i. 13.*

πράκτωρ, *οπος, δ, an officer employed to execute judicial sentences, Luke xii. 58.*

πρᾶξις, εως, ἡ, (1) *action, mode of action, plur., deeds, "acts;"* (2) *function*, Rom. xii. 4.

πρᾶος, α, ον, and πρᾶϋς, εἶα, ὅ (see 39), *meek, mild, kind, benevolent*, Matt. v. 5, xii. 29.

πραότης, or -αὔτης, τητος, ἡ, *meekness, clemency*, 1 Cor. iv. 21; *benevolence*, 2 Cor. x. 1.

πρασία, ἄς, ἡ, *a company formed into square*, Mark vi. 40. For constr., see 242.

πράσσω, or -τιω (Acts xvii. 7), ξω, πf., πέπραχα, πέπραγμαi, (1) *to do, perform, accomplish*, with acc.; (2) *to be in any condition, i.e., to fare*, Acts xv. 29; Eph. vi. 21; (3) *to exact, to require, e.g., money lent, or tribute*, Luke iii. 13; xix. 23.

πραῖς, -ότης (see πρᾶος, -ότης).
πρέπει, impers. (see 101), *it becomes, it is fitting to*, dat.

πρεσβεία, ας, ἡ, *an embassy, ambassadors*.

πρεσβεύω, σω (lit., *to be aged, elder men being chosen for the office*), *to act as ambassador*, 2 Cor. v. 20.

πρεσβυτέριον, ἰον, τό, *an assembly of elders, the Sanhedrim*, Luke xxii. 66; *officers of the church assembled*, 1 Tim. iv. 14.

πρεσβύτερος, τέρα, τερον (compar. of πρέσβυς, old), *elder*, (1) *in age*, Acts ii. 17; 1 Tim. v. 1; plur., often, *ancestors*, as Heb. xi. 2; (2) *in dignity and office, whether of the Jewish community (Matt. xvi. 21); or the Christian (Acts xx. 17), "Presbyter."*

πρεσβύτερης, ου, ὁ, *an old man*, Luke i. 18.

πρεσβυτίς, ἰδος, ἡ, *an aged woman*, Titus ii. 3.

πρηνής, ἐς, *prone, falling headlong*, Acts i. 18.

πρίω, or πρίω, 1st aor. pass., ἐπρίσθη, *to saw, to saw asunder*, Heb. xi. 37.

πρίν, adv., of time, *before*, as conj. in N.T., with or without ἥ, *sooner than*; generally with acc. and inf., also with subj. aor. (as fut. perf.), Luke ii. 26; opt. in Acts xxv. 16.

Πρίσκα, ης, ἡ, and dim. Πρισκύλλα, ας, *a prop. name, Prisca, or Priscilla*.

πρό, prep., gov. the gen., *before, i.e., of place, time, or superiority* (see 294). In composition, it retains the same meaning.

προ-άγω, *to go before, to lead the way, to precede*, in place, Matt. ii. 9; in time, Mark vi. 45; part., προάγων; *preceding, previous*, 1 Tim. i. 18; Heb. vii. 18.

προ-αίρέω, ᾶ, N.T., in mid., *to propose to oneself, resolve*, 2 Cor. ix. 7.

προ-αιτιόδομαι, ᾶμαι, *to allege, or prove beforehand*, Rom. iii. 9.

προ-ακούω, *to hear before*, Col. i. 5.

προ-αμαρτάνω, *to sin before*, 2 Cor. xii. 21, xiii. 2.

προ-αίλιον, ου, τό, *the court before a building, the vestibule*, Mark xiv. 68.

προ-βαίνω, *to go forward*, Matt. iv. 21; pf. part., προβεβηκώς, *advanced in life*, Luke i. 7.

προ-βάλλω, *to put forth, as trees their leaves*, Luke xxi. 30; *to thrust forward*, Acts xix. 33.

προβατικός, ἡ, ὄν, *pertaining to sheep*, John v. 2.

πρόβατον, ου, τό (προβαίνω), *a sheep; fig., a follower of Christ*.

προ-βιβάζω, σω, *to put forward*, Acts xix. 33; *to instigate*, Matt. xiv. 8.

προ-βλέπω, N.T., in mid., *to provide*, Heb. xi. 40.

προ-γίνομαι, *to be, or be done before*, Rom. iii. 25.

προ-γινώσκω, *to know beforehand*, Acts xxvi. 5; of the Divine foreknowledge, Rom. viii. 29; 1 Pet. i. 20.

πρό-γνωσις, εως, ἡ, *foreknowledge*, Acts ii. 23; 1 Pet. i. 2.

πρό-γονος, ου, ὁ, *a progenitor, plur., ancestors*, 1 Tim. v. 4; 2 Tim. i. 3.

προ-γράφω, ψω, *to write before, in time*, Eph. iii. 3; *to write up, exhibit before any one*, Gal. iii. 1; *to pre-ordain*, Jude 4.

πρό-δηλος, ον, *manifest to all, conspicuous*.

προ-δίδωμι, (1) *to give before*, Rom. xi. 35; (2) *to betray*. See following word.

προ-δότης, ου, ὁ, *a betrayer*, Luke vi. 16; Acts vii. 52; 2 Tim. iii. 4.
 προ-δρομος, ου, ὁ, ἡ (see προτρέχω), *a precursor, forerunner*, Heb. vi. 20.
 προ-εἶδον, 2nd aor. of προοράω.
 προ-εἶπον, 2nd aor. of πρόφημι, perf., προεῖρηκα.
 προ-ελπίσω, *to hope before*, Eph. i. 12.
 προ-εν-άρχομαι, *to begin before*, 2 Cor. viii. 6, 10.
 προ-επαγγέλλω, in mid., *to promise before*, Rom. i. 2.
 προ-έρχομαι (see 103, 2), (1) *to go forward, advance*; (2) *to go before, precede*, in time or place (gen. or acc.).
 προ-ετοιμάζω, σω, *to appoint beforehand, to predestine*, Rom. ix. 23.
 προ-ευ-αγγελίζομαι, *to foretell glad tidings*, Gal. iii. 8.
 προ-έχω, in mid., *to hold before oneself, to be superior*, Rom. iii. 9 (see 358).
 προ-ηγέομαι, οὔμαι, *to take the lead, to lead onward by example*, Rom. xii. 10.
 πρό-θεσις, εως, ἡ (τιθήμι), (1) *a setting before*; οἱ ἄρτοι τῆς προθέσεως, *the loaves of the presentation, or the show bread*, compare Heb. ix. 2; (2) *a predetermination, purpose*, Acts xi. 23.
 προ-θέσμιος, ια, ιον, *set beforehand, appointed before*, Gal. iv. 2.
 προ-θυμία, ας, ἡ, *alacrity, willingness*.
 πρό-θυμος, ον, *predisposed, ready, willing*, Matt. xxvi. 41; τὸ πρό-θυμον, *alacrity*, Rom. i. 15; adv., -ως, *readily, with alacrity*, 1 Pet. v. 2.
 προ-ἱστημι, act., 2nd aor. and perf., and mid., (1) *to preside over, to govern*, gen.; (2) *to care for, practise*, gen., Titus iii. 8.
 προ-καλέω, ᾧ, in mid., *to provoke, stimulate*, Gal. v. 26.
 προ-κατ-αγγέλλω, *to announce beforehand, to promise*.
 προ-κατ-αρτίζω, *to make ready beforehand*.

πρό-κειμαι, *to lie, or be placed before, to be proposed, as duty, example, reward, &c.*, Heb. vi. 18; *to be at hand, to be present*, 2 Cor. viii. 12.
 προ-κηρύσσω, ξω, *to announce, or preach beforehand*, Acts iii. 20.
 προ-κοπή, ῆς, ἡ, *urging forward, furtherance, advance*, Phil. i. 12, 25.
 προ-κόπτω, *to make progress in* (dat. or ἐν); *to advance to* (ἐπὶ, acc.); of time, Rom. xiii. 12; *to be advanced, or far spent*.
 πρό-κριμα, ατος, τό, *a forejudging, prejudice*, 1 Tim. v. 21.
 προ-κυρώω, ᾧ, *to establish, or ratify before*, Gal. iii. 17.
 προ-λαμβάνω, *to take before, anticipate*; pass., *to be overtaken, or caught*, Gal. vi. 1.
 προ-λέγω, *to tell beforehand, forewarn*.
 προ-μαρτύρομαι, *to testify beforehand, to predict*, 1 Pet. i. 11.
 προ-μελετάω, ᾧ, *to care for beforehand, to premeditate*, Luke xxi. 14.
 προ-μεριμνάω, ᾧ, *to be anxious, or solicitous beforehand*, Mark xiii. 11.
 προ-νοεῖω, ᾧ, *to perceive beforehand, to provide for*, gen.; in mid., *to provide for oneself, to practise*, acc.
 πρό-νοια, ας, ἡ, *providence*, Acts xxiv. 3; *care for* (gen.), Rom. xiii. 14.
 προ-οράω, ᾧ, 2nd aor., προείδον, *to see beforehand*, Acts xxi. 29; Gal. iii. 8; mid., *to have before one's eyes*, Acts ii. 25 (LXX.).
 προ-ορίζω, *to predetermine, to pre-ordain*, Acts iv. 28; Rom. viii. 29; 1 Cor. ii. 7; Eph. i. 5, 11.
 προ-πάσχω, *to suffer beforehand*, 1 Thess. ii. 2.
 προ-πέμπω, *to send forward, to accompany, to bring one on his way*.
 προ-πετής, ἐς (πίπτω), *precipitate, heedless, rash*.
 προ-πορεύομαι, σομαι, in mid., *to precede, to pass on before* (gen.), Luke i. 76.
 πρὸς (see 307), prep., gov. gen., dat., and accus. cases, general signif., *towards*. IN COMPOSITION, it denotes motion, direction, reference, nearness, addition.

προ-σάββατον, ου, τό, *the day before the Sabbath*, Mark xv. 42.

προσ-αγορεύω, to address by name, to designate, Heb. v. 10.

προσ-άγω, (1) trans., to bring to, to bring near; (2) intrans., to come to, or towards, to approach.

προσ-αγωγή, ἡς, ἡ, approach, access, Rom. v. 2; Eph. ii. 18, iii. 12 (eis, πρὸς, acc.).

προσ-αιτέω, ὦ, to beg, to ask earnestly.

προσ-αίτης, ου, ὁ, a beggar, a mendicant.

προσ-ανα-βαίνω, to go up to (a more honourable place), Luke xiv. 10.

προσ-αναλίσκω, to consume over and above, to spend further.

προσ-ανα-πληρόω, ὦ, to fill up by adding to, to supply abundantly (acc.).

προσ-ανα-τίθημι, to lay up over and above; in mid., (1) to communicate, or impart in addition (acc. and dat.), Gal. ii. 1; (2) to confer with (dat.), Gal. i. 16.

προσ-απειλέω, ὦ, to utter additional threats, Acts iv. 21.

προσ-δαπανάω, ὦ, ἥσω, to expend besides, Luke x. 35.

προσ-δέομαι, to want more, to stand in need of (gen.), Acts xvii. 25.

προσ-δέχομαι, dep. mid., (1) to receive to one's company; (2) to admit, allow, tolerate (with οὐ, to reject, Heb. xi. 35; (3) to await, to expect (acc.).

προσ-δοκάω, ὦ, to look for, expect, anticipate, whether with hope or fear.

προσ-δοκία, as, ἡ, a looking for, expectation, anticipation.

προσ-εἶω, ὦ, to permit, or suffer further, Acts xxvii. 7.

προσ-εγγίζω, to approach, to come near to (dat.), Mark ii. 4.

προσ-εδρεύω, to wait upon, to minister to, dat., 1 Cor. ix. 13.

προσ-εργάζομαι, dep. mid., to gain by labour in addition, Luke xix. 16.

προσ-έρχομαι (see 103, 2), (1) generally, to come, or to go to, abs., or dat. of place or person, to visit, to have intercourse with; (2) specially, to approach, to draw near to, God or CHRIST, Heb. vii. 25; (3) to assent to, concur in, 1 Tim. vi. 3.

προσ-ευχή, ἡς, ἡ, (1) prayer to God; (2) a place where prayer is offered, an oratory, "proseucha," Acts xvi. 13, 16.

προσ-εύχομαι, dep. mid., to pray to God, to offer prayer, to pray for (acc. of thing, ὑπέρ or περὶ, of person, ἵνα (ὅπως), of object, occasionally inf.).

προσ-έχω, to apply, with νοῦν expressed or understood, to apply the mind, to attend to, dat., with ἀπὸ, to beware of, also inf. with μή.

προσ-ηλόω, ὦ, to affix with nails, Col. ii. 14.

προσ-ἡλυτός, ου, ὁ, ἡ (ἐρχομαι), a "proselyte," a convert to Judaism.

πρόσ-καιρος, ου, temporary, transient.

προσ-καλέω, ὦ, N.T., mid., to call to oneself, to call for, to summon; fig., to call to an office, to call to the Christian faith.

προσ-κατερέω, ὦ, to persevere in, to continue steadfast in, dat.

προσ-κατέρησις, εως, ἡ, perseverance, Eph. vi. 18.

προσ-κεφάλαιον, ου, a cushion for the head, a pillow, Mark iv. 38.

προσ-κληρόω, ὦ, to adjoin by lot, or choice; pass., to consort with, dat., Acts xvii. 4.

πρόσ-κλισις, εως, ἡ (κλίνω), a leaning towards, partiality, 1 Tim. v. 21.

προσ-κολλάω, ὦ, ἥσω, to join oneself to (dat.), as a companion, Acts v. 36; to cleave to (πρὸς, acc.), as a husband, Matt. xix. 5.

πρόσ-κομμα, τος, τό, a stumbling-block, an occasion of falling, a cause of sinning, Rom. xiv. 13.

προσ-κοπή, ἡς, ἡ, offence, an occasion of offence, or stumbling, 2 Cor. vi. 3.

πρoσ-κόπτω, to strike the foot against, so, to stumble, to take offence, 1 Pet. ii. 8.

προσ-κυλίω, to roll to, or upon (ἐπί, acc.), Matt. xxvii. 60; Mark xv. 46.

προσ-κυνέω, to bow down, or to prostrate oneself to, to worship, God or inferior beings, to adore (dat. or acc.). See Synonyms.

προσ-κυνητής, ου, ὁ, a worshipper, John iv. 23.

προσ-λαλέω, ὦ, to speak to, to converse with, Acts xiii. 43.

προσ-λαμβάνω, N. T., mid., to take to oneself, i.e., food, companions, to receive to fellowship, Rom. xiv. 1.

πρόσ-ληψις, εως, ἡ, an assuming, a taking to oneself, a reception, Rom. xi. 15.

προσ-μένω, to continue with or in, to adhere to (dat.), to stay in (ἐν) a place.

προσ-ορμίζω (ὄρμος), to come to anchor, to draw to shore.

προσ-οφείλω, to owe besides, or in addition, Philem. 19.

προσ-οχθίζω (ὀχθέω), to be grieved, or offended with (dat.), Heb. iii. 10, 17 (LXX.).

πρόσ-πεινος, ον (πείνα), very hungry).

προσ-πήγνυμι, to affix, to fasten, applied to Christ's being fastened to the cross, Acts ii. 23.

προσ-πίπτω, (1) to fall down before (dat. or πρός, acc.); (2) to rush against (dat.), Matt. vii. 25.

προσ-ποιέω, ὦ, in mid., to fashion one's self to; hence, to pretend (inf.), Luke xxiv. 28.

προσ-πορεύομαι, to come to, approach (dat.).

προσ-ρήγνυμι, to dash against, as waves, Luke vi. 48.

προσ-τάσσω, ξω, abs. or acc., and inf., to enjoin (acc.) upon (dat.); pass., perf., part., constituted.

προσ-τάτις, ἰδος, ἡ, a patroness, Rom. xvi. 2.

προσ-τίθημι, to place near, or by the side of, to add to (dat. or ἐπί, dat. or acc.); mid., with inf., to go on to do a thing, i.e., to do again, Acts xii. 3; Luke xix. 11. So 1st aor., pass., part., Luke xix. 11 (see 399, d).

προσ-τρέχω, 2nd aor., προσέδραμον, to run to, Mark x. 17.

προσ-φάγον, ου, τό, anything eaten with bread, as fish, meat, &c., John xxi. 5.

πρό-σφατος, ον (from σφάζω, to slaughter, "just slain"), recent, new, Heb. x. 20. The allusion is sacrificial. Adv., -ως, recently, Acts xviii. 2.

προσ-φέρω, to bring to, dat.; to offer, to present, as money, Acts viii. 18; specially, to offer sacrifice; mid., to bear oneself towards, to deal with, Heb. xii. 7.

προσ-φιλής, ἐς, friendly, amiable, Phil. iv. 8.

προσ-φορά, ἄς, ἡ, an offering, a sacrifice, an oblation.

προσ-φωνέω, ὦ, to call to (dat.), to cry aloud, to call to oneself (acc.).

πρόσ-χυσις, εως, ἡ (χέω), an affusion, a sprinkling, Heb. xi. 28.

προσ-ψάύω, to touch lightly, Luke xi. 46.

προσωπο-λήπτέω, ὦ, to accept the person of any one, to show partiality, James ii. 9.

προσωπο-λήπτης, ου, ὁ, a respecter of persons, a partial one, Acts x. 34.

προσωπο-ληψία, ας, ἡ, respect of persons, partiality.

πρόσωπον, ου, τό (ὤψ), (1) the face, the countenance; in antithesis with καρδιά, mere appearance; (2) the surface, as of the earth, Luke xxi. 35; of the heaven, Matt. xvi. 3.

προ-τάσσω, ξω, to appoint before, Acts xvii. 26.

προ-τείνω, to stretch out, as one bound for castigation, Acts xxii. 25.

πρότερος, ἐρα, ερον (comparative of πρό), former, Eph. iv. 22; τὸ πρότερον, as adv., before, formerly.

προ-τίθημι, N. T., mid., (1) to set forth, Rom. iii. 25; to purpose, to design beforehand, Rom. i. 12.

προ-τρέπω, in mid., to exhort, Acts xviii. 27.

προ-τρέχω, 2nd aor., προσέδραμον, to run before.

προ-ὑπάρχω, to be formerly, with particip., Luke xxiii. 12; Acts viii. 9.

πρό-φασις, εως, ἡ, a pretext, an excuse; dat., adverbially, in appearance, pretence.

προ-φέρω, to bring forth, Luke vi. 45.

πρό-φημι, perf., *προείρηκα*; 2nd aor., *προείπον*; to say before, i.e., at an earlier time, Gal. i. 9; in an earlier part of the discourse, 2 Cor. vii. 3; or prophetically, Mark xiii. 23.
 προ-φητεία, as, ἡ, (1) the gift of prophecy; (2) the exercise of the gift. So plur., *prophecies*.
 προ-φητεύω, σω, to be a prophet, to prophesy, to foretell, to forth-tell, or speak of Divine things; of false prophets, Matt. vii. 22; to divine, used in mockery, Matt. xxvi. 68.
 προ-φήτης, ου, ὁ, (1) a prophet, a teacher inspired and sent by God: plur., the prophetic books of the O.T.; (2) a poet, a minstrel, Titus i. 12.
 προ-φητικός, ἡ, ὁν, prophetic, uttered by prophets.
 προ-φήτις, ιδος, ἡ, a prophetess, Luke ii. 36; used of a pretended prophetess, Rev. ii. 20.
 προ-φθάνω, to anticipate, to be beforehand, with particip., Matt. xvii. 25.
 προ-χειρίζομαι, to appoint, to choose, to destine, Acts xxii. 14, xxvi. 16.
 προ-χειρο-τονέω, ὦ, to fore-appoint, to choose beforehand, Acts x. 41.
 Πρόχορος, ου, ὁ, Prochorus, Acts vi. 5.
 πρύμνα, as, ἡ, the hindmost part of a ship, the stern, Acts xxvii. 41.
 πρωί, adv., the very early morning, the dawn.
 πρωίμος, η, ου, early, of the early rain, James v. 7.
 πρωϊνός, adj., belonging to the morning, of the morning star, Rev. ii. 28.
 πρωτος, ια, ου, of the morning, fem. (ἔρα), Matt. xxvii. 1.
 πρῶρα, as, ἡ, the forward part of a ship, the prow, Acts xxvii. 41.
 πρωτεύω, to have pre-eminence, to be chief, Col. i. 18.
 πρωτο-καθ-εδρία, as, ἡ, a chief or uppermost seat.
 πρωτο-κλισία, as, ἡ, the chief place at a banquet.
 πρῶτος, η, ου (superlative of πρό), first, in place, time, or order; πρῶτον, as adverb, first, Mark iv. 28; τὸ πρῶτον, at the first, John x. 40.

πρωτο-στάτης, ου, ὁ, a leader, a ring-leader, Acts xxiv. 5.
 πρωτο-τόκια, ὶων, τὰ, the rights of the first-born, the birthright, Heb. xii. 16.
 πρωτό-τοκος, ου, first-born, chief; ὁ πρωτότοκος, specially a title of CHRIST. Plur., the first-born, Heb. xii. 23, of saints who died before Christ's coming.
 πταίω, σω, intrans., to stumble, to fall, to err, Rom. xi. 11; James iii. 2.
 πτέρνα, as, ἡ, the heel, John xiii. 18.
 πτερύγιον, ου, το (dim. πτέρυξ), the extremity, as a battlement, or parapet, Matt. iv. 5.
 πτέρυξ, υγος, ἡ, a wing, a pinion.
 πτηνός, ἡ, ὄν (πέτομαι), winged, τὰ πτηνά, birds, fowls.
 πτοέω, ὦ, in pass., to be alarmed, 1 Pet. iii. 6.
 πτόσις, εως, ἡ, consternation, 1 Pet. iii. 6.
 Πτολεμαῖς, ἴδος, ἡ, Ptolemais, Acts xxi. 7.
 πύρον, ου, τό, a fan, a winnowing-shovel, Matt. iii. 12.
 πύρω, in pass., to be in consternation, Phil. i. 28.
 πύσμα, ατος, τό, spittle, saliva, John ix. 6.
 πύσσω, ξω, to fold, to roll up, as a scroll, Luke iv. 20.
 πτώω, σω, to spit, John ix. 6.
 πτώμα, ατος, τό (πίπτω), a body fallen in death, a carcass, Matt. xxiv. 28.
 πτώσις, εως, ἡ, a fall, lit. or fig., Matt. vii. 27; Luke ii. 34.
 πτωχεία, as, ἡ, poverty, want.
 πτωχεύω, σω, to be in poverty, 2 Cor. viii. 9.
 πτωχός, ἡ, ὄν, reduced to beggary, poor, destitute, spiritually poor, in a good sense, Matt. v. 3; in a bad sense, Rev. iii. 17. See Synonyms.
 πυγμή, ἡς, ἡ (πύξ), the fist.
 Πύθων, υνος, ὁ, Python, a divining demon; called after a name of the heathen deity Apollo, Acts xvi. 16.
 πυκνός, ἡ, ὄν, frequent, 1 Tim. v. 23; neut. plur., πυκνά, as adverb, often, Luke v. 33; so πυκνότερον, more frequently, Acts xxiv. 26.

πυκτεῖω (πύξ), to box, strike, 1 Cor. ix. 26.

πύλη, ἡς, ἡ, a door or gate; πύλαι ᾗδου, the gates of Hades, i.e., the powers of the unseen world, Matt. xvi. 18.

πυλῶν, ὧνος, ὁ, the entrance to a house, Acts x. 17; a gateway, porch, Matt. xxvi. 71.

πυνθάνομαι, 2nd aor., ἐπυνθόμην, (1) to ask, to enquire (interrog. particle, with indic. or opt., or acc.; from by παρά); (2) to ascertain by enquiry, Acts xxiii. 34.

πῦρ, πυρός, τό, fire generally: of the heat of the sun, Rev. xvi. 8; of lightning, Luke ix. 54; GOD is so called, Heb. xii. 29; fig. for strife, Luke xii. 49; trials, 1 Cor. iii. 13. So the infernal fire, or future punishment, Matt. xviii. 8. In Heb. x. 27, πυρός ζήλος stands for ardour, vehemence.

πυρά, ας, ἡ, a heap of fuel burning, Acts xxviii. 2, 3.

πύργος, ου, ὁ, a tower, a lofty building, a fortress (comp. burgh).

πύρεσσω, to be sick of a fever, Matt. viii. 14.

πυρετός, οὔ, ὁ, a fever.

πύρινος, η, ου, fiery, glittering, Rev. ix. 17.

πυρώ, ᾧ, N.T. pass., to be set on fire, to burn, to be inflamed, to glow with heat, as metal in a furnace, to be tried with fire.

πυρράζω, to be fire-coloured, to be red, Matt. xvi. 2.

πυρρόδς, δ, ὄν, fiery-red, fire-coloured, Rev. vi. 4.

πύρωσις, εως, ἡ, a burning, a conflagration, Rev. xviii. 9, 18; severe trial, as by fire, 1 Pet. iv. 12.

πω, an enclitic particle, even, yet, used only in composition, μήπω, μηδέπω, &c.

πωλέω, ᾧ, ἥσω, to sell, to trade, Matt. xxi. 12.

πῶλος, ου, ὁ, a youngling, a foal, or colt, as Matt. xxi. 2.

πῶποτε, adv., used only after a negative, not yet even, not at any time.

παρώ, ᾧ, σω, to harden, to render callous, fig.

πάρωσις, εως, ἡ, hardness, of heart, callousness.

πως, an enclitic particle, in a manner, by any means.

πῶς, adv., interrog., how? in what manner? by what means? Also in exclamations, as Luke xii. 50; John xi. 36; with subj. or opt. (ἄν), implying a strong negative, Matt. xxvi. 54; Acts viii. 31. Often (N.T.) in indirect interrogations (classical, ὅπως) Matt. vi. 28, &c.

P.

P, ρ, ῥῶ, rho, r, and as an initial, ῥ, rh, the seventeenth letter. As a numeral, ρ' = 100; ρ = 100,000.

Ῥαββ, or Ῥαχάβ, ἡ (Heb.), Rahab.

Ῥαββί, ὁ (Heb.), "Rabbi," my master, a title of respect in Jewish schools of learning.

ῥαββονί, or ῥαββουνί, ὁ (Heb.), like ῥαββί, but of higher honour, my great master.

ῥαβδίζω, ἴσω, to scourge, to beat with rods, Acts xvi. 22; 2 Cor. xi. 25.

ῥάβδος, ου, ἡ, a wand, rod, staff, Rev. xi. 1; 1 Cor. iv. 21; Matt. x. 10; a rod of authority, a sceptre, Heb. i. 8.

ῥαβδ-οὔχος, ου, ὁ (ἔχω), the holder of the rods, a Roman officer, lictor, Acts xvi. 35, 38.

Ῥαγαῦ, ὁ (Heb.), Ragau, Luke iii. 35. ῥαδι-οὐργημα, ατος, τό (ῥάδιος, easy, and ἔργον, "an easy or careless deed"), an act of villainy, Acts xviii. 14.

ῥαδι-ουργία, ας, ἡ, craftiness, villainy, Acts xiii. 10.

Ῥακά (Heb., Chald. form), Raca! a term of contempt, Matt. v. 22 (see 153, ii.).

ῥάκος, ους, τό (ρήγνυμι), a remnant torn off, a piece, Matt. ix. 16.

Ῥαμᾶ, ἡ (Heb.), dat., -ᾱ, Rama, Matt. ii. 18.

ῥαντίζω, ἰσω, to sprinkle, to cleanse ceremonially (acc.) by sprinkling, to purify from (ἀπό).

ῥαντισμός, οὐ, ὁ, sprinkling, purification.

ῥαπίζω, ἰσω, to smite with the hand, distinguished from ῥαβδίζω.

ῥάπισμα, ατος, τό, a blow with the open hand, a slap.

ῥαφίς, ἴδος, ἡ, a needle.

*Ῥαχάβ, see Ῥάαβ.

*Ῥαχήλ, ἡ (Heb.), Rachel, Matt. ii. 18.

*Ῥεβέκκα, ἡ, Rebekah, Rom. ix. 10.

ῥέδα, or ῥέδη, ἡ, a chariot, Rev. xviii. 13.

*Ῥεμφάν, or Ῥεφάν, ὁ, a Coptic word, Remphan, the Saturn of later mythology, Acts vii. 43 (Heb., Chium, Amos v. 26).

ῥέω (F), ῥεύσω, to flow, John vii. 38.

ῥέω (see φημί, εἶπον). From this obs. root, to say, are derived; act. perf., εἶρηκα; pass., εἶρημαι; 1st aor. pass., ἔρρεθην or ἔρρηθην; part., ῥηθεῖς.

*Ῥήγιον, ου, τό, Rhegium, now Rheggio, Acts xxviii. 13.

ῥήγμα, ατος, τό (ῥήγνυμι), what is broken, a crash, a ruin, Luke vi. 49.

ῥήγνυμι, ῥήξω (or ῥήσσω, as Mark ii. 22), to break, to rend, to burst, to dash against the ground, to break forth, as into praise, Gal. iv. 27.

ῥῆμα, ατος, τό, a thing spoken; (1) a word or saying of any kind, as command, report, promise; (2) a thing, a matter, a business.

*Ῥησά, ὁ (Heb.), Rhesa, Luke iii. 27.

ῥήσσω, see ῥήγνυμι.

ῥήτωρ, ορος, ὁ, an orator, Acts xxiv. 1.

ῥητῶς, adv., expressly, in so many words, 1 Tim. iv. 1.

ῥίζα, ἡ, ἡ, (1) a root of a tree, or a plant; met., the origin, or source of anything; fig., constancy, perseverance; (2) that which comes from the root, a descendant, Rom. xv. 12.

ῥιζόω, ᾠ, ὥσω, to root; perf., pass., part., ἑρριζωμένος, firmly rooted; fig., Eph. iii. 18; Col. ii. 7.

ῥιπή, ἡ, ἡ (ῥίπτω), a jerk, a twinkle, as of the eye, 1 Cor. xv. 52.

ῥιπίζω, ἰσω, to move, as waves by the wind, James i. 6.

ῥιπτέω, ᾠ, ψω, 1st aor., ἔρριψα; part., ῥίπας; to throw up, to cast off, or away, Acts xxii. 23.

ῥίπτω, ψω, to throw, throw apart, Matt. ix. 36; to jerk, Luke iv. 35; Matt. xxvii. 5; to throw out, as anchors from a ship, Acts xxvii. 29; to lay down, to expose, Matt. xv. 30.

*Ῥοβοάμ, ὁ (Heb.), Rehoboam, Matt. i. 7.

*Ῥόδη, ἡ, ἡ (Rose), Rhoda, Acts xii. 13.

*Ῥόδος, ου, ἡ, Rhodes, Acts xxi. 2.

ῥοιζήδον, adv. (ῥοῖζος, roaring, as of waves), with a noise, or sound, 2 Pet. iii. 10.

ῥομφαία, ας, ἡ, a sword, as Rev. i. 16; fig., piercing grief, Luke ii. 35.

*Ῥουβην, ὁ (Heb.), Reuben, Rev. vii. 5.

*Ῥούθ, ἡ (Heb.), Ruth, Mark i. 5.

*Ῥούφος, ου (Lat.), Rufus, (1) Mark xv. 21; (2) Rom. xvi. 13. Perhaps the same person.

ῥύμη, ἡ, ἡ, a narrow street, a lane.

ῥύομαι, σομαι, dep. mid., 1st aor., pass., ἔρρυσθην, to draw, or snatch from danger, to deliver; ὁ ῥυόμενος, the Deliverer.

ῥυπαρία, ας, ἡ, filth, pollution, James i. 21.

ῥυπαρός, ὁ, ὁν, sordid, filthy, defiled, James ii. 2.

ῥύπος, ου, ὁ, filth, filthiness, 1 Pet. iii. 21.

ῥυπώω, ᾠ, to be filthy, Rev. xxii. 11.

ῥύσις, εως, ἡ (ῥέ(F)ω), a flux.

ῥύτις, ἴδος, ἡ, a wrinkle; fig., a spiritual defect, Eph v. 27.

*Ῥωμαϊκός, ἡ, ὁν, Roman, Luke xxiii. 38.

*Ῥωμαῖος, ου, ὁ, a Roman, a citizen of Rome.

*Ῥωμαῖστί, adv., in the Roman, or Latin tongue, John xix. 10.

*Ῥώμη, ἡ, ἡ, Rome.

ῥώννυμι, ῥώσω, to strengthen; perf., pass., imper., ἑρρώσο, ἑρρώσθε, farewell, Acts xv. 29, xxiii. 30.

Σ.

Σ, σ, final *s*, σίγμα, *sigma*, *s*, the eighteenth letter. As a numeral, σ = 200; ς = 200,000.

σαβαθανί (Chald.), *sabachthani*, *thou hast, or hast thou forsaken me?* Matt. xxvii. 46; Mark xv. 34; from the Chaldee rendering of Ps. xxii. 1.

σαβαώθ (Heb.), *sabaoth*, *hosts, armies*; in the phrase, the LORD (Jehovah) *of hosts*, Rom. ix. 29; James v. 4.

σαββατισμός, οὐ, ὁ, *a keeping of sabbath*, Heb. iv. 9.

σάββατον, οὐ, τό (from Heb.), *dat., plur., σάββασιν(ν), (1) the sabbath; (2) a period of seven days, a week.* In both senses the plural is sometimes used.

σαγήνη, ης, ἡ, *a drag-net.*

Σαδδουκαῖος, οὐ, ὁ, *a Sadducee.* Plur., of the sect in general. Prob. derived from the Heb. word for *just, righteous.*

Σαδὸκ, ὁ (Heb.), *Sadok*, Matt. i. 13.

σαίνω, *to move, disturb*, pass., 1 Thess. iii. 3.

σάκος, οὐ, ὁ, *a sack, sackcloth.*

Σαλά, ὁ (Heb.), *Sala*, Luke iii. 35.

Σαλαθιήλ, ὁ (Heb.), *Salathiel*, Matt. i. 12.

Σαλαμίς, ἶνος, ἡ, *Salamis*, Acts xiii. 5.

Σαλείμ, ἡ, *Salim*, John iii. 23.

σαλεύω, σω, *to shake, to cause to shake*; so, *to excite*, as the populace, Acts xvii. 13; fig., *to disturb in mind*, 2 Thess. ii. 2.

Σαλήμ, ἡ (Heb.), *Salem*, Heb. vii. 1.

Σαλμών, ὁ (Heb.), *Salmon*, Matt. i. 4.

Σαλμώνη, ης, ἡ, *Salmon*, Acts xxvii. 7.

σάλος, οὐ, ὁ, *the rolling of the sea in a tempest*, Luke xxi. 25.

σάλπιγξ, ιγγος, ἡ, *a trumpet.*

σαλπίζω, ἰσω (class, ιγζω), *to sound a trumpet.* For impers. use, 1 Cor. xv. 52 (see 171).

σαλπιστής, οὐ, ὁ (class, -ιγκτής), *a trumpeter.*

Σαλώμη, ης, ἡ, *Salome*, wife of Zebedee, Mark xv. 40, xvi. 1.

Σαμάρεια, ας, ἡ, *Samaria*, either (1) *the district*, or (2) *the city*, afterwards called *Sebaste.*

Σαμαρείτης, οὐ, ὁ, *a Samaritan.*

Σαμαρεῖτις, ἰδος, ἡ, *a Samaritan woman.*

Σαμο-θράκη, ης, ἡ, *Samothrace*, Acts xvi. 11.

Σάμος, οὐ, ἡ, *Samos*, Acts xx. 15.

Σαμουήλ, ὁ (Heb.), *Samuel.*

Σαμψών, ὁ (Heb.), *Samson*, Heb. xi. 32.

σανδάλιον, οὐ, τό, *a sandal.*

σανίς, ἰδος, ἡ, *a plank, a board*, Acts xxvii. 44.

Σαούλ, ὁ (Heb.), *Saul*, (1) *the king of Israel*; (2) *the apostle*, only in direct address (see Σαῦλος).

σαπρός, ἄ, ὄν, *rotten*, hence *useless*; fig., *impure.*

Σαπφείρη, ης, ἡ, *Sapphira*, Acts v. 1.

Σάπφειρος, οὐ, ὁ, *a sapphire*, Rev. xxi. 19.

σαργάνη, ης, ἡ, *a basket*, generally of twisted cords, 2 Cor. xi. 33.

Σάρδεϊς, ὡν, *dat., εἰς(ν), αἱ*, *Sardis*, Rev. i. 11.

σάρδινος, οὐ, ὁ, *see next word.*

σάρδιον, ἰου, τό, *a sardine stone*, blood or fresh coloured; or *carnelian.*

σαρδ-όνυξ, υχος, ἡ, *a sardonix*, a precious stone, white streaked with red.

Σάρεπτα, ὡν, τὰ, *Sarepta*, Luke iv. 26.

σαρκικός, ἡ, ὄν, *fleshy*, whether (1) *subject to carnal lusts and infirmities*; or (2) *relating to the external condition.*

σάρκινος, ης, ὄν, *fleshy*, constituted of flesh, opp. to λίθινος, 2 Cor. iii. 3.

σάρξ, σαρκός, ἡ, *flesh*, the human body, man, human nature; πᾶσα σάρξ, every man, all men; κατὰ σάρκα, as a man; σάρξ καὶ αἷμα, flesh and blood, i.e., man in his weak and corrupt state; ζῆν ... περιπατεῖν κατὰ σάρκα, to live, to walk after flesh, denoting a carnal, worldly life. The word denotes consanguinity, natural relation, or descent, Mosaic rites, the external or ceremonial opp. to the internal and spiritual, Gal. iii. 3.

Σαρούχ, ὁ (Heb.), or Σερούχ, *Saruch*, or *Seruch* (Serug), Luke iii. 35.

σαρώω, ᾶ, ᾶσω, to sweep, to cleanse with a broom.

Σάρρα, ας, ἡ, *Sarah*.

Σάρων, ωνος, ὁ, *Saron*, Acts ix. 35.

Σατᾶν, ὁ (Heb.), and Σατανᾶς, ᾶ, the Adversary, *Satan*, the Heb. prop. name for the Devil, διάβολος; met., for one who would do (consciously or unconsciously) the work of Satan, Matt. xvi. 23.

σάτον, ου, τό (see μόδιος), a seah, a measure equal to a modius and a half, Matt. xiii. 33; Luke xiii. 21.

Σαῦλος, ου, ὁ, *Saul*, the apostle, generally in this form (see Σαούλ).

σβέννυμι, σβέσω, (1) to extinguish, to quench; (2) fig., to restrain.

σεαυτοῦ, ἡς, οὐ (only masc. in N.T.), a reflex. pron., of thyself; dat., σεαυτῷ, to thyself; acc., σεαυτόν, thyself.

σεβάζομαι, dep., pass., to stand in awe of, to worship religiously.

σέβασμα, ατος, τό, an object of religious worship, 2 Thess. ii. 4; anything regarded as sacred, as altars, images, &c., Acts xvii. 23.

σεβαστός, ἡ, ὄν, venerated, august, a title of the Cæsars, *Augustus*, Acts xxv. 21. Hence, secondarily, *Augustan*, imperial, Acts xxvii. 1.

σέβομαι, dep., to reverence, to worship God, Mark vii. 7; οἱ σεβόμενοι, the devout, "proselytes of the gate."

σειρά, ᾶς, ἡ, a chain, 2 Pet. ii. 4.

σεισμός, οὐ, ὁ, a shaking, as an earthquake, Matt. xxiv. 7; a storm at sea, Matt. viii. 24.

σείω, σω, to shake; fig., to agitate.

Σεκοῦνδος, ου, ὁ (Lat.), *Secundus*, Acts xx. 4.

Σελεύκεια, ας, ἡ, *Seleucia*, Acts xiii. 4.

σελήνη, ης, ἡ, the moon.

σεληνιάζομαι, to be lunatic, to suffer from periodical disease, as epilepsy.

Σήμερ, ὁ (Heb.), *Shimeï*, Luke iii. 26.

σεμίδαλις, εως, ἡ, flour, Rev. xviii. 13.

σεμνός, ἡ, ὄν, (1) venerable, serious, of men; (2) honourable, of acts.

σεμνότης, τητος, ἡ, dignity, seriousness.

Σέργιος, ου, ὁ, *Sergius*, Acts xiii. 7.

Σῆθ, ὁ (Heb.), *Seth*, Luke iii. 38.

Σῆμ, ὁ (Heb.), *Shem*, Luke iii. 36.

σημαίνω, ἀνῶ, 1st aor., ἐσημάνα, to signify, intimate.

σημεῖον, ου, τό, a sign, that by which a thing is known, a token, an indication, of Divine presence and power, 1 Cor. xiv. 22; Luke xxi. 7, 11. Hence, especially, a miracle, whether real or unreal.

σημειῶ, ᾶ, in mid., to mark for oneself, to note, 2 Thess. iii. 14.

σήμερον, adv., to-day, at this time, now; ἡ (ἡμέρα) σήμερον, this very day, Acts xix. 40.

σῆπω, to make rotten, 2nd perf., σέσηπα, to become rotten, perish, James v. 2.

σηρικός, ἡ, ὄν, adj., silken, neut. as subst., silk, Rev. xviii. 12.

σῆς, σητός, ὁ, a moth.

σητό-βρωτος, ου, moth-eaten.

σθενῶ, ᾶ, to strengthen, to confirm.

σιαγών, ὄνος, ἡ, the cheek, or jawbone.

σιγάω, ὅς, ἡσσω, to keep silence, to keep a secret, Luke ix. 36; pass., to be concealed, Rom. xvi. 25.

σιγή, ἡς, ἡ, silence.

σιδήρεος, ἑα, εον, contr., οὐς, ᾶ, οὐν, made of iron, Acts xii. 10.

σίδηρος, ου, ὁ, iron, Rev. xviii. 12.

Σιδῶν, ὄνος, ἡ, *Sidon*.

Σιδώνιος, ἑα, ὄν, *Sidonian*, inhabitant of *Sidon*.

σικάριος, ἱου, ὁ (Lat.), an assassin, Acts xxi. 38.

σίκερα, τό (Heb. Chald. form), strong, intoxicating drink, Luke i. 15.

Σίλας, dat. α, acc. αν, ὁ, *Silas*, contr. from *Silvanus*.

Σιλουανός, οὐ, ὁ, *Silvanus*.

Σιλωάμ, ὁ, *Siloam*, or *Siloah*, Luke xiii. 4; John ix. 11.

σικκίνθιον, ἱου, τό (Lat., *semicinctium*), an apron, worn by artizans.

Σίμων, ωνος, ὁ, *Simon*. Nine persons of the name appear to be mentioned, (1) the Apostle *Peter*; (2) the Apostle *Zelotes*; (3) brother of Jesus, Mark vi. 3; (4) Simon of Cyrene; (5) father of Judas Iscariot,

(6) a "certain Pharisee," Luke vii. 40; (7) Simon, the leper, Matt. xxvi. 6; (8) Simon Magus, Acts viii. 9; (9) Simon, the tanner, Acts ix. 43. Possibly (2) and (3) were identical; see also (6) and (7).

Σινᾶ, τό (Heb.), *Sinai*.

σινάπι, εως, τό, *mustard, mustard-seed*.
σινδών, όνος, ή, *a linen cloth, a sheet or wrapper of linen*.

σινιάζω, τό, *to sift, as corn, to prove by trials and afflictions*, Luke xxii. 31.

σιτευτός, ή, όν, *fed with corn, fattened*.

σιτιστός, ή, όν, *fed, nourished*; τὰ σιτιστά, Matt. xxii. 4, *fatlings*.

σιτο-μέτριον, ίου, τό, *a corn-ration*, Luke xii. 42.

σίτος, ου, ό, *wheat, corn*; τὰ σίτα, *grain*.

Σιχαρ, see Συχάρ.

Σιών, ό or τό, *Sion, the mountain*; met. (fem.), *for the city Jerusalem*; and fig., *for the church, the spiritual Jerusalem*.

σιωπάω, ὠ, ήσω, *to be silent, whether voluntarily or from dumbness*; *to become still, as the sea*, Mark iv. 39.

σκανδαλίζω, ίσω, *to cause to stumble, pervert, to grieve (acc.)*; pass., *to stumble, to be provoked, to be indignant*.

σκάνδαλον, ου, τό, *a snare, a stumbling-block*; fig., *a cause of offence, or perversion*.

σκάπτω, ψω, *to dig*.

σκάφη, ης, ή, *a boat, a skiff* (as excavated from a tree).

σκέλος, ους, τό, *the leg*.

σκέπασμα, ατός, τό, *clothing*, 1 Tim. vi. 8.

Σκευᾶς, ᾱ, ό, *Sceva*, Acts xix. 14.

σκευή, ης, ή, *furniture, fittings*, Acts xxvii. 19.

σκεῦος, ους, τό, (1) *a vessel, or utensil, to contain a liquid, or for any other purpose*; fig., *of recipients generally, as of mercy, of wrath*, Rom. ix. 23, 32; (2) *an instrument, by which anything is done*; domestic, Matt. xii. 29; of a ship, "the gear," Acts xxvii. 17; fig., *of God's servants*, Acts ix. 15; 2 Cor. iv. 7.

σκηνή, ης, ή, *a tent, an abode, or dwelling, the tabernacle reared in the wilderness, an idolatrous tabernacle*.

σκηνο-πηγία, ας, ή, *the fixing, or (met.) the feast, of tabernacles*, John vii. 2.

σκῆνος, ους, τό, *a tent*; fig., *of the human body*, 2 Cor. v. 1, 4.

σκηνο-ποιός, ου, ό, *a tent-maker*, Acts xviii. 3.

σκηνώω, ὠ, ὠσω, *to frame or spread a tent*, Rev. vii. 15; met., *to dwell*, John i. 14; Rev. xii. 12, xiii. 6, xxi. 3.

σκήνωμα, ατος, τό, *a tent pitched, a dwelling*, Acts vii. 46; fig., *of the body*, 2 Pet. i. 13, 14.

σκία, ᾱς, ή, (1) *a shadow, a thick darkness*, Matt. iv. 16 (LXX.); (2) *a faint delineation*, Col. ii. 17.

σκιρτάω, ὠ, ήσω, *to leap, for joy, exult*.

σκληρο-καρδία, ας, ή, *hardness of heart, perverseness*.

σκληρός, ό, όν, *hard, violent, as the wind*, James iii. 4; fig., *grievous, painful*, Acts ix. 5; *stern, severe*, Matt. xxv. 24.

σκληρότης, τητος, ή, fig., *hardness, of heart, obstinacy*.

σκληρο-τράχηλος, ον, *hard, or stiff-necked*; fig., *perverse*, Acts vii. 51.

σκληρύνω, υνῶ, fig., *to make hard, to harden, as the heart*; mid., *to harden oneself, to become obdurate*, Acts xix. 9.

σκολιός, ᾱ, όν, *crooked*; fig., *perverse, morose*.

σκόλοψ, οπος, ό, *a thorn*; fig., *a sharp infliction*, 2 Cor. xii. 7.

σκοπέω, ὠ, (1) *to look at, to regard attentively*; (2) *to take heed (acc.)*, beware (μή).

σκοπός, οῦ, ό, *the mark aimed at*; κατὰ σκοπόν, *in accordance with the mark, i.e., aiming straight at it*, Phil. iii. 14.

σκορπίζω, σω, *to disperse, to scatter abroad, as frightened sheep*, John x. 12; *to distribute alms*, 2 Cor. ix. 9.

σκορπίος, ίου, ό, *a scorpion*.

σκοτεινός, ἡ, ὄν, *dark, darksome.*

σκοτία, ας, ἡ, *darkness, privacy*, Matt.

x. 27; fig., *spiritual darkness, or ignorance.*

σκοτίζω, σω, in pass., *to be darkened, as the sun*, Matt. xiii. 24; fig., *as the mind*, Rom. i. 21.

σκότος, ους, τό (and ου, δ; see 32, α), *darkness, physical*, Matt. xxvii. 45; *moral*, John iii. 19.

σκοτόω, ᾠ, pass. only, *to be darkened*, Rev. xvi. 10.

σκύβαλον, ου, τό (perhaps from κυσὶ βάλλειν, *to cast to the dogs*), *refuse, dregs*, Phil. iii. 8.

Σκύθης, ου, δ, α *Scythian*; met., for the uncivilized, Col. iii. 11.

σκυθρ-ωπός, ὄν, *sad countenanced, stern, grim*, Matt. vi. 16; Luke xxiv. 17.

σκόλλω, λῶ, pass., perf., ἔσκυλμαι, *to trouble, harass, tire.*

σκύλον, ου, τό, *spoil taken from a foe*, Luke xi. 22.

σκαληκό-βρωτος, ον, *eaten by worms*, Acts xii. 23.

σκάληξ, ηκος, δ, α *gnawing worm*; fig., *torture.*

σμαράγδινος, ἰνη, ἰνον, *made of emerald.*

σμάραγδος, ου, δ, *an emerald.*

σμύρνα, ης, ἡ, *myrrh.*

Σμύρνα, ης, ἡ, *Smyrna.*

Σμυρναῖος, ου, δ, ἡ, *one of Smyrna, a Smyranean.*

σμυρνίζω, *to mingle with myrrh*, Mark xv. 23.

Σόδομα, ων, τό, *Sodom.*

Σολομών, or -μῶν, ὦντος, or ὦνος, *Solomon.*

σορός, οὔ, δ, α *bier, an open coffin.*

σός, σή, σόν, a poss. pron., *thy, thine* (see 56).

σουδάριον, ἰον, τό (Lat.), *a napkin, handkerchief.*

Σουσάννα, ης, ἡ, *Susanna*, Luke viii. 3.

σοφία, ας, ἡ, *wisdom, insight, skill, human*, Luke xi. 31; or *divine*, 1 Cor. i. 21, 24.

σοφίζω, ἴσω, *to make wise, to enlighten*; pass., *to be devised skilfully*, 2 Pet. i. 16.

σοφός, ἡ, ὄν, *wise*, either (1) in action, (2) in acquirement, *learned, skilful, able*; (3) in philosophy, *profound.*

Σπανία, ας, ἡ, *Spain*, Rom. xv. 24.

σπαράσσω, ξω, *to tear, to convulse, to throw into spasms*, Luke ix. 39.

σπαργανώω, ᾠ, ᾠσω, perf., pass., part., ἑσπαργανωμένος, *to swathe, to wrap in swaddling clothes.*

σπαταλάω, ᾠ, ἴσω, *to live extravagantly, or luxuriously*, 1 Tim. v. 6.

σπάω, ᾠ, ᾠσω, *to draw, to draw out*, as a sword.

σπεῖρα, ης, ἡ, (1) *a band or cohort of soldiers, the tenth part of a legion*, Acts x. 1; (2) *a military guard*, John xviii. 3, 12.

σπείρω, σπερῶ, 1st aor., ἔσπειρα; perf., pass., ἔσπαρμαι; 2nd aor., pass., ἔσπαρην, *to sow, or scatter, as seed*; *to spread, or scatter*, as the word of God. Applied to giving alms, 2 Cor. ix. 6; to burial, 1 Cor. xv. 42, 43; and to spiritual effort generally, Gal. vi. 8.

σπεκουλάτωρ, ορος, δ (Lat.), *a body guardsman, a soldier in attendance upon royalty*, Mark vi. 27.

σπένδω, *to pour out, as a drink offering, to offer in sacrifice.*

σπέρμα, ατος, τό, *a seed, produce*, Matt. xiii. 38; *children, offspring, posterity*, John vii. 42; *a remnant.*

σπερμο-λόγος, ου, δ, ἡ, *a trifler*, Acts xvii. 18; i.e., *one who picks up trifles, as birds do seed.*

σπεύδω, σω, (1) *to hasten, intrans.*, often adding to another verb the notion of speed, Luke xix. 5, 6; (2) *to wish earnestly for* (acc.), 2 Pet. iii. 12.

σπήλαιον, ου, τό, *a cave, a den.*

σπιλάς, ἄδος, ἡ, *a rock, occasioning shipwreck*; of false teachers, Jude 12.

σπίλος, ου, *a spot*; fig., *a blot*, Eph. v. 27; 2 Pet. ii. 13.

σπιλώω, ᾠ, *to stain, to contaminate.*

σπλαγχνίζομαι, dep., with 1st aor. pass., ἑσπλαγχνίσθην, *to feel compassion, to have pity on* (gen., or ἐπί, dat. or acc., once περί, Matt. ix. 36).

σπλάγχνα, *ων, τὰ, bowels; the inward parts, "the heart," the gentler emotions, Philem. 12.*

σπόγγος, *ου, ὁ, a sponge.*

σποδός, *ου, ἡ, ashes.*

σπορά, *ἄς, ἡ, seed, 1 Pet. i. 23.*

σπόριμος, *όν, sown, neut. plur.; τὰ σπόριμα, corn-fields, Matt. xii. 1.*

σπόρος, *ου, ὁ, seed for sowing.*

σπουδάζω, *άσω, to hasten, to give diligence, to be in earnest (with inf.).*

σπουδαῖος, *αἶα, αἶον, diligent, forward; adv., -ως, earnestly; neut. compar., also as adv., 2 Tim. i. 17; -ως, Phil. ii. 28.*

σπουδή, *ἥς, ἡ, (1) speed, haste; (2) diligence, earnestness.*

σπυρί, *ἴδος, ἡ, a hand-basket.*

στάδιον, *ου, τό, plur., στάδιοι, οἱ, (1) a stadium, the eighth part of a Roman mile, John xi. 18; (2) a race-course or circus, for public games, 1 Cor. ix. 24.*

στάμνος, *ου, ὁ, ἡ, an urn, or vase, for the manna, Heb. ix. 4.*

στάσις, *εως, ἡ (ἴστημι), a standing up; hence, (1) continuance, Heb. ix. 8; (2) an uproar, Mark xv. 7; (3) a contention, a violent controversy, Acts xv. 2.*

στατήρ, *έπος, masc., a stater, a silver coin, equal to the δίδραχμον, which see; Matt. xvii. 27.*

σταυρός, *ου, ὁ, a cross; met., often of Christ's death.*

σταυρόω, *ῶ, ὥσω, to fix to the cross, to crucify; fig., to mortify, destroy, the corrupt nature.*

σταφυλή, *ης, ἡ, a grape, a cluster, or bunch of grapes.*

στάχυς, *νος, ὁ, an ear of corn.*

Στάχυς, *νος, ὁ, Stachys, Rom. xvi. 9.*

στέγη, *ης, ἡ, a cover, a flat roof of a house, Mark ii. 4.*

στέγω, *to cover, to conceal, to bear with, 1 Cor. ix. 12, xiii. 7.*

στειρός, *α, ὁν, barren, not bearing children.*

στέλλω, *to set, in mid., to care or provide for, 2 Cor. viii. 20; to withdraw from (ἀπό), 2 Thess. iii. 6.*

στέμμα, *ατος, τό, a crown, a garland, Acts xiv. 13.*

στεναγμός, *ου, ὁ, a groaning, Acts vii. 34; an aspiration in silent prayer, Rom. viii. 26.*

στενάζω, *ξω, to groan, expressing grief, anger (κατά), or desire.*

στενός, *ἡ, ὁν, narrow, Matt. vii. 13; Luke xiii. 24.*

στενο-χωρέω, *ῶ, in pass., to be straitened, to be distressed, 2 Cor. iv. 8.*

στενο-χωρία, *ας, ἡ, great distress or straits, 2 Cor. vi. 4.*

στερεός, *α, ὁν, solid, as food, Heb. v. 12; fig., firm, steadfast, 1 Pet. v. 9.*

στερεώω, *ῶ, ὥσω, to strengthen, confirm, establish, Acts ii. 16, xvi. 5.*

στερέωμα, *ατος, τό, firmness, constancy.*

Στεφανᾶς, *ᾱ, ὁ, Stephanas.*

στέφανος, *ου, ὁ, a crown, a garland, of royalty, of victory in the games, of festal joy; often used fig.*

Στέφανος, *ου, ὁ, Stephen, Acts vi., vii.*

στεφανόω, *ῶ, ὥσω, to crown, to adorn, to decorate.*

στήθος, *ους, τό, the breast.*

στήκω (ἴστημι, ἔστηκα), *to stand in the attitude of prayer, Mark xi. 25; to stand firmly to, Rom. xiv. 4; to stand fast and strong in, Gal. v. 1.*

στηριγμός, *ου, ὁ, firmness, fixedness, 2 Pet. iii. 17.*

στηρίζω, *ἴξω, or ἰσω, pass., perf., ἐστήριγμα, (1) to fix, to set firmly; (2) to strengthen, to confirm, to support.*

στίγμα, *ατος, τό, a mark or brand, Gal. vi. 17; of the tokens of the Apostle's sufferings for Christ.*

στιγμή, *ἥς, ἡ, a point of time, an instant, Luke iv. 5.*

στίλβω, *to shine, to glisten, to be resplendent, Mark ix. 3.*

στοά, *ᾱς, ἡ, a colonnade, a portico, a porch.*

στοιβάς, *αδος, ἡ (or στιβάς), a bough, a branch of a tree, Mark xi. 8.*

στοιχεῖα, *ον, τὰ, elements, of nature, of knowledge, of the world, Gal. iv. 3, 9; Col. ii. 8, 20.*

στοιχέω, ὦ, ἦσω, *to walk, to behave oneself (according to, by dat.).*

στολή, ἡς, ἡ, *a robe, a long garment, a mark of distinction, Luke xv. 22.*

στόμα, ατος, τό, (1) *the mouth, generally; hence, (2) speech, speaking; used for testimony, Matt. xviii. 16; eloquence, or power in speaking, Luke xxi. 15; (3) applied to an opening in the parched earth, Rev. xii. 16; (4) the edge, or point, e.g., of a sword, Luke xxi. 24.*

στόμαχος, ου, ὁ, *the stomach, 1 Tim. v. 23.*

στρατεία, ας, ἡ, *warfare, military service; of Christian warfare, 2 Cor. x. 4; 1 Tim. i. 18.*

στράτευμα, ατος, τό, (1) *an army; (2) a detachment of troops, Acts xxiii. 10, 27; plur., Luke xxiii. 11.*

στρατεύομαι, σομαι, dep. mid., *to wage war, as lusts against the soul, James iv. 1; to serve as a soldier, of Christian work, 2 Tim. ii. 4; 1 Tim. i. 18.*

στρατ-ηγός, οὔ, ὁ (ἄγω), (1) *a leader of an army; (2) a magistrate, or ruler, Acts xvi. 20; (3) the captain of the temple, Acts iv. 1.*

στρατιά, ἄς, ἡ, *an army; met., a host, of angels, Luke ii. 13; the host of heaven, Acts vii. 42.*

στρατιώτης, ου, ὁ, *a soldier, as Matt. viii. 9; fig. of Christian teachers, 1 Tim. ii. 3.*

στρατο-λογέω, ὦ, ἦσω, *to collect, or levy an army, to enlist troops, 2 Tim. ii. 4.*

στρατοπεδ-άρχης, ου, ὁ, *the prefect, or commander of the emperor's guards, Acts xxviii. 16.*

στρατόπεδον, ου, τό, *an encamped army, a host, Luke xxi. 20.*

στρεβλόω, ὦ, *to rack, to pervert, to wrest, as words from their proper meaning, 2 Pet. iii. 16.*

στρέφω, ψω, 2nd aor. pass., ἑστράφην, *to turn, trans. (Matt. v. 39) or intrans. (Acts vii. 42), to change into (εἰς); pass., to turn one's self, John xx. 14; to be converted, to be changed in mind and conduct, Matt. xviii. 3.*

στηνίδω, ὦ, δσω, *to live voluptuously, Rev. xviii. 7, 9.*

στηνός, ους, τό, *profligate luxury, voluptuousness, revel, riot.*

στρουθίον, ιου, τό (dim. of στρουθός), *a small bird, a sparrow, Matt. x. 29, 31.*

στρωννύω, or -ννυμι, στρώσω, pass., perf., ἑστρωμαι, *to strew, to make a bed; pass., to be strewed, or covered, with carpets over the couches.*

συγνητός, ὄν, *hateful, odious.*

συγνάζω, άσω, *to become gloomy, or lowering, as the sky, Matt. xvi. 3.*

στύλος, or στῦλος, ου, ὁ, *a pillar, any firm support, Gal. ii. 9; 1 Tim. iii. 15.*

στωϊκός, ἡ, ὄν, *stoic, plur., the Stoics, Acts xvii. 18.*

σύ, σοῦ, σοί, σέ, plur., ὑμεῖς, thou, ye, the pers. pron. of second person (see 53).

συγ-γένεια, ας, ἡ, *kindred, family, Luke i. 61.*

συγ-γενής, ές, *akin, as subst., a kinsman, relative, a fellow-countryman, Rom. ix. 3.*

συγ-γνώμη, ης, ἡ, *permission, leave, 1 Cor. vii. 6.*

συγ-κάθ-ημαι, *to sit down with (dat. or μετά, gen.).*

συγ-καθίζω, σω, (1) *to cause to sit down with, Eph. ii. 6; (2) to sit down with, Luke xxii. 55.*

συγ-κακο-παθέω, ὦ, *to suffer evil or affliction jointly (with dat. commod., for, 2 Tim. i. 8.*

συγ-καλέω, ὦ, έσω, *to call together; mid., to call together to oneself.*

συγ-καλύπτω, ψω, *to conceal closely, to hide wholly, Luke xii. 2.*

συγ-κάμπτω, ψω, *to bow down wholly, to oppress, Rom. xi. 10 (LXX.).*

συγ-κατα-βαίνω, *to go down with any one, as from Jerusalem to Caesarea, Acts xxv. 5.*

συγ-κατά-θεσις, εως, ἡ, *consent, agreement, 2 Cor. vi. 16.*

συγ-κατα-τίθημι, in mid., *to give a vote with, to assent to (dat.), Luke xxiii. 51.*

συγ-κατα-ψηφίζω, in pass., *to be voted or classed with (μετά), Acts i. 26.*

συγ-κεράννυμι, ἄσω, 1st aor., συνεκέ-
 ρασα; pass., perf., συγκέκραμαι; to
 mix with, to temper, 1 Cor. xii. 24;
 pass., to be mixed with, Heb. iv. 2.
 συγ-κινέω, ᾧ, ἦσω, to move together, to
 put into commotion, Acts vi. 12.
 συγ-κλείω, σω, to inclose, to shut in, as
 fishes in a net; to give up one to
 the power of another, to make sub-
 ject to, Rom. xi. 32; Gal. iii. 22, 22.
 συγ-κληρονόμος, ου, ὁ, ἡ, a joint-heir, i.e.,
 a joint possessor or co-partner, Rom.
 viii. 17; Heb. xi. 9.
 συγ-κοινωνέω, ᾧ, to be a joint partaker
 with, Eph. v. 11; Phil. iv. 14.
 συγ-κοινωνός, ου, ὁ, ἡ, a partaker with,
 a co-partner, an associate.
 συγ-κομίζω, to bear away together, as
 in burying a corpse, Acts viii. 2.
 συγ-κρίνω, ἰνῶ, to place together in
 order to judge of, to compare (acc.,
 dat.), to estimate, or explain by com-
 parison, 1 Cor. ii. 13.
 συγ-κρίπτω, to be bowed together, or bent
 double, Luke xiii. 11.
 συγκυρία, as, ἡ, a coincidence, a con-
 currence; κατὰ συγκυρίαν, by chance,
 Luke x. 31.
 συγ-χαίρω, 2nd aor. in pass. form,
 συνεχάρην, to rejoice with, to rejoice
 together in, 1 Cor. xiii. 6; to con-
 gratulate, Luke i. 58; Phil. ii.
 17, 18 (dat.).
 συγ-χέω(F), also συγχύω and συγχύνω,
 perf., pass., συγκέχυμαι, to confound,
 i.e., (1) to startle, amaze, Acts
 ii. 6; (2) to throw into confusion,
 Acts xix. 32; (3) to confute in
 argument, Acts ix. 22.
 συγ-χρόμαι, ᾧμαι, to have fellowship or
 association with (dat.), John iv. 9.
 σύγ-χυσις, εως, ἡ, confusion, commotion,
 uproar, Acts xix. 29.
 συ-δάω, ᾧ, ἦσω, to live together with,
 dat.
 συ-ζεύγνυμι, 1st aor., συνέζευξα, to con-
 join (acc.), to unite, as man and
 wife.
 συ-ζητέω, ᾧ, ἦσω, to ask one another, to
 discuss, dispute, dat., or πρὸς, acc.
 συ-ζήτησις, εως, ἡ, questioning, dispu-
 tation.

συ-ζητητής, ου, ὁ, ἡ, a disputer, as the
 Greek sophists, 1 Cor. i. 20.
 σύ-ζυγος, ου, ὁ, ἡ, a yoke-fellow, a
 coadjutor, Phil. iv. 3; perhaps a
 proper name, Syzygus.
 συ-ζωο-ποιέω, ᾧ, 1st aor., συνεζωο-
 ποίησα, to make alive with, to quicken
 together with, Eph. ii. 5; Coloss.
 ii. 13.
 συκάμινος, ου, ἡ, a sycamore-tree.
 συκῆ, ἧς, ἡ (contr. from -έα), a fig-tree.
 συκο-μωραία, as, ἡ (or -έα), a sycamore-
 tree.
 σῦκον, ου, τό, a fig.
 συκο-φαντέω, ᾧ, ἦσω, to accuse falsely,
 to defraud, Luke iii. 14, xix. 8
 (gen. pers., acc. thing).
 συλ-αγωγέω, ᾧ, to plunder, to make a
 prey of, Col. ii. 8.
 συλᾶω, ᾧ, ἦσω, to rob, to plunder,
 2 Cor. xi. 8.
 συλ-αλέω, 1st aor., συνελάλησα, to
 converse with, dat., μετὰ (gen.),
 πρὸς (acc.).
 συλ-λαμβάνω, συλλήψομαι, συνείληφα,
 συνέλαβον, (1) to take together, to
 catch, to seize; (2) to conceive, as a
 female; (3) mid., apprehend (acc.),
 to help (dat.).
 συλ-λέγω, ξω, to collect, to gather.
 συλ-λογίζομαι, σομαι, to reckon to-
 gether, to deliberate.
 συλ-λύτρεομαι, οὔμαι, pass., to be greatly
 grieved (ἐπί, dat.), Mark iii. 5.
 συμ-βαίνω, -βήσομαι, 2nd aor., συνέβην;
 perf., part., τὸ συμβεβηκός; an event,
 to happen, to befall, to occur.
 συμ-βάλλω, 2nd aor., συνέβαλον, to put
 together and compare, Luke ii. 19;
 Acts xx. 14; to dispute with, Acts
 xvii. 18 (dat. or πρὸς, acc.); to come
 up with, to encounter (dat.); mid.,
 to confer, consult with, Acts iv. 15;
 to contribute, help to (dat.), Acts
 xviii. 27.
 συμ-βασίλειω, σω, to reign with; fig.,
 to enjoy happiness with, 1 Cor. iv. 8.
 συμ-βιβάζω, ασω, (1) to unite, or knit
 together, Col. ii. 2, 19; (2) to put
 together in reasoning, and so, to con-
 clude, prove, Acts ix. 22; (3) to
 teach, instruct, 1 Cor. ii. 16.

συν-βουλεύω, *to advise* (dat.); *mid., to take counsel together* (ἵνα or inf.).

συν-βούλιον, ἰου, τό, (1) *mutual consultation, united counsel*; (2) *a council, a gathering of counsellors.*

σύμβουλος, ου, ὁ, *a counsellor*, Rom. xi. 34 (LXX.).

Συμεών, ὁ (Heb.), *Simeon, or Simon* (see Σίμων). The apostle Peter is so called, Acts xv. 14; 2 Pet. i. 1; and four others are mentioned, (1) Luke ii. 25; (2) Luke iii. 30; (3) Acts xiii. 1; (4) Rev. vii. 7.

συν-μαθητής, οὔ, ὁ, *a fellow-disciple.*

συν-μαρτυρέω, ᾧ, *to bear witness together with, to testify along with.*

συν-μερίζω, *in mid., to divide with, partake with* (dat.), 1 Cor. ix. 13.

συν-μέτοχος, ου, *jointly partaking*, Eph. iii. 6, v. 7.

συν-μιμητής, οὔ, ὁ, *a joint-imitator, a co-follower*, Phil. iii. 17.

σύμ-μορφος, ου, *conformed to*, gen., Rom. viii. 29; dat., Phil. iii. 21.

συν-μορφόω, ᾧ, *to conform to* (dat.), Phil. iii. 10.

συν-παθεῖν, ᾧ, ἦσω, *to sympathize with, to have compassion on*, dat.

συν-παθής, ἐς, *sympathizing, compassionate*, 1 Pet. iii. 8.

συν-παρ-γίνομαι, *to come together* (to, ἐπί, acc.), Luke xxiii. 48; *to stand by one, to support* (dat.), 2 Tim. iv. 16.

συν-παρ-καλέω, ᾧ, *in pass., to be comforted together*, Rom. i. 12.

συν-παρ-λαμβάνω, 2nd aor., *συνπαρέλαβον, to take up with, to take* (acc.) *with one's self, as companion*, Acts xii. 25; Gal. ii. 1.

συν-παρ-μένω, *to remain, or continue with*, Phil. i. 25.

συν-πάρ-ειμι, *to be present with*, Acts xxv. 24.

συν-πάσχω, *to suffer together with*, Rom. viii. 17.

συν-πέμπω, *to send with*, 2 Cor. viii. 18, 22.

συν-περ-λαμβάνω, *to comprehend together, to embrace*, Acts xx. 10.

συν-πίνω, 2nd aor., *συνέπιον, to drink with*, Acts x. 41.

συν-πληρόω, ᾧ, *to fill, to fill up, to fill fully*, Luke viii. 23; *pass., to be at hand, to have fully come*, Luke ix. 51; Acts ii. 1.

συν-πνίγω, *to choke, as weeds do plants*, Mark iv. 7; *to throng, to suffocate by crowding, to throng upon* (acc.), Luke viii. 42.

συν-πολίτης, ου, ὁ, *a fellow-citizen*, Eph. ii. 19.

συν-πορεύομαι, (1) *to accompany, to go go with* (dat.), Luke vii. 11; (2) *intrans., to come together, to assemble*, Mark x. 1.

συν-πόσιον, ου, τό (πίνω), *a table party, a festive company, a feast*, Mark vi. 39.

συν-πρεσβύτερος, ου, ὁ, *a fellow-elder*, 1 Pet. v. 1.

συν-φάγω, *see συνεσθίω.*

συν-φέρω, 1st aor., *συνήνεγκα, to bring together, to collect*, Acts xix. 19; *to contribute, to conduce to, to be profitable to*, 2 Cor. xii. 1; 1 Cor. x. 23; *part., τὸ συμφέρον, good, profit, advantage*, 1 Cor. vii. 35.

σύμ-φημι, *to assent to, to express agreement with*, Rom. vii. 16.

συν-φυλέτης, ου, ὁ, *one of the same tribe, a fellow-citizen*, 1 Thess. ii. 14.

σύν-φύτος, ου, *grown together, planted together, conjoined with*, Rom. vi. 5.

συν-φύω, *pass., 2nd aor., part., σὺν-φύεις, pass., to grow at the same time*, Luke viii. 7.

συν-φωνέω, ᾧ, ἦσω, *to agree with* (dat. or μετά, gen.), Matt. xviii. 19; Acts xv. 15; *to be congruous to*, Luke v. 36.

συν-φώνησις, εως, ἡ, *accord, unison*, 2 Cor. vi. 15.

συν-φωνία, ας, ἡ, *a concert, or symphony, of instruments, music.*

σύν-φωνος, ου, *harmonious, agreeing with*; ἐκ συμφώνου, *by agreement.*

συν-ψηφίζω, *to compute, reckon up*, Acts xix. 19.

σύν-ψυχος, adj., *like minded*, Phil. ii. 2.

σύν, a prep. gov. dative, *with* (see 296). In composition, σύν denotes association with. The final consonant changes to γ, χ, λ, or μ, or is dropped, according to the initial letter of the word with which it is compounded (see 4, d, 5).

συν-άγω, ἀξω, (1) *to bring together, to assemble*; pass., *to be assembled, to come together*; (2) *to receive hospitably*, Matt. xxv. 35.

συναγωγή, ἡς, ἡ, an assembly, a congregation, synagogue, either the place, or the people gathered in the place. See Synonyms.

συν-αγωνίζομαι, σομαι, *to exert oneself with another, to aid* (dat.), Rom. xv. 30.

συν-αλλέω, ᾧ, ἦσω, *to strive together for* (dat. of thing), Phil. i. 27; or *with* (dat. of pers.), Phil. iv. 3.

συν-αθροίζω, σω, *to gather, or collect together*, Acts xix. 25; pass., *to throng together*, Luke xxiv. 33.

συν-αίρω, *to reckon together, to take account with*, Matt. xviii. 23, 24.

συν-αιχμάλωτος, ου, ὁ, a fellow-captive, or prisoner, Rom. xvi. 7.

συν-ακολουθέω, ᾧ, ἦσω, *to follow with, to accompany*, Luke xxiii. 49.

συν-αλίζω, in pass., *to be assembled together with* (dat.), Acts i. 4.

συν-ανα-βαίνω, *to go up with* (dat.), Mark xv. 41; Acts xiii. 31.

συν-ανά-κειμαι, *to recline with, as at a meal, to sup with* (dat.); part., οἱ συνανακείμενοι, the guests, Mark vi. 22, 26.

συν-ανα-μίγνυμι, pass., *to mingle together with, to keep* (dat.), 2 Thess. iii. 14.

συν-ανα-παύομαι, σομαι, *to be refreshed together with* (dat.), Rom. xv. 32.

συν-αντῶ, ᾧ, ἦσω, (1) *to meet with, to encounter* (dat.), Luke ix. 37; (2) of things, *to happen to, to befall*, Acts xx. 22.

συν-αντησις, εως, ἡ, a meeting with, an encountering, Matt. viii. 34.

συν-αντι-λαμβάνω, mid., *to help together with, to assist* (dat.), Rom. viii. 26; Luke x. 40.

συν-απ-άγω, in pass., *to be led, or carried away in mind*, Gal. ii. 13; mid., *to join oneself to*, Rom. xii. 16.

συν-απο-θνήσκω, *to die together with* (dat.), Mark xiv. 31; 2 Tim. ii. 11.

συν-απ-όλλυμι, in mid., *to perish with* (dat.), Heb. xi. 31.

συν-απο-στέλλω, *to send together* (acc.), 2 Cor. xii. 18.

συν-αρμο-λογέω, ᾧ, in pass., *to be joined fitly or harmoniously together*, Eph. ii. 21, iv. 16.

συν-αρπάζω, σω, *to seize, or drag by force* (dat.), Luke viii. 29; Acts vi. 12, xxvii. 15.

συν-αυξάνω, in mid., *to grow together*. σύν-δεσμος, ου, ὁ, a knot, a band; met., a bond.

συν-δέω, in pass., *to be bound with any one*, as fellow-prisoners, Heb. xiii. 3.

συν-δοξάζω, άσω, in pass., *to be glorified with* (σύν), or *together*, Rom. viii. 17.

σύν-δουλος, ου, ὁ, a fellow-slave, a fellow-servant; of ministers, the fellow-servants of Christ, a colleague, Col. i. 7.

συν-δρομή, ἡς, ἡ, a running together, a concourse, Acts xxi. 30.

συν-εγείρω, ἐρῶ, 1st aor., συνήγειρα; pass., συνηγέρθην; *to raise together, to raise with*.

Συν-έδριον, ου, τό, a council, a tribunal, Matt. x. 17; specially, the Sanhedrim, the Jewish council of seventy members, presided over by the High Priest; the council hall, where the Sanhedrim met, Acts iv. 15.

συν-εἶδον, 2nd aor. of obs., present, *to be conscious or aware of*, Acts xiv. 6; perf., σύνοιδα, part., συνειδώς, *to be privy to a design*, Acts v. 2; *to be conscious to one's self* (dat.) of guilt (acc.), 1 Cor. iv. 4.

συν-εἰδησις, εως, ἡ, the conscience, Rom. ii. 15; 1 Pet. ii. 19; the sentence pronounced by the conscience, 2 Cor. iv. 2, v. 11.

σύν-εμι, *to be with* (dat.).

σύν-εμι (εἶμι), part., συνίω, *to go or come with, to assemble*.

συν-εισ-έρχομαι, *to go in, or come in, with any one* (dat.), John xviii. 15; *to embark with*, John vi. 22.

συν-ἐκ-δημος, *ου, ὁ, ἡ, a fellow-traveller*, Acts xix. 29; 2 Cor. viii. 19.

συν-εκλεκτός, *ἡ, ὁν, fellow-elected*, 1 Pet. v. 13.

συν-ελαύνω, -ελάσω, *to compel, to persuade* (acc. and εἰς), Acts vii. 26.

συν-ἐπι-μαρτυρέω, *ᾧ, to bear joint witness*, Heb. ii. 4.

συν-έπομαι, *to attend, to accompany* (dat.).

συν-εργέω, *ᾧ, to co-operate with* (dat.), *to work together*, 1 Cor. xvi. 16; Rom. viii. 28.

συν-εργός, *όν, co-working, helping; as a subst., a joint-helper, a co-worker, gen. of person, obj. with εἰς, or dat., or (met.), gen., 2 Cor. i. 24.*

συν-έρχομαι (see 103, 2), *to come, or go with, to accompany, to come together, to assemble; used of conjugal intercourse, to come, or live together.*

συν-εσθίω, 2nd aor., *συνέφαγον, to eat with, to live in familiar intercourse with* (dat., or μετά, gen.).

σύν-εσις, *εως (ἦμι), a putting together, in mind, hence discernment; met., the understanding, the source of discernment.*

συν-ετός, *ἡ, ὁν (ἦμι), intelligent, prudent, wise.*

συν-ευ-δοκέω, *ᾧ, to approve together* (dat.), *to be also willing* (inf.), 1 Cor. vii. 12, 13.

συν-ευχέω, *ᾧ, in pass., to feast with, to revel with.*

συν-εφ-ίστημι, *to rise together against* (κατά), *to attack*, Acts xvi. 22.

συν-έχω, *ξω, (1) to press together, constrain; (2) to hold fast, as a prisoner, to stop, as the ears, the mouth; (3) to hem in, Luke viii. 45; (4) pass., to be straitened, or repressed, as by an unaccomplished purpose, to be pained, Luke xii. 50; (5) to be pressed or occupied with a work, Acts xviii. 5.*

συν-ἡδομαι, *to delight in* (dat.), Rom. vii. 22.

συν-ἡθεια, *ας, ἡ, a custom, a usage.*

συν-ηλικιώτης, *ου, ὁ, one of the same age*, Gal. i. 14.

συν-θάπτω, *ψω, 2nd aor., pass., συνετάφην, in pass., to be buried with*, Rom. vi. 4; Col. ii. 12.

συν-θλάω, *ᾧ, fut., pass., συνθλασθήσομαι, to break, to break in pieces*, Matt. xxi. 44; Luke xx. 18.

συν-θλίβω, *to throng, to press closely upon*, Mark v. 24, 31.

συν-θρύπτω, *to break down; fig., with καρδίαν, to take away one's fortitude*, Acts xxi. 13.

συν-ιμί, inf., *συνιέναι, part., συνιών or συνιείς; fut., συνήσω; 1st aor., συνήκα; to put together, in mind; hence, to attend to* (ἐπί, dat.), *to consider, understand* (acc.), *to be aware* (ᾧτι), *to be wise.*

συνίστημι, also *συνιστάνω and συνιστάω, to place together, constitute; perf. and 2nd aor., intrans., to stand together; to commend to esteem and confidence*, Rom. xvi. 1; *to declare, to show, to make known*, 2 Cor. vi. 4.

συν-οδεύω, *to journey with, to accompany* (dat.), Acts ix. 7.

συν-οδία, *ας, ἡ, a company travelling together, a caravan*, Luke ii. 44.

συνοικέω, *ᾧ, ἥσω, to dwell together, as in marriage*, 1 Pet. iii. 7.

συν-οικο-δομέω, *in pass., to be built up together*, Eph. ii. 22.

συν-ομιλέω, *ᾧ, to talk with* (dat.), Acts x. 27.

συν-ομορέω, *ᾧ, to adjoin* (dat.), Acts xviii. 7.

συν-οχή, *ἡς, ἡ, constraint, of mind; hence, distress, disquiet*, Luke xxi. 25.

συν-τάσσω, *ξω, to arrange with, to charge, command*, Matt. xxvi. 19, xxvii. 10.

συν-τέλεια, *ας, ἡ, a finishing, a consummation, an end.*

συν-τελέω, *ᾧ, ἔσω, (1) to bring to an end, Luke iv. 13; (2) to fulfil, to accomplish*, Rom. ix. 28; Mark xiii. 4; *(3) to conclude, ratify*, Heb. viii. 8.

συν-τέμνω, to cut short, to bring to swift fulfilment, Rom. ix. 28.

συν-τηρέω, ᾧ, (1) to preserve safely, to guard anxiously from harm, Mark vi. 20; (2) to lay up in mind, Luke ii. 19.

συν-τίθημι, in mid., to set or place together, as in agreement between two or more persons, Luke xxii. 5; to assent, Acts xxiv. 9.

συν-τόμως, adv., concisely, briefly, Acts xxiv. 4.

συν-τρέχω, 2nd aor., συνέδραμον, to run together, as a multitude, Mark vi. 33; Acts iii. 11; fig., 1 Pet. iv. 4.

συν-τρίβω, ψω, 2nd aor. pass., συνε-τρίβην, to break, to break in pieces, by crushing, Luke ix. 39; Rom. xvi. 20; pass., perf., part., συνε-τριμμένος, bruised, Matt. xii. 20.

σύν-τριμμα, ατος, τό, crushing; fig., destruction, Rom. iii. 16 (LXX.).

σύν-τροφος, ου, δ, brought up, or educated with, a comrade, Acts xiii. 1.

συν-υγχαίνω, 2nd aor., συνέτυχον, to fall in with (dat.), Luke viii. 19.

Συντύχη, ης, ἡ, Syntyche, Phil. iv. 2.

συν-υπο-κρίνομαι, dep., 1st aor., συνε-κρίθη, to dissemble, or feign together with, Gal. ii. 13.

συν-υπ-οურγέω, ᾧ, to help together with, 2 Cor. i. 11.

συν-ωδίνω, to be in pain together, Rom. viii. 22.

συν-ωμοσία, ας, ἡ, a conspiracy by oath together, Acts xxiii. 13.

Συράκουσαι, ᾧν, αἱ, Syracuse, Acts xxviii. 12.

Συρία, ας, ἡ, Syria.

Σύρος, ου, δ, a Syrian, Luke iv. 27.

Συρο-φονίσσα, or Συρο-φονίκισσα, ας, ἡ, an appellative, a Syrophenician woman, Mark vii. 26.

Σύρτις, εως, acc. ιν, ἡ, a quicksand, the Syrtis major, Acts xxvii. 17.

σύρω, to draw, to drag.

συ-σπαράσσω, ξω, to convulse violently (acc.), Luke ix. 42.

σύσ-σημον, ου, τό, a concerted signal, a token agreed upon, Mark xiv. 44.

σύσ-σωμος, ου, united in the same body, fig., of Jews and Gentiles, in one church, Eph. iii. 6.

συ-στασιαστής, ου, δ, a fellow-insurgent, Mark xv. 7.

συ-στατικός, ἡ, ὄν, commendatory, 2 Cor. iii. 1.

συ-σταυρόω, ᾧ, to crucify together with (acc. and dat.); lit., as Matt. xxvii. 44; fig., as Gal. ii. 19.

συ-στέλλω, (1) to swathe, as a dead body, Acts v. 6; (2) to contract, perf., pass., part., contracted, short, 1 Cor. vii. 29.

συ-στενάζω, to groan together, Rom. viii. 22.

συ-στοιχέω, ᾧ, to be correspondent with (dat.), Gal. iv. 25.

συ-στρατιώτης, ου, δ, a fellow-soldier, i.e., in the Christian service, Phil. ii. 25; Philemon 2.

συ-στρέφω, ψω, to roll or gather together, Acts xxviii. 3.

συ-στροφή, ης, ἡ, a gathering together, a concourse, Acts xix. 40; a gathering of conspirators, Acts xxiii. 12.

συ-σχηματίζω, in pass., to conform oneself, or to be assimilated to (dat.), Rom. xii. 2; 1 Pet. i. 14.

Συχάρ, or Σιχάρ, ἡ, Sychar.

Σεχέμ, (1) δ, Shechem, the prince, Acts vii. 16; (2) ἡ, Shechem, the city, Acts viii. 19.

σφαγή, ης, ἡ, (1) slaughter, Acts viii. 32; Rom. viii. 36 (LXX.); (2) met., a feast, or feasting, James v. 5.

σφάγιον, ου, τό, a slaughtered victim in sacrifice, Acts vii. 42.

σφάζω, ξω, pass., perf., ἐσφαγμαι; 2nd aor., ἐσφάγην; (1) to kill by violence, to slay in sacrifice, Rev. v. 6, 9; (2) to wound mortally, Rev. xiii. 3.

σφόδρα, adv., exceedingly, greatly, vehemently, as Matt. ii. 10.

σφοδρῶς, adv., vehemently, Acts xxvii. 18.

σφραγίζω, ἰσω, to seal, to set a seal upon, (1) for security, Matt. xxvii. 66; (2) for secrecy, Rev. xxii. 10; (3) for designation, Eph. i. 13; or (4) for confirmation, Rom. xv. 28.

σφραγίς, ἴδος, ἡ, (1) *a seal*, the instrument, Rev. vii. 2; *the impression*, whether for security and secrecy, as Rev. v. 1; or for designation, Rev. ix. 4; (3) *the motto of a seal*, 2 Tim. ii. 19; (4) *that which the seal attests, the proof*, 1 Cor. ix. 2.

σφυρόν, οὐ, τό, *the ankle-bone*.

σχεδόν, adv., *nearly, almost*.

σχῆμα, ατος, τό, *fashion, habit*; 1 Cor.

vii. 31; *form, appearance*, Phil. ii. 8. See Synonyms.

σχίζω, ἴσω, *to rend, to divide asunder*, i.e., rocks, Matt. xxvii. 51; pass., *to be divided into parties*, Acts xiv. 4.

σχίσμα, ατος, το, *a rent*, as in a garment, Mark ii. 21; *a division, a dissension*, "schism," 1 Cor. i. 10. See Synonyms.

σχοινίον, οὐ, τό (σχοῖνος, *a rush*), *a cord, a rope*, John ii. 15; Acts xxvii. 32.

σχολάζω, ἄσω, *to be at leisure, to be empty, or unoccupied*, Matt. xii. 44.

σχολή, ἡς, ἡ (leisure), *a school*, Acts xix. 9.

σῶω, σῶσω, perf., σέσωκα; pass., σέσωσμαι; 1st aor. pass., ἐσώθην; (1) *to save*, from evil or danger, Matt. viii. 25, xvi. 25; (2) *to heal*, Matt. ix. 21, 22; (3) *to save*, i.e., from eternal death, 1 Tim. i. 15; part., pass., οἱ σωζόμενοι, *those who are being saved*, Acts ii. 47, i.e., who are in the way of salvation.

σῶμα, ατος, τό, *a body*, i.e., (1) *any material body*, plants, sun, moon, &c.; (2) *the living body of a man*, as 1 Cor. xii. 12, or animal, James iii. 3; *the glorified body, the body of CHRIST*; σώματα, Rev. xviii. 13, *slaves*; (3) *a dead body, a corpse*, Acts ix. 40; (4) fig., *a community, the church, the mystic body of Christ*, Col. i. 24; (5) met., *for the entire man, the self*, Rom. xii. 1; (6) *substance*, opp. to shadow, Col. ii. 17.

σωματικός, ἡ, ὅν, *of or pertaining to the body*, 1 Tim. iv. 8; *bodily, corporeal*, Luke iii. 22; adv., -ως, *corporeally*, Col. ii. 9.

Σάπατρος, οὐ, δ, *Sopater*, or *Sosipater*, Acts xx. 4 (Rom. xvi. 21).

σಾರೆώ, σω, *to heap up, to load*, Rom. xii. 20; 2 Tim. iii. 16.

Σωσθένης, οὐ, δ, *Sosthenes*, Acts xviii. 17; 1 Cor. i. 1. It is uncertain whether the same person is intended in both.

Σωσίπατρος, οὐ, δ, *Sosipater* or *Sopater*, Rom. xvi. 21 (Acts xx. 4).

σωτήρ, ἥρος, δ, *a deliverer, preserver, a Saviour*, specially of CHRIST.

σωτηρία, ας, ἡ, *welfare, prosperity, deliverance, preservation*, from temporal evils, Acts xxvii. 34; Heb. xi. 7; Acts vii. 25; 2 Pet. iii. 15; specially *salvation*, from spiritual and eternal evils, Luke xix. 9.

σωτήριος, οἱ, *saving, healthful*; neut., τὸ σωτήριον, *salvation*, Luke iii. 6; Eph. vi. 17.

σωφρονέω, ὦ, ἥσω, (1) *to be of sound mind*, Mark v. 15; (2) *to be sober-minded*, Rom. xii. 3; Titus ii. 6.

σωφρονίζω, *to make sober-minded, to teach, to instruct*, Tit. ii. 4.

σωφρονισμός, οὔ, δ, *soundness of mind, sobriety*, 2 Tim. i. 7.

σωφρόνως, adv., *soberly, with prudence, moderation*, Titus ii. 12.

σωφροσύνη, ης, ἡ, *soundness of mind, sobriety, moderation, discretion*.

σώ-φρων, ον (σῶος, σῶς (sound), and φρήν), *of sound mind, discreet, modest*, 1 Tim. iii. 2; Titus i. 2.

T.

Τ, τ, ταῦ, *tau*, τ, the nineteenth letter.

As a numeral, τ' = 300; τ = 300,000.

ταβέρναι, ὧν, αἱ (Lat.), *taverns*; Acts xxviii. 15, *the three Taverns*.

Ταβιθά, ἡ (Chald.), *Tabitha*, Acts ix. 36.

τάγμα, ατος, τό, *an order, or series, a regular method*, 1 Cor. xv. 23.

τακτός, ἡ, ὅν, *appointed, set*, Acts xii. 21.

ταλαιπωρέω, ὦ, ἥσω, *to be distressed, to be in affliction, to be miserable*, James iv. 9.

ταλαιπωρία, ας, ἡ, affliction, distress, misery, Rom. iii. 16.

ταλαιπώρος, ον, distressed, miserable.

ταλνταῖος, αἰα, αἰον, of a talent weight, Rev. xvi. 21.

τάλαντον, ου, τό, a talent, of silver or gold. The Jewish talent weighed 3,000 shekels, Ex. xxxviii. 25, 26; the shekel being about $\frac{1}{2}$ oz. avoirdupois.

ταλιθά, ἡ (Chald.), a damsel, Mark v. 41.

ταμῖον, ου, τό, a storehouse, a secret chamber.

ταῦν, adv. (τὰ νῦν, the things that now are), now, or in present circumstances, according to present necessity.

τάξις, εως, ἡ, (1) order, regular arrangement, Col. ii. 5; (2) appointed succession, Luke i. 8; (3) rank, Heb. v. 6.

ταπεινός, ἡ, ὅν (down-trodden), humble, in condition or in spirit, generally in a good sense.

ταπεινο-φροσύνη, ης, ἡ, lowliness of mind, humility, real, as Phil. ii. 3; or affected, as Col. ii. 18.

ταπεινώ, ὦ, ὥσω, to make or bring low, Luke iii. 5; to humble, to lower in esteem, 2 Cor. xii. 21; pass., to be humbled, Luke xviii. 14; to humble one's self, James iv. 10.

ταπείνωσις, εως, ἡ, humiliation, in circumstances, Luke i. 48; in spirit, James i. 10.

ταράσσω, ξω, to agitate, as water in a pool, John v. 4, 7; to stir up, to disturb in mind, with fear, grief, anxiety, doubt.

ταραχή, ης, ἡ, a stirring, John v. 4; a commotion, or tumult, Mark xiii. 8.

τάραχος, ου, ὁ, a disturbance, Acts xix. 23; consternation, Acts xii. 18.

Ταρσεύς, εως, ὁ, one of Tarsus.

Τάρσος, οὔ, ἡ, Tarsus.

Ταρταρώ, ὦ, ὥσω, to thrust down to Tartarus, the classic name for Hell, 2 Pet. ii. 4.

τάσσω, ξω, (1) to constitute, arrange; (2) to determine: mid., to appoint.

ταῦρος, ου, ὁ, a bull, a bullock.

ταῦτά, by crasis for τὰ αὐτά, the same things.

ταφή, ης, ἡ (θάπτω), a burial, a sepulture, Matt. xxvii. 7.

τάφος, ου, ὁ, a burial-place, a sepulchre, as Matt. xxiii. 27.

τάχα, adv. (quickly), perhaps, Rom. v. 7.

ταχέως, adv. (ταχύς), soon, shortly, Gal. i. 6; hastily, Luke xiv. 21.

ταχινός, ἡ, ὅν, swift, shortly to happen, 2 Pet. i. 14.

τάχος, ους, τό (only in the phrase ἐν τάχει), quickness, speed.

ταχύς, εἰα, ὁ, quick, swift; ταχύ, τάχιον, τάχιστα, adverbially, swiftly; more, most, speedily.

τε, conj. of annexation, and, both (see 403).

τείχος, ους, τό, a wall of a city, Acts ix. 25.

τεκμήριον, ου, τό, a sign, a certain proof, Acts i. 3.

τεκνίον, ου, τό (dim. of τέκνον), a little child, 1 John ii. 1, 12, 28.

τεκνο-γονέω, ὦ, to bear children, to be the mother of a family, 1 Tim. v. 14.

τεκνο-γονία, ας, ἡ, child-bearing, 1 Tim. ii. 15. For the interpretation of this difficult passage, see "Annotated Paragraph Bible."

τέκνον, ου, τό (τίκτω), a child, a descendant; fig., a pupil, a follower, an inhabitant, a partaker of any given character (gen.), worthy of (gen. of punishment).

τεκνο-τροφέω, ὦ, to bring up children, 1 Tim. v. 10.

τέκτων, ονος (compare τέχνη), an artificer, a carpenter or smith.

τέλειος, εἰα, εἶον perfect, as (1) complete, in all its parts; (2) full grown, of full age; (3) specially of the completeness of Christian character, mature; adv., -ως, perfectly, to the end, 1 Pet. i. 13.

τελειότης, τητος, ἡ, perfectness, Christian maturity, Col. iii. 14; Heb. vi. 1.

τελείω, ὦ, ὥσω, (1) *to complete, to finish*, as a course, a race, or the like; (2) *to accomplish*, as time, or prediction, Luke ii. 43; John xix. 28; (3) *to make complete, to expiate perfectly*, Heb. vii. 19; pass., *to die*, Luke xiii. 32; *to reach the perfect state*, Phil. iii. 12.

τελείασις, εως, ἡ, *completion, fulfilment*, Luke i. 45; *perfect expiation*, Heb. vii. 11.

τελειωτής, οὗ, ὁ, *one who makes perfect, a finisher*, Heb. xii. 2; comp. Heb. ii. 10.

τελεσ-φορέω, ὦ, *to bring to maturity*, as grain, Luke viii. 14.

τελευτάω, ὦ, *to end, to finish*, e.g., life; so, *to die*, Matt. ix. 18; *to be put to death*, Mark vii. 10.

τελευτή, ἧς, ἡ, *end of life, death*.

τελέω, ὦ, ἔσω, τετέλεκα, τετέλεσμαι, ἐτετέλεθην, (1) *to end, to finish*; (2) *to fulfil, to accomplish, to go through*; (3) *to pay off in full*.

τέλος, ους, τό, (1) *an end*; (2) *an accomplishment*, Luke xxii. 37; (3) *event or issue*, Matt. xxvi. 58; (4) *the sum, the principal end, or scope*; (5) *an impost or tax*, Matt. xvii. 25.

τελώνης, ου, ὁ, *a toll-gatherer, a collector of customs, one who farms taxes*, a "publican."

τελών.ον, ου, τό, *a toll-house, a collector's office*.

τέρας, ατος, τό, plur. only, *wonders, portents*, with σημεῖα, *signs and wonders*, Acts vii. 36; John iv. 48. See Synonyms.

Τέρτιος, ου, ὁ (Lat.), *Tertius*, Rom. xvi. 22.

Τέρτυλλος, ου, ὁ, *Tertullus*, Acts xxiv. 1.

τεσσαράκοντα, *forty*.

τεσσαρακοντα-ετής, ἐς, *of forty years*, age or time.

τέσσαρες, τέσσαρα, gen., *ων, four*.

τεσσαρες-και-έκατος, ord. num., *fourteenth*.

τεταρταῖος, αία, αἰον, *of the fourth (day)*, John xi. 39.

τέταρτος, η, ου, ord. num., *fourth*.

τετρά-γωνος, ου, *four-cornered*.

τετράδιον, του, τό, *a quaternion, or guard of four soldiers*.

τετρακισ-χίλιοι, αι, α, *four thousand*.

τετρακόσιοι, αι, α, *four hundred*.

τετρά-μηνος, ου, *of four months, i.e., a lapse (χρόνος) of that period*, John iv. 35.

τετρα-πλός, οὺς, ἡ, οὖν, *fourfold*, Luke xix. 8.

τετρά-πους, ουν, οδος, *four-footed*, Acts x. 12; Rom. i. 23.

τετρ-αρχέω, ὦ, *to rule over, as a tetrarch (gen.)*, Luke iii. 1.

τετρ-άρχης, ου, ὁ, *a ruler over a fourth part of a kingdom, a tetrarch*, applied to rulers over any part, Luke xiv. 1.

τεύχω, see τυγχάνω.

τεφρώ, ὦ, ὥσω (τέφρα, *ashes*), *to reduce to ashes*, 2 Pet. ii. 6.

τέχνη, ης, ἡ, (1) *art, skill*; (2) *an art, craft, a trade*.

τεχνίτης, ου, ὁ, *an artificer, craftsman*, Acts xix. 24; of the Divine artificer, Heb. xi. 10.

τήκω, in pass., *to be melted*, 2 Pet. iii. 13.

τηλ-ανῶς, adv. (τῆλε, *afar*), *far-shining, brilliantly*, Mark viii. 25.

τηλικούτος, αὐτή, οὗτο, dem. pron., *so great*.

τηρέω, ὦ, ἥσω, (1) *to watch carefully*, with good or evil design; (2) *to guard*; (3) *to keep or reserve*; (4) *to observe*, as enactments or ordinances.

τήρησις, εως, ἡ, (1) *a place of ward, a prison*, Acts iv. 3; (2) *observance*, as of precepts, 1 Cor. vii. 19.

Τιβερ.άς, άδος, ἡ, *Tiberias*, John vi. 1, xxi. 1.

Τιβέριος, ου, ὁ, *Tiberius*, Luke iii. 1.

τίθημι (see 107), (1) *to place, set, put forth, down, away, aside, &c.*; mid., *to cause to put, or to put for one's self*; (2) *to constitute, to make, to render*; mid., *to assign, determine*.

τίκτω, τέξομαι, 2nd aor., ἔτεκον; 1st aor. pass., ἐτέχην; *to bear, to bring forth*, as females, the earth.

τίλλω, *to pluck, to pluck off*

Τιμαῖος, ου, ὁ, *Timæus*, Mark x. 46.

τιμάω, ᾧ, ἤσω, (1) *to estimate, to value at a price*, Matt. xxvii. 9; (2) *to honour, to reverence*.

τιμή, ἧς, ἡ, (1) *a price, value, preciousness, i.e., great value*, 1 Pet. ii. 7; (2) *honour, a state of honour*, Rom. ix. 21; *an honourable office*, Heb. v. 4; *an honourable use*, 2 Tim. ii. 20, 21.

τίμιος, ἰα, ἰον, *of great price, precious, honoured*.

τιμιότης, τητος, ἡ, *preciousness, costliness*.

Τιμό-θεος, ου, ὁ, *Timotheus or Timothy*.

Τίμων, ὠνος, *Timon*, Acts vi. 5.

τιμωρέω, ᾧ, *to punish (acc.)*.

τιμωρία, ας, ἡ, *punishment, retribution*, Heb. x. 29.

τίω, see in τίω.

τις, τι, gen., τινος (enclitic), indef. pron., *any one* (see 352).

ἰς; τί; gen., τίνος; *an interrogative pron., who? which? what?* (see 350).

τίτλος, ου, ὁ (Lat.), *title, superscription*, John xix. 19, 20.

Τίτος, ου, ὁ, *Titus*.

τίω or τίνω, τίσω, *to pay, to honour, to pay justice, i.e., to suffer punishment*, 2 Thess. i. 9.

τοι, an enclit. part., *truly, indeed*.

τοι-γαρ-οὖν, *consequently, therefore*, 1 Thess. iv. 8; Heb. xii. 1.

τοί-γε, *although (in καίτοι-γε)*.

τοί-νυν, *indeed now, therefore*, Luke xx. 25; 1 Cor. ix. 26; Heb. xiii. 13; James ii. 24.

τοιόσ-δε, τοιάδε, τοιόνδε, *demonst. pron., of this kind, such*, 2 Pet. i. 17.

τοιούτος, τοιαύτη, τοιοῦτο, *demonst. pron., (1) such as, sometimes with οἷος precedent*, 1 Cor. xv. 43; *as ... such as*, (2) *such, i.e., so great*, in a good sense, 2 Cor. xii. 2, 3, 5; in a bad sense, Acts xxii. 22. With art., see 220.

τοιχος, ου, ὁ, *a wall*, of a house, Acts xxiii. 3; *disting. from τεῖχος, a wall of a city*.

τόκος, ου, ὁ (a bringing forth), *interest, usury*, Matt. xxv. 27.

τολμάω, ᾧ, ἤσω, (1) *to dare, to venture (inf.)*; (2) *to have courage*.

τολμηρότερον (comp. of τολμηρῶς, adv., *boldly*), *the more boldly*, Rom. xv. 15.

τολμητής, οὔ, ὁ, *a daring one, one over bold, audacious, or presumptuous*, 2 Pet. ii. 10.

τομός, ἡ, ὄν, in comp., *τομώτερος, sharper, keener*, Heb. iv. 12.

τόξον, ου, τό, *a bow*, Rev. vi. 2.

τοπάσιον, ἰου, τό, *the topaz*, Rev. xxi. 20.

τόπος, ου, ὁ, (1) *a place, i.e., a district, or region, or a particular spot in a region*; (2) *the place one occupies, the room, an abode, a seat, a sheath for a sword*; (3) *a passage in a book*; (4) *state, condition*; (5) *opportunity, possibility*.

τοσοῦτος, τοσαύτη, τοσοῦτο, *demonst. pron., so great, so much, so long*; plu., *so many*.

τότε, *demonst. adv., then*.

τοῦναντίον, for τὸ ἐναντίον, *on the contrary*, Gal. ii. 7.

τοῦνομα, for τὸ ὄνομα, *by name*, Matt. xxvii. 57.

τοντέστι, for τοῦτ' ἔστι, *that is*; "i.e.," Acts i. 19.

τοῦτο, neut. of οὗτος, *which see*.

τράγος, ου, ὁ, *a he-goat*.

τράπεζα, ἧς, ἡ, *a table* (1) *for food and banqueting*; (2) *for money-changers, or business*.

τραπεζίτης, ου, ὁ, *a money-changer, a banker*, Matt. xxv. 27.

τραῦμα, ατος, τό, *a wound*.

τραυματίζω, ἴω, *to wound*, Luke xx. 12; Acts xix. 16.

τραχηλίζω, ἴω, in pass., *to be laid bare, to be laid open*, Heb. iv. 13.

τράχηλος, ου, ὁ, *the neck*, as Luke xv. 20; *met., for life*, Rom. xvi. 12.

τραχὺς, εἶα, ὅ, *rough, uneven*, as ways, Luke iii. 5; *as rocks in the sea*, Acts xxvii. 29.

Τραχωῖνιτις, ἰδος, ἡ, *Trachonitis*, the N. E. of the territory beyond Jordan.

τρεῖς, τρία, *three*.

τρέμω, *to tremble, to be afraid.*

τρέφω, θρέψω, perf., pass., τέθραμμαι, *to feed, to nourish, to sustain*, Matt. vi. 26; *to pamper*, James v. 5.

τρέχω, 2nd aor., ἔδραμον, (1) *to run*, in a race, 1 Cor. ix. 24; (2) *to run*, making an effort, Rom. ix. 16; (3) *to run, or spread*, as a rumour, 2 Thess. iii. 1.

τριακόντα, indecl., *thirty.*

τριακόσιοι, αι, α, *three hundred.*

τρίβολος, ου, δ, *a triple-thorned shrub, a thistle*, Matt. vii. 16.

τρίβος, ου, ἡ, *a path worn, a road, a beaten way.*

τρι-ετία, ας, ἡ, *a space of three years*, Acts xx. 31.

τρίζω, *to grate, to gnash*, as the teeth, in severe pain, Mark ix. 18.

τρί-μηνος, ου, *three months*, neut. as subst., Heb. xi. 23.

τρίς, num. adv., *thrice.*

τρί-στεγος, ου, *having three floors, neut., the third floor or story*, Acts xx. 9.

τρις-χίλιοι, αι, α, *three thousand.*

τρίτος, η, ου, ord. num., *third*; neut., τὸ τρίτον, *the third part*, Rev. viii. 7; *the third time*, Mark xiv. 41.

τρίχες, plur. of ὑρίξ, *which see.*

τρίχινος, η, ου, *made of hair*, Rev. vi. 12.

τρώμος, ου, δ, *a trembling*, e.g., from fear; *self-distrust*, Phil. ii. 12.

τροπή, ἧς, ἡ, *a turning, a change.*

τρόπος, ου, δ, (1) *manner*; ὃν τρόπον, *as*, Matt. xxiii. 37, &c.; (2) *course of life, disposition*, Heb. xiii. 5.

τροπο-φορέω, ὦ, ἥσω, *to bear with the disposition or character of others*, Acts xiii. 18, where perhaps the true reading is ἐτροφοφόρησεν, *he bare them as a nurse.*

τροφή, ης, ἡ, *food, nourishment, maintenance.*

τρόφιμος, ου, δ, *Trophimus.*

τροφός, ου, ἡ, *a nurse*, 1 Thess. ii. 7.

τροχιά, ᾤς, ἡ, *the track of a wheel, a path*, fig., Heb. xii. 13.

τροχός, ου, δ, *a track of a wheel, a circle, a course*, James iii. 6.

τρύβλιον, ιον, τό, *a dish, a platter.*

τρυνάω, ὦ, ἥσω, *to gather*, as in the vintage, Luke vi. 44; Rev. xiv. 18, 19.

τρογών, όνος, ἡ (τρύζω), *a turtle-dove.*

τρυμαλίς, ᾤς, ἡ, *the eye of a needle*, Mark x. 25.

τρύπημα, ατος, τό, *a hole, the eye of a needle*, Matt. xix. 24.

Τρύφαινα, ης, ἡ, *Tryphæna*, Rom. xvi. 12.

τρυφίω, ὦ, ἥσω, *to live luxuriously, to take one's fill of pleasure*, James v. 5.

Τρυφώσα, ης, ἡ, *Tryphosa*, Rom. xvi. 12.

Τρώας, ἄδος, ἡ, *Troas*, a city of Mysia, properly *Alexandria Troas.*

Τρωγύλλιον, ου, τό, *Trogyllium*, Acts xx. 15.

τρώγω, *to eat*, Matt. xxiv. 38 (*feasting and revelling*).

τυγχάνω (τυχ- or τευχ-), fut., τεύξομαι; 2nd aor., ἔτυχον; perf., τέτυχα; (1) *to attain, to get possession of* (gen.), Luke xx. 35; Acts xxiv. 3; (2) *to fall out, to happen, to happen to be*, Luke x. 30; εἰ τύχοι, *if it may be so, perchance*, 1 Cor. xiv. 10; 2nd aor. part., τυχών, *ordinary, commonplace*, Acts xix. 11; neut., τυχόν, *what may be, perhaps*, 1 Cor. xvi. 6.

τυμπανίζω, ἴσω, *to beat or scourge to death when stretched on a wheel*, Heb. xi. 35.

τύπος, ου, δ, (1) *a mark, an impression*, produced by a blow; (2) *the figure of a thing, a pattern*, "type;" (3) *an emblem, an example*; (4) *the form or contents of a letter*; (5) *a rule, a form of doctrine.*

τύπτω, ψω, *to beat, to strike*, as the breast in grief, Luke xviii. 13; *to inflict punishment*, Acts xxiii. 3; *to wound or offend the conscience*, 1 Cor. viii. 12.

Τύραννος, ου, δ, *Tyrannus*, Acts xix. 9.

τυρβάζω, *to agitate, or, disturb in mind*, Luke x. 41.

Τύριος, ου, *of Tyre, Tyrian.*

Τύπος, ου, ἡ, *Tyre, a city of Phenicia.*

τυφλός, ἡ, ὄν, *blind*, (1) physically, (2) mentally, i.e., ignorant, stupid, dull of apprehension.

τυφλώω, ᾧ, ὥσω, *fig.*, to make blind, or dull of apprehension, John xii. 40; 2 Cor. iv. 4.

τυφώω, ᾧ, ὥσω, to raise a smoke; pass., *fig.*, to be proud, to be arrogant and conceited, 1 Tim. iii. 6.

τύφω, in pass., part., *smoking, dimly burning*, Matt. xii. 20.

τυφωνικός, ἡ, ὄν, *violent, tempestuous*, like a whirlwind, Acts xxvii. 14.

Τύχικος, ου, ὁ (or Τυχικός), *Tychichus*.

τυχόν, see τυγχάνω.

Υ.

Υ, υ, ὑψίλον, *upsilon*, υ, the twentieth letter. As a numeral, υ' = 400; υ = 400,000. At the commencement of a word, υ is always aspirated.

ὑακίνθινος, η, ον, "hyacinthine," of the colour of the hyacinth, dark purple, Rev. ix. 17.

ὑάκινθος, ου, ὁ, "hyacinth," a purple gem, "jacinth," Rev. xxi. 20.

ὑάλινος, η, ον, *glassy, transparent*, Rev. iv. 6.

ὑαλος, ου, ἡ, a pellucid stone, like glass, crystal, Rev. xxi. 21.

ὑβρίζω, σω, to treat with insolence or contumely, to abuse.

ὑβρις, εως, ἡ, (1) insolence, contumely, 2 Cor. xii. 10; (2) damage, loss, Acts xxvii. 10.

ὑβριστής, οὔ, ὁ, an insolent, injurious man.

ὑγιαίνω, to be well, to be in health, Luke v. 31; *fig.*, to be sound, in (ἐν) faith, doctrine, &c., Tit. i. 13; part., ὑγιαίνων, *healthful, wholesome*, of instruction, 1 Tim. i. 10.

ὑγιής, ἐς, (1) sound, whole, in health; (2) *fig.*, wholesome, of teaching, Tit. ii. 8.

ὑγρός, ὁ, ὄν, *moist*, of a tree; green, i.e., full of sap, Luke xxiii. 31.

ὑδρεα, as, ἡ, a water-pot, John ii. 6.

ὑδρο-ποτέω, ᾧ, to be a water-drinker, 1 Tim. v. 23.

ὑδρατικός, ἡ, ὄν, *dropsical*, Luke xiv. 2.

ὑδωρ, ὕδατος, τό, *water*; ὕδατα, *waters, streams*, also a body of water, as Matt. xiv. 28; ὑδωρ ζών, *living or running water*; *fig.*, of spiritual truth, John iv. 14.

ὑετός, οὔ, ὁ (ὑω, to rain), *rain*.

υιο-θεσία, as, ἡ, *adoption, sonship*, in the Divine family here and hereafter, Rom. ix. 4, viii. 15, 23.

υἱός, οὔ, ὁ, a son, a child, Matt. xvii. 25; a descendant; the offspring or young of an animal, Matt. xxi. 5; an adopted son, Heb. xi. 24; a disciple or follower, Matt. xii. 27; one who resembles (gen.), Matt. v. 45; one who partakes of any quality or character, Luke x. 6; John xii. 36; ὁ υἱὸς τοῦ ἀνθρώπου, *Son of man* (once only without art., John v. 27) very often used by our Lord of himself (only once by another of him, Acts vii. 56); in reference to Dan. vii. 13 (*sons of men* denote *men* generally in Mark iii. 28; Eph. iii. 5, only). For υἱὸς Θεοῦ, *Son of God*, see 217, c.

ὕλη, ης, ἡ, *wood, fuel*, James iii. 5.

ὑμεῖς, plur. of σύ, which see.

Ἵμμεναῖος, ου, ὁ, *Hymenæus*.

ὑμέτερος, possess. pron., *your*, as belonging to, or as proceeding from.

ὑμνέω, ᾧ, ἥσω, (1) to sing, or recite hymns to, acc.; (2) to sing praise.

ὕμνος, ου, ὁ, a hymn, a sacred song.

ὑπ-άγω, to go away, to take oneself away; imperat., sometimes an expression of aversion, *begone*, Matt. iv. 10; sometimes a farewell only, Matt. viii. 13, 32; to die, Matt. xxvi. 24.

ὑπ-ακοή, ης, ἡ, *obedience*, Rom. vi. 16.

ὑπ-ακούω, σω, (1) to listen, as at a door, to find who seeks admission, Acts xii. 13; (2) to hearken to, so as to obey (dat.).

ὑπ-ανδρος, ου, under a husband, married, Rom. vii. 2.

ὑπ-αντάω, ὦ, ἦσω, to meet (dat.).
 ὑπ-άντησις, εως, ἦ, a meeting, John xii. 13.
 ὑπαρξις, εως, ἦ, goods, substance, property, Acts ii. 45; Heb. x. 34.
 ὑπ-άρχω, (1) to subsist; (2) to be originally; (3) to be, Luke viii. 41; with dat. of pers., to have, to possess; part., neut., pl., τὰ ὑπάρχοντα, things which one possesses, goods, property, Matt. xix. 21.
 ὑπ-είκω, to yield, to submit to authority.
 ὑπ-εναντίος, ἰα, ἰον, opposite to, adverse, Col. ii. 14; as subst., an adversary, Heb. x. 27.
 ὑπέρ, prep., gov. gen. and accus. With gen., over, for, on behalf of; with accus., above, superior to (see 303). Adverbially, above, more, 2 Cor. xi. 23. In composition, ὑπέρ denotes superiority (above), or aid (on behalf of).
 ὑπ-εἶρω, in mid., to lift up oneself, to exalt oneself, to be arrogant, 2 Cor. xii. 7; 2 Thess. ii. 4.
 ὑπέρ-ακμος, ον, past the acme or flower of life, 1 Cor. vii. 36.
 ὑπ-εράνω, adv. (gen.), above.
 ὑπ-εραυξάνω, to increase exceedingly, 2 Thess. i. 3.
 ὑπ-ερβαίνω, to go beyond, to over-reach, 1 Thess. iv. 6.
 ὑπ-ερβαλλόντως, adv., greatly beyond measure, 2 Cor. xi. 23.
 ὑπ-ερβάλλω, part., pres., ὑπερβάλλον, surpassing, super-eminent.
 ὑπ-ερβολή, ἦς, ἦ, excess, exuberance, surpassing excellence, pre-eminence; καθ' ὑπερβολήν, as adv., exceedingly, Rom. vii. 13; 2 Cor. i. 8.
 ὑπ-ερίδω (see εἶδον), to overlook, to wink at, to bear with, Acts xvii. 30.
 ὑπ-ερέκεινα, adv., beyond, farther, 2 Cor. x. 16.
 ὑπ-ερεκπερισσού, adv., beyond all measure, in the highest possible degree, Eph. iii. 20.
 ὑπ-ερεκτείνω, to stretch out overmuch, 2 Cor. x. 14.
 ὑπ-ερεκχύνωμαι, to be poured out over, to overflow, Luke vi. 38.

ὑπ-ερεν-τυχάνω, to intercede for, Rom. viii. 26.
 ὑπ-ερέχω, to excel, to surpass (gen.), to be supreme, 1 Pet. ii. 13; part., τὸ ὑπερέχον, excellency, super-eminence, Phil. ii. 8.
 ὑπ-ερφανία, as, ἦ, pride, arrogance, Mark vii. 22.
 ὑπ-ερ-ήφανος, ου (φαίνω, η connective), arrogant, haughty, James iv. 6.
 ὑπ-ερ-λίαν, adv., very much, pre-eminently, 2 Cor. xi. 5, xii. 11.
 ὑπ-ερ-νικάω, ὦ, to be more than conqueror, Rom. viii. 37.
 ὑπ-ερ-ογκος, tumid, boastful, as language, 2 Pet. ii. 18.
 ὑπ-ερ-οχή, ἦς, ἦ, eminence, superiority, authority, 1 Cor. ii. 1; 1 Tim. ii. 2.
 ὑπ-ερ-περισσεύω, to superabound; Rom. v. 20; pass., to be very abundant in (dat.), 2 Cor. vii. 4.
 ὑπ-ερ-περισσῶς, adv., superabundantly, above measure, Mark vii. 37.
 ὑπ-ερ-πλεονάζω, to superabound, 1 Tim. i. 14.
 ὑπ-ερ-υψώω, ὦ, to highly exalt, to place in dignity and authority over all, Phil. ii. 9.
 ὑπ-ερ-φρονέω, ὦ, to think over-highly of oneself, Rom. xii. 3.
 ὑπ-ερῶον, ου, τό, the upper part of a house, an upper chamber, Acts i. 13.
 ὑπ-έχω, to submit to, to undergo (acc.).
 ὑπ-ήκοος, ον, listening to, obedient to (dat.), submissive.
 ὑπ-ηρετέω, ὦ, to minister to, to serve (dat.).
 ὑπ-ηρέτης, ου, δ (ἐρέτης, a rower), a servant, attendant, specially (1) an officer, a lictor; (2) an attendant in a synagogue; (3) a minister of the Gospel.
 ὕπνος, ου, δ, sleep; fig., spiritual sleep, or slothfulness.
 ὑπό, prep., gov. gen. and accus., under. With gen., by, generally signifying the agent; with accus., under, beneath, of place, of time, or of subjection to authority (see 304). In composition, ὑπό denotes subjection, diminution, secrecy.

ὑπο-βάλλω, *to put under, to suborn.*
 ὑπο-γραμμός, οὐ, ὁ, *a pattern, an example*, 1 Pet. ii. 21.
 ὑπό-δειγμα, ατος, τό, (1) *an example* for imitation, or for warning; (2) *a typical representation*, Heb. viii. 5, ix. 23.
 ὑπο-δείκνυμι, *to show plainly, as by placing under the eyes, to teach* (dat.).
 ὑπο-δέχομαι, *to receive as a guest, to entertain* (acc.).
 ὑπο-δέω, ὦ, ἥσω, in mid., *to bind on one's sandals*, Eph. vi. 15: "sandalled as to the feet."
 ὑπό-δημα, ατος, τό, *a sandal.*
 ὑπό-δικος, ον, *convicted, pronounced guilty*, lit., "under penalty to" (dat.), Rom. iii. 19.
 ὑπο-ζύγιον, ου, τό, *an animal under yoke, an ass.*
 ὑπο-ζώννυμι, *to undergird, as a ship for strength against the waves*, Acts xxvii. 17.
 ὑπο-κάτω, adv., *underneath* (as prep. with gen.).
 ὑπο-κρίνομαι, dep., *to act under a mask, to personate, to pretend* (acc., inf.).
 ὑπό-κρισις, εως, ἡ, "stage playing," *hypocrisy, dissembling*, 1 Tim. iv. 2.
 ὑπο-κριτής, οὐ, ὁ ("a stage player"), *a hypocrite, a dissembler*, Matt. xvi. 3.
 ὑπο-λαμβάνω, 2nd aor., ὑπέλαβον, (1) *to take up, to receive up*, Acts i. 9; (2) *to take up a discourse, to answer*; (3) *to think, to judge, to suppose*, Luke vii. 43.
 ὑπο-λείπω, in pass., *to be left behind*, Rom. xi. 3.
 ὑπο-λήνιον, ου, τό (ληνός), *the cavity forming the wine-vat*, Mark xii. 1.
 ὑπο-λιμπάνω, *to leave, to leave behind*, 1 Pet. ii. 21.
 ὑπο-μένω, (1) *to bear up under, to endure* (acc.); (2) *to persevere, to remain constant*, Matt. x. 22; (3) *to remain, or stay behind*, Luke ii. 43.

ὑπο-μνησκω, ὑπομνήσω, 1st aor. pass., ὑπεμνήσθην, *to remind* (acc. of pers.), John xiv. 26; pass., *to call to mind, to remember*, Luke xxii. 61.
 ὑπό-μνησις, εως, ἡ, (1) *remembrance, recollection*, 2 Tim. i. 5; (2) *a putting in mind*, 2 Pet. i. 13.
 ὑπο-μονή, ἡς, ἡ, *a bearing up under, endurance, perseverance, patient waiting for* (gen.).
 ὑπο-νοέω, ὦ, *to conjecture, to suspect*, Acts xxv. 18.
 ὑπό-νοια, ας, ἡ, *suspicion*, 1 Tim. vi. 4.
 ὑπο-πλέω (F), 1st aor., ὑπέπλευσα, *to sail under shelter of* (acc.), Acts xxvii. 4, 7.
 ὑπο-πνέω (F), 1st aor., ὑπέπνευσα, *to blow gently, of the wind*, Acts xxvii. 13.
 ὑπο-πόδιον, ου, τό, *a footstool.*
 ὑπό-στασις, εως, ἡ, (1) *a basis or foundation*; (2) *firm confidence, assured expectation*, Heb. xi. 1; (3) *substance, reality, essential nature*, Heb. i. 3.
 ὑπο-στέλλω, ελῶ, 1st aor., ὑπέστειλα, *to draw back*, Gal. ii. 12; mid., *to shrink, to draw one's self back*, Heb. x. 38 (from, by τοῦ μή, with inf., Acts xx. 27).
 ὑπο-στολή, ἡς, ἡ, *a shrinking, a drawing back*, Heb. x. 39.
 ὑπο-στρέφω, ψω, *to turn back, to return*, intrans.
 ὑπο-στρώννυμι, or -ωννύω, *to strew under*, Luke xix. 36.
 ὑπο-ταγή, ἡς, ἡ, *subjection, submission*, Gal. ii. 5.
 ὑπο-τάσσω, ξω, 2nd aor. pass., ὑπέταγην, *to place under, to subject*; mid., *to submit oneself, to be obedient*.
 ὑπο-τίθημι, *to set or put under*; mid., *to suggest, to counsel, to advise*.
 ὑπο-τρέχω, 2nd aor., ὑπέδραμον, *to run under lee or shelter of*, Acts xxvii. 16.
 ὑπο-τύπωσις, εως, ἡ, *pattern, example*, 1 Tim. i. 16; 2 Tim. i. 13.
 ὑπο-φέρω, 1st aor., ὑπήνεγκα, *to bear up under, to sustain, to endure*.
 ὑπο-χωρέω, ὦ, ἥσω, *to withdraw quietly, to retire*, Luke ix. 10.

ὑπ-ωπιάζω, *to strike under the eye*; hence, (1) *to subject to hardship*, 1 Cor. ix. 27; (2) *to weary out*, by repeated application, Luke xviii. 5.

ὑς, ὕς, ὅ, ἡ, *a hog, boar, or sow*, 2 Pet. ii. 22.

ὑσσωπος, ου, ἡ, *hyssop, a stalk or stem of hyssop*, John xix. 29; *a bunch of hyssop for sprinkling*, Heb. ix. 19.

ὕστερέω, ὦ, ἦσω, *to be behind, to fall short*, John ii. 3; *to come short of*, gen., Rom. iii. 23; *to fail of attaining* (ἀπό), *to be inferior to* (gen.), 1 Cor. viii. 8; pass., *to suffer need*, Luke xv. 14.

ὕστέρημα, ματος, τό, (1) *that which is lacking, or wanting to* (gen.), Col. i. 24; 1 Thess. iii. 10; (2) *need, poverty*.

ὕστέρησις, εως, ἡ, *poverty, penury*, Mark xii. 44.

ὕστερος, α, ου, compar., *latter*, 1 Tim. iv. 1; neut. as an adv., *last, afterwards*, with gen., Matt. xxii. 27; Luke xx. 32.

ὕφαντός, ἡ, ὄν (ὕφαίνω, *to weave*), *woven*, John xix. 23.

ὕψηλός, ἡ, ὄν, (1) *high, elevated*; (2) *distinguished, pre-eminent*.

ὕψυλο-φρονέω, ὦ, *to be high-minded, proud, assuming*, Rom. xi. 20; 1 Tim. vi. 17.

ὕψιστος, η, ου (superlat. of ὕψι, *highly*), *highest, most elevated*; neut., plur., *the highest places, the heights, i.e., the heavens*; ὁ ὕψιστος, *the Most High, i.e., God, as dwelling in the heavens*.

ὕψος, ους, τό, *height*, opp. to βάθος, Eph. iii. 18; ἐξ ὕψους, *from on high, i.e., from God*. So εἰς ὕψος, *to God*, Eph. iv. 8; fig., *elevation, dignity*, James i. 9.

ὕψω, ὦ, ὥσω, (1) *to raise on high, to elevate*, as the brazen serpent, and Jesus on the cross; (2) *to exalt, to set on high*, Acts ii. 33; (3) *to elevate, i.e., to raise from a lowly to a dignified condition*; (4) *to exalt in estimation*, Matt. xxiii. 12.

ὕψωμα, ατος, τό, *height*, Rom. viii. 39; *citadel, fig.*, 2 Cor. x. 5.

Φ.

Φ, φ, φῖ, phi, ph, the twenty-first letter. As a numeral, φ' = 500; φ = 500,000.

φάγος, ου, ὁ, *a glutton*, Matt. xi. 19.

φαῖω, see ἐσθίω.

φαιλόνης, ου, ὁ (or φελόνης), *a cloak, or perhaps a portmanteau, or case for books, &c.*, 2 Tim. iv. 13. (Lat., *pænula*, λ and ν interchanged.)

φαίω, φανῶ, 2nd aor., pass., ἐφάνην, *to shine, to give light*, 2 Pet. i. 19; pass., *to be conspicuous, to appear, to seem to be thought*; τὰ φαίνουmena, *things seen*, "phenomena," Heb. xi. 3; mid., *to appear in judgment*, 1 Pet. iv. 18.

Φαλέκ, ὁ (Heb.), *Phaleg*, Luke iii. 35.

φανερός, ὁ, ὄν, *apparent, manifest*; ἐν τῷ φανερῷ, as adv., *manifestly*, Matt. vi. 4, 6; *externally, outwardly*, Rom. ii. 28. Adv., -ως, *clearly*, Acts x. 3; *publicly*, Mark i. 45.

φανέρω, ὦ, ὥσω, *to make apparent, to manifest, to disclose*; pass., *to be manifested, made manifest*, 1 Tim. iii. 16; 2 Cor. v. 11.

φανέρωσις, εως, ἡ, *a manifestation* (gen. obj.), 2 Cor. iv. 2; 1 Cor. xii. 7.

φανός, ου, ὁ, *a torch, a lantern*, John xviii. 3.

Φανουήλ, ὁ (Heb.), *Phanuel*, Luke ii. 36.

φαντάζω, *to cause to appear*; pass., part., τὸ φανταζόμενον, *the spectacle*, Heb. xii. 21.

φαντασία, ας, ἡ, *show, pomp*, Acts xxv. 23.

φάντασμα, ατος, τό, *a phantom, an apparition*, Matt. xiv. 26; Mark vi. 49.

φάραξ, αγγος, ἡ, *a valley, dell, or gorge*, Luke iii. 5.

Φαραώ, ὁ, *Pharaoh*, the title of ancient Egyptian kings.

Φαρές, ὁ (Heb.), *Phares*, Matt. i. 3; Luke iii. 33.

φαρασαῖος, ου, δ (from the Heb. verb, to separate), a pharisee, one of the Jewish sect so called.

φαρμακεία, ας, ἡ, magic, art, sorcery, enchantment, Gal. v. 20.

φαρμακεύς, έως, δ, a magician, sorcerer, enchanter, Rev. xxi. 8.

φαρμακός, ου, δ, ἡ, as φαρμακεύς, Rev. xxii. 15.

φάσις, εως, ἡ, report, information, Acts xxi. 31.

φάσκω (freq. of φημί), to assert, to affirm, to boast, Rom. i. 22.

φάτινη, ης, ἡ, a manger, a crib, Luke ii. 7; a stable, Luke xiii. 15.

φαῦλος, η, ου, vile, wicked, base, opp. to αγαθός.

φέγγος, ους, τό, brightness, splendour, of the light of the moon, Mark xiii. 24; of a lamp, Luke xi. 33.

φείδομαι, είσομαι, dep., (1) to spare (gen.), Acts xx. 29; (2) to forbear (inf.), 2 Cor. xii. 6.

φειδομένως, adv., sparingly, parsimoniously, 2 Cor. ix. 6.

φέρω, οἶσω, ἡνεγκα, ἡνέχθην (see 103), to bear, as (1) to produce fruit; (2) to carry, as a burden; (3) to bring; (4) to endure, to bear with, Rom. ix. 22; (5) to bring forward, as charges, John xviii. 29; (6) to uphold, Heb. i. 3; (7) mid., to rush (bear itself on), Acts ii. 2; to go on or advance, in learning, Heb. vi. 1.

φεύγω, ξομαι, ἔφυγον, to flee, to escape, to shun (acc. or από).

Φηλιξ, ικος, δ, Felix.

φήμη, ης, ἡ, a rumour, fame, Matt. ix. 26; Luke iv. 14.

φημί, impf., ἔφην (for other tenses, see είπον, έρέω), to say, with 3τι, dat. of pers., πρὸς (acc.), with pers., acc. of thing (once acc., inf., Rom. iii. 8).

Φήστος, ου, δ, Festus.

φθάνω, φθάσω, perf., ἔφθακα, (1) to be before, to precede, 1 Thess. iv. 15; to come sooner than expected, Matt. xii. 28; (2) to arrive, attain (εις, εχει).

φθαρτός, ἡ, δν (φθείρω), corruptible, perishable, 1 Cor. xv. 53, 54.

φθέγγομαι, γξομαι, dep., to speak aloud, to utter, Acts iv. 18.

φθείρω, φθερῶ, 2nd aor. pass., ἐφθάρην, to corrupt, physically or morally, to spoil, to destroy.

φθινο-πωρινός, decaying, as fruit and leaves in autumn, Jude 12.

φθόγγος, ου, δ (φθέγγομαι), a sound, as of a musical instrument, 1 Cor. xiv. 7; the voice, Rom. x. 18.

φθονέω, ῶ, ήσω, to envy (dat.), Gal. v. 26.

φθόνος, ου, δ, envy.

φθορά, ᾶς, ἡ (φθείρω), corruption, destruction, physical or spiritual, 2 Pet. ii. 12.

φιάλη, ης, ἡ, a bowl, a basin (not "phial"), Rev., often.

φιλ-ἀγαθος, ου, loving goodness, or good men, Titus i. 8.

Φιλ-αδέλφεια, ας, ἡ, Philadelphia, Rev. i. 11.

φιλ-αδελφία, ας, ἡ, brotherly love, love of Christian brethren.

φιλ-άδελφος, ου, δ, ἡ, loving one's brethren, loving Christians.

φιλ-ανδρος, ου, ἡ, loving one's husband.

φιλ-ανθρωπία, ας, ἡ, love of man, benevolence, "philanthropy."

φιλ-ανθρώπως, adv., humanely, kindly.

φιλ-αργυρία, ας, ἡ, love of money, covetousness, 1 Tim. vi. 10.

φιλ-ἀργυρος, ου, money-loving, covetous.

φιλ-αυτος, ου, self-loving, selfish.

φιλέω, ῶ, ήσω, (1) to love; (2) to be accustomed to do, Matt. vi. 5; (3) to kiss, Matt. xxvi. 48. See Synonyms.

φίλη, ης, ἡ, a female friend (see φίλος), Luke xv. 9.

φιλ-ήδονος, ου, pleasure-loving; as subst., 2 Tim. iii. 4.

φίλημα, ατος, τό, a kiss, Luke vii. 45; Rom. xvi. 16, &c.

Φιλήμων, ονος, δ, Philemon.

Φίλητος (or Φιλητός), Philetus, 2 Tim. ii. 17.

φιλία, ας, ἡ, friendship, love, James iv. 4 (gen. obj.).

Φιλιππήσιος, ου, δ, *a Philippian*, Phil. iv. 15.

Φίλιπποι, ων, οί, *Philippi*.

Φίλιππος, ου, δ, *Philip*. Four of the name are mentioned: (1) John i. 44-47; (2) Acts vi. 5; (3) Luke iii. 1; (4) Matt. xiv. 3.

φιλό-θεος, ου, δ, ἡ, *a lover of God*, 2 Tim. iii. 4.

Φιλό-λογος, ου, δ, *Philologus*, Rom. xvi. 15.

φιλο-νεκία, ας, ἡ, *love of dispute, contention, strife*, Luke xxii. 24.

φιλό-νεικος, ου, δ, *strife-loving, contentious*, 1 Cor. xi. 16.

φιλο-ξενία, ας, ἡ, *hospitality, love of strangers*, Rom. xii. 13; Heb. xiii. 2.

φιλό-ξενος, ου, δ, *hospitable*, 1 Tim. iii. 2.

φιλο-πρωτεύω, *to love the first place, to affect pre-eminence*, 3 John 9.

φίλος, η, ου, *loving, or dear*; in N.T. as subst., *a friend, a loved companion, or associate* (gen. or dat.).

φιλο-σοφία, ας, ἡ, *philosophy*, in N.T. of the Jewish traditional theology, Col. ii. 8.

φιλό-σοφος, ου, δ (prop. adj.), *wisdom-loving*, in N.T. of Greek philosophers, Acts xvii. 18.

φιλό-στοργος, ου, δ, *tenderly loving, kindly affectionate to (eis)*, Rom. xii. 10.

φιλό-τεκνος, ου, δ, *child-loving, affectionate, as a parent*.

φιλο-τιμέομαι, οὔμαι, dep., *to make a thing one's ambition, to desire very strongly* (inf.), Rom. xv. 20; 2 Cor. v. 9; 1 Thess. iv. 11.

φιλο-φρόνως, adv., *in a friendly or hospitable manner*, Acts xxviii. 7.

φιλό-φρων, ου, δ, *friendly-minded, hospitable*, 1 Pet. iii. 8.

φίμω, ὦ, ὥσω, *to muzzle*, 1 Cor. ix. 9; *to reduce to silence*, Matt. xxii. 34; *pass., to be silent*, Matt. xxii. 12; of a storm, Mark iv. 39.

Φλέγων, ονος, δ, *Phlegon*, Rom. xvi. 14.

φλογίζω, *to inflame, to fire with passion*, James iii. 6.

φλόξ, φλογός, ἡ, *a flame*, Luke xvi. 24.

φλυνάω, ὦ, *to prate, to talk idly against any one* (acc.), 3 John 10.

φλύαρος, ου, δ, *prating; as subst., an idle talker*, 1 Tim. v. 13.

φοβερός, ὁ, ὄν, *fearful, dreadful*.

φοβέω, ὦ, ἥσω, in N.T. only passive, *to be afraid, to be terrified*, sometimes with cognate acc., Mark iv. 41; *to fear* (acc.), Matt. x. 26; *to reverence*, Mark vi. 20; *met., to cherish piety towards* (acc.), Luke i. 50.

φόβητρον, ου, τό, *a terrible sight, a portent*, Luke xxi. 11.

φόβος, ου, δ, (1) *fear, terror, alarm*, Matt. xiv. 26; (2) *the object, or cause of fear*, Rom. xiii. 3; (3) *reverence, awe, respect*; (4) *met. for piety*, Rom. iii. 18; 1 Pet. i. 17.

Φοίβη, ης, ἡ, *Phœbe*, Rom. xvi. 1.

Φοινίκη, ης, ἡ, *Phenice, or Phenicia*.

φοίνιξ, ικος, δ, *a palm-tree, a palm branch*, John xii. 13; Rev. vii. 9.

Φοίνιξ, ικος, ἡ, *a prop. name, Phenice, a city of Crete*, Acts xxvii. 12.

φονεύς, έως, δ, *a murderer, a man-slayer*.

φονεύω, σω, *to murder, to kill*.

φόνος, ου, δ, *murder, bloodthirstiness*.

φορέω, ὦ, έσω, *to bear about, to wear*, Rom. xiii. 4; John xix. 5.

φόρον, ου, τό, (Latin), *the forum* (see Ἀππιος), Acts xxviii. 15.

φόρος, ου, δ (φέρω), *a tax, on persons, distinguished from τέλος, a tax on merchandize*.

φορτίζω, pass., perf., part., *πεφορτισμένος, to load, to burden, to afflict*.

φορτίον, ου, τό, *a burden, as (1) the freight, or lading of a ship; (2) the burden of ceremonial observances*, Luke xi. 46; (3) *the burden of responsibility*, Gal. vi. 5.

φόρτος, ου, δ, *load, a ship's cargo*, Acts xxvii. 10.

Φορουνάτος, ου (Lat.), *Fortunatus*, 1 Cor. xvi. 17.

φραγέλλιον, ιου, τό (Lat.), *a scourge, a whip*, John ii. 15.

φραγελλώω, ὦ, to flagellate, to scourge with whips, Matt. xxvii. 26.
 φραγμός, οὐ, ὅ, a hedge, a place enclosed by hedges, Luke xiv. 23.
 φράζω, δάω, to tell, explain, interpret, Matt. xiii. 36, xv. 15.
 φράσσω, ξω, 2nd aor. pass., ἐφράγην, to stop, as the mouth of lions, Heb. xi. 33; to put to silence, Rom. iii. 19.
 φρέαρ, φρέατος, τό, a pit, a well.
 φρεν-απατάω, ὦ, to deceive the mind, to impose upon (acc.), Gal. vi. 3.
 φρεν-απάτης, ου, ὅ, a deceiver, impostor, Titus i. 10.
 φρήν, φρενός, ἡ (lit., diaphragm), plur., αἱ φρένες, the intellect, 1 Cor. xiv. 20.
 φρίσσω, ξω, to shudder, to quake from fear or aversion, James ii. 19.
 φρονέω, ὦ, ἥσω (φρήν), (1) to mind, to think (abs.); (2) to think, judge (acc.); (3) to set the mind and affections on (acc.); (4) to observe, a time as sacred, Rom. xiv. 6; (5) with ὑπέρ, to care for, Phil. iv. 10.
 φρόνημα, ατος, τό, thought, regard, care for, Rom. viii. 6, vii. 27.
 φρόνησις, εως, ἡ, mind, understanding, Luke i. 17; Eph. i. 8.
 φρόνιμος, ου, intelligently, wise, prudent; adv., -ως, prudently, Luke xvi. 8.
 φροντίζω, to take care, to be anxious, inf., Tit. iii. 8.
 φρουρέω, ὦ, to watch, to keep, as by a military guard, lit., 2 Cor. xi. 32; fig., Gal. iii. 23 (as if in custody); Phil. iv. 7 (in security); 1 Pet. i. 5 (in reserve).
 φρυάσσω, ξω, to rage, as in a tumult, Acts iv. 25 (LXX.).
 φρύγανον, ου, τό, a dry stick, a faggot stick, for burning, Acts xxviii. 3.
 φρυγία, ας, ἡ, Phrygia.
 φύγελλος, ου, ὅ, Phygellus, 2 Tim. i. 15.
 φυγή, ἡς, ἡ, flight, Matt. xxiv. 20.
 φυλακή, ἡς, ἡ, (1) a keeping guard, a watching; (2) the guard, or men on guard; (3) a prison, imprisonment, 2 Cor. vi. 5; a watch in the night, Luke xii. 38.

φυλακίζω, to imprison, to deliver into custody, Acts xxii. 19.
 φυλακτήρια, ων, τὰ (plur. of adj.), a safeguard, amulet, or charm, a phylactery, or slip of parchment, with Scripture words thereon, and worn by some of the Jews as protective.
 φύλαξ, ἄκος, ὁ, a keeper, sentinel.
 φυλάσσω, ξω, (1) to keep guard, or watch over; (2) to keep in safety; (3) to observe, as a precept; (4) mid., to keep oneself from (acc. or ἀπό), Luke xii. 15; Acts xxi. 25.
 φυλή, ἡς, ἡ, (1) a tribe, of Israel; (2) race, or people.
 φύλλον, ου, τό, a leaf.
 φύραμα, ατος, τό, a mass, kneaded into consistency, a lump, as of dough, 1 Cor. v. 6; or clay, Rom. xi. 16.
 φυσικός, ἡ, ὄν, natural, as (1) according to nature; (2) animal; adv., -ως, physically, naturally.
 φυσιδώω, ὦ, to inflate, to puff up; pass., to be insolent, or arrogant.
 φύσις, εως, ἡ, generally, nature; specially, (1) natural birth, Gal. ii. 15; (2) natural disposition, instinct, propensity, Eph. ii. 3; (3) long-established custom, 1 Cor. xi. 14; (4) native qualities, or properties, Gal. iv. 8.
 φυσίωσις, εως, ἡ, elation of mind, boasting, 2 Cor. xii. 20.
 φυτεία, ας, ἡ, a plant, Matt. xv. 13.
 φυτεύω, σω, to plant, to set, abs., or with acc.; fig., of introducing the gospel, 1 Cor. iii. 6, 8.
 φύω, σω, 2nd aor. pass., ἐφύην; part., φυείς; to spring up, intrans., Heb. xii. 15; pass., to grow, Luke viii. 6.
 φωλεός, οὐ, ὅ, a burrow, a hole, Matt. xiii. 20.
 φωνέω, ὦ, ἥσω, (1) to sound, to utter a sound or cry; (2) to cry, or call to, to invite (acc.); (3) to name, to denominate, acc. (nom. of title), John xiii. 13.

φωνή, ἡς, ἡ, (1) *a sound, musical or otherwise*; (2) *an articulate sound, a voice*, "voices of the prophets," Acts xiii. 27; (3) *a cry, as of pain, a language, dialect*, 1 Cor. xiv. 10.

φῶς, φωτός, τό, contr. from φάος (φα-, *to show*, whence φαίνω, φημί), *light*; hence, *that which causes light*, Mark xiv. 54; *lightning*, Acts ix. 3; plur., *torches, the lights of heaven*; ἐν φωτί, *in the light, i.e., in public*: fig., *light, spiritual*, John viii. 12; Eph. v. 8; *the gospel, which gives light*, Matt. iv. 16; *Jesus Christ, the source and giver of spiritual light*, John i. 4, 5; *perfect purity of God*, 1 John i. 5.

φωστήρ, ἥρος, ὁ, (1) *a luminary*, Phil. ii. 15; (2) *brightness, splendour*, Rev. xxi. 11.

φωσ-φόρος, ον, *light-bearing, radiant*, the name of the morning star, "Lucifer," 2 Pet. i. 19.

φωτεινός, ἡ, ὁν, *bright, luminous*, Matt. xvii. 5; *spiritually enlightened*, Luke xi. 34, 36.

φωτίζω, ἰσω, pass., perf., πεφώτισμαι; 1st aor., ἐφωτίσθην; (1) *to enlighten, to shed light upon* (acc., but ἐπὶ in Rev. xxii. 5); (2) *to bring to light*; (3) fig., *to instruct, to make to understand*, Eph. iii. 9.

φωτισμός, οὔ, ὁ, *light, lustre, illumination*.

X.

Χ, χ, χί, *chi, ch*, guttural, the twenty-second letter. As a numeral, χ' = 600; χ = 600,000.

χαίρω, χαρήσομαι, 2nd aor., ἐχάρην, *to rejoice, to be joyful*; imp., χαῖρε, χαίρετε, *hail! farewell!* inf., χαίρειν, *greeting*, Acts xv. 23;

χάλασα, ας, ἡ, *hail*.

χαλάω, ᾶ, ἄσω, 1st aor., pass., ἐχαλάσθην, *to loosen*, Mark ii. 4; *to let down*, Acts ix. 25.

Χαλδαῖος, ου, ὁ, *a Chaldaean*.

χαλεπός, ἡ, ὁν, (1) *hard, difficult*; (2) *harsh, violent*, Matt. viii. 23.

χαλιν-αγωγέω, ᾶ, *to bridle, to restrain*.

χαλῖνός, οὔ, ὁ, *a bit, a curb*, James iii. 3.

χάλκεος, οὗς, ἡ, οὖν, *made of brass, or copper*, Rev. ix. 20.

χαλκεύς, ἑως, ὁ, *a worker in brass, or copper, a copper-smith*.

χαλκηδών, όνος, ὁ, *a gem, including several varieties, a chalcedony*.

χαλκίον, ου, τό, *a brazen vessel*.

χαλκο-λίβανον, ου, τό, *fine brass, white* (from *laban*, Heb. for *white*), or *shining brass*, Rev. i. 15, ii. 8; or *frankincense* (λίβανος) *of a gold colour, distinguished from silver-coloured*.

χαλκός, ου, ὁ, *copper, brass, money*.

χαμαί, adv., *on, or to the ground*.

Χαναάν, ἡ, *Canaan*.

Χαναναῖος, αῖα, αἰον, *Canaanitish*; οἱ Χαναναῖοι, *the Canaanites*.

χαρά, ᾶς, ἡ, *joy, cause of joy, bliss*, Matt. xxv. 21, 23.

χάραγμα, ατος, τό, *sculpture, Acts xvii. 29; engraving, a stamp, a sign*.

χαρακτήρ, ἥρος, ὁ, *an impress, a perfect likeness*, Heb. i. 3.

χάραξ, ακος, ὁ, *a palisade, a mound for besieging*, Luke xix. 43.

χαρίζομαι, ἰσομαι, dep., mid., pass. fut., χαρισθήσομαι, (1) *to give, to grant, to bestow freely*, Luke vii. 21; (2) *to show favour to* (dat.), Gal. iii. 18; (3) *to forgive* (dat., pers., acc. thing), 2 Cor. xii. 10; Eph. iv. 32; Col. ii. 13.

χάρις, ιτος, ἡ, (1) *agreeableness, acceptableness*, Luke iv. 22; (2) *favour, kindness, grace, especially God's*; (3) *liberality, a benefaction, a gift*; (4) met., *the doctrines and blessings of salvation*, Acts xiii. 43; Heb. xiii. 9; (5) *specially the grace, or gift of the apostleship*, Rom. xii. 3; χάριν ἔχειν, *to return thanks*; χάριν ἔχειν πρὸς, *to be in favour with*; χάριν, adverbially used, with gen., *for the sake of, on account of*.

χάρισμα, ατος, τό, *a gift, a benefit*, i. e., God's; used also for *miraculous gifts*, 1 Cor. xii. 4, 9.

χαριτόω, ᾠ, *to make acceptable*; pass., *to be favoured*, Luke i. 28.

Χαββάν, ἡ (Heb.), *Charran*, or *Haran*.

χάρτης, ου, δ (Lat.), *paper*, 2 John 12.

χάσμα, ατος, τό, *a gap, a gulf*, "chasm," Luke xvi. 26.

χεῖλος, ους, τό, *a lip*; plur., *language, dialect*, 1 Cor. xiv. 21; fig., *shore*, Heb. xi. 12.

χειμάζω, in pass., *to be storm-beaten, or tempest-tossed*, Acts xxvii. 18.

χειμαῖος, ου, δ, *a storm-brook, a wintry torrent*, John xviii. 1.

χειμών, ὄνος, δ, (1) *a storm, a tempest, foul weather*, Acts xxvii. 20; (2) *winter, the rainy season*, Matt. xxiv. 20.

χεῖρ, ὅς, ἡ, *a hand*; met., for any exertion of power. Used for the power of God, the power of the Lord for help, Acts iv. 30, xi. 21; for punishment, Heb. x. 31.

χειρο-αγωγή, ᾠ, *to lead by the hand*, Acts ix. 8, xxii. 11.

χειρο-αγωγός, οὔ, δ, *one who leads by the hand*, Acts xiii. 11.

χειρό-γραφον, ου, τό, *a hand-writing, a promissory note*; fig., of the *Mosaic law*, Col. ii. 14.

χειρο-ποίητος, ου, *made with hands*, external.

χειρο-τονέω, ᾠ (τείνω), *to elect by lifting up the hand, to choose by vote, to appoint*, Acts xiv. 23; 2 Cor. viii. 19.

χείρων, ου, compar. of κακός, *worse*, Matt. xii. 45; *worse, severer*, Heb. x. 29.

χερουβίμ (Hebrew plural of cherub), *the cherubim, the golden figures on the mercy-seat*, Heb. ix. 5.

χήρα, ας, ἡ, *a widow*.

χθές, adv., *yesterday*.

χιλι-αρχος, ου, δ, *a commander of a thousand men, a military tribune*.

χιλιάς, ἀδος, ἡ, *a thousand* (subst.).

χιλιοί, αι, α, *a thousand* (adj.).

Χίος, ου, ἡ, *Chios*, Acts xx. 15.

χιτών, ὄνος, δ, *a vest, an inner garment*.

χιών, ὄνος, ἡ, *snow*.

χλαμύς, ὕδος, ἡ, *a Roman officer's cloak, most frequently scarlet*, Matt. xxvii. 28, 31.

χλευάζω, *to mock, scoff* (abs.).

χλωρός, ᾧ, ὄν, *warm, lukewarm*.

Χλόη, ης, *Chloe*, 1 Cor. i. 11.

χλωρός, ᾧ, ὄν, (1) *green, verdant*; (2) *pale or sallow*, Rev. vi. 8.

χξς', *six hundred and sixty-six*, Rev. xiii. 18.

χοϊκός, ἡ, ὄν, *earthy, made of earth, earthly*, 1 Cor. xv. 47-49.

χοῖνιξ, ἰκος, ἡ, *a chœnic, measure containing two sextarii* (see ξέστης).

χοῖρος, ου, δ, *a pig*; plur., *swine*.

χολάω, ᾠ, *to be angry, to be incensed at* (dat.).

χολή, ης, (1) *gall, fig.*, Acts viii. 23; (2) *bitter herbs, such as wormwood, &c.*, Matt. xxvii. 34.

χόος, see χοῦς.

Χοραζίν, or Χοραζείν, ἡ, *Chorazin*.

χορ-ηγέω, ᾠ (ἄγω), Gk. *to supply or furnish a chorus for the games*: hence, *to furnish, to supply, to give*, 2 Cor. ix. 10; 1 Pet. iv. 11.

χορός, οὔ, δ, *a dance with singing, "chorus," plur.*, Luke xv. 25.

χορτάζω, *to feed, to satisfy* (with, by gen. or ἀπό).

χορτάσμα, ατος, τό, *food, sustenance*.

χόρτος, ου, δ, *grass, herbage*, Matt. vi. 30; *springing grain*, Matt. xiii. 26.

Χουζας, ᾧ, δ, *Chuza*, Luke viii. 3.

χοῦς, οός, acc. χοῦν, *dust*.

χράσμαι, ὦμαι, χρῆσθαι, dep. (prop. mid. of χράω), *to use* (dat.), *to make use of, to treat*, Acts xxvii. 3; 2 Cor. xiii. 10 (dat. om.).

χράω, or κίχρημι, *to lend*.

χρεία, ας, ἡ, (1) *use, necessity, need*, plur., *necessities*; (2) *business*, Acts vi. 3.

χρε-οφειλέτης, ου, δ, *a debtor*.

χρή, impers., *it needs, it behoves*, (acc. and inf.), James iii. 10.

χρήζω, *to have need of, to need* (gen.).

χρήμα, ατος, τό, "a thing of use," money, Acts iv. 37; plur., riches, wealth.

χρηματίζω, ἴσω, to transact business; hence, (1) to bear or take a name, to be called, Acts xi. 26; Rom. vii. 3; (2) to consult an oracle; pass., to receive a Divine response or monition, Matt. ii. 12; Heb. viii. 5, &c.; hence act., to announce the Divine will, Heb. xii. 25.

χρηματισμός, οὔ, ὁ, an oracle, Rom. xi. 4.

χρήσιμος, η, ον, useful, profitable.

χρήσις, εως, ἡ, use, manner of using.

χρηστεύομαι, dep., to be kind to, willing to aid, 1 Cor. xiii. 4.

χρηστο-λογία, ας, ἡ, a kind address; in a bad sense, for a speech of pretended kindness, Rom. xvi. 18.

χρηστός, ἡ, ὁν, useful, good, gentle, kind; τὸ χρηστόν, goodness, kindness. See Synonyms.

χρηστότης, τητος, ἡ, (1) goodness, generally, Rom. iii. 12; (2) specially, benignity, gentleness.

χρίσμα, ατος, τό, an anointing, an unction, 1 John ii. 20, 27.

χριστιανός, οὔ, ὁ, a Christian, Acts xi. 26, xxvi. 28; a follower of Christ, 1 Pet. iv. 16.

Χριστός, οὔ, ὁ (prop. verbal adj. from χρίω), the Anointed, the Messiah, THE CHRIST (see 217, e).

χρίω, σω, to anoint, to consecrate by anointing, as Jesus, the Christ, Luke iv. 18; applied also to Christians, 2 Cor. i. 21.

χρονίζω, to delay, to defer, to tarry.

χρόνος, ου, (1) time, generally; (2) a particular time, or season, Matt. ii. 7; Acts i. 7. See Synonyms.

χρονο-τριβέω, ὦ, to spend time, to wear away time, Acts xx. 16.

χρύσεος, οὖς, ἡ, οὖν, golden.

χρυσίον, ου, gold, a golden ornament.

χρυσο-δακτύλιος, ου, gold-ringed on the fingers, James ii. 2.

χρυσό-λιθος, ου, ὁ, a golden stone, a gem of a bright yellow colour, "a chrysolite," or topaz, Rev. xxi.

20.

χρυσό-πρασος, ου, ὁ, a gem, of a greenish, golden colour, "a chryso-prase," Rev. xxi. 20.

χρυσός, οὔ, ὁ, gold, anything made of gold, gold coin, or money.

χρυσῶ, ὦ, to deck with gold, to gild.

χρῶς, χρωτός, ὁ, the skin; met., the body, Acts xix. 12.

χαλός, ἡ, ὁν, lame, crippled in the feet.

χώρα, ας, ἡ, (1) a country, or region; (2) the land opposed to the sea; (3) the country, dist. from town; (4) plur., fields, John iv. 35.

χωρέω, ὦ, (1) to go, go forward, John viii. 37; (2) to give place for, to contain, John ii. 6, xxi. 25; fig., to admit, to comprehend, Matt. xix. 11; 2 Cor. vii. 2.

χωρίζω, ἴσω, to put apart, to separate, Matt. xix. 6; mid. (1st aor. pass.), to separate oneself, to depart, to go away (ἀπό or ἐκ), Acts i. 4, xviii. 1.

χωρίον, ου, τό, a field, a farm, a possession; plur., possessions, Acts iv. 34.

χωρίς, adv., separately, by itself, John xx. 7; as prep. gov. gen., apart from, without, John xv. 5; Rom. iii. 21; besides, exclusive of, Matt. xiv. 21.

Χῶρος, ου, ὁ (Latin, "caurus"), the N. W. wind; met., of that quarter of the heavens, Acts xxvii. 12.

Ψ.

Ψ, ψ, ψῑ, psi, ps, the twenty-third letter. As a numeral, ψ = 700; ψ = 700,000.

ψάλλω, ψαλῶ, to sing, to chant, accompanied with instruments, to sing psalms.

ψαλμός, οὔ, a psalm, a song of praise; plur., the book of Psalms in the Old Testament, the Hagiographa, or division of the Scriptures in which this book stands first, Luke xxiv. 44.

ψευδ-ἀδελφος, ου, ὁ, a false brother, a pretended Christian.

ψευδ-ἀπὸστολος, ου, ὁ, a false or pretended apostle.

ψευδής, ἐς, false, deceiving, lying.

ψευδο-διδάσκαλος, ου, a false teacher, a teacher of false doctrines.

ψευδο-λόγος, ου, false-speaking.

ψεύδομαι, dep., σομαι, 1st aor., ἐψεύσαμην, to deceive, to lie, to speak falsely, to lie to (acc.), Acts v. 3.

ψευδο-μάρτυρ, or -υς, υρος, ὁ, a false witness.

ψευδο-μαρτυρέω, ᾶ, to bear false witness.

ψευδο-μαρτυρία, ας, ἡ, false testimony.

ψευδο-προφήτης, ου, ὁ, a false prophet, one who in God's name teaches false things.

ψεῦδος, ους, τό, falsehood, lying, a lie, falsehood towards God, Rev. xxi. 27; idolatry, Rom. i. 25

ψεῦδο-χρίστος, ου, ὁ, a pretended Messiah, Matt. xxiv. 24.

ψευδ-ὄνομος, ου, falsely named, falsely called, 1 Tim. vi. 26.

ψεῦσμα, ατος, τό, falsehood, perfidy, Rom. iii. 7.

ψεύστης, ου, ὁ, a deceiver, liar, a perfidious person.

ψηλαφάω, ᾶ, to touch, to feel, to handle (acc.), Heb. xii. 18; to feel after, as persons blind, or in the dark, fig., Acts xvii. 27.

ψηφίζω, ἰσω, to reckon, to compute, Luke xiv. 28; Rev. xiii. 18.

ψῆφος, ου, ἡ, a small stone, a pebble, used as a counter, and for voting. Hence, a vote, Acts xxvi. 10; a die, a token, Rev. ii. 17.

ψιθυρισμός, ου, ὁ, a whispering, a detraction, 2 Cor. xii. 20.

ψιθυριστής, ου, ὁ, a whisperer, a slanderer, a detractor, Rom. i. 30.

ψυχίον, ου, τό, a crumb.

ψυχή, ἥς, ἡ, (1) the vital breath, the animal life; (2) the human soul, as distinguished from the body; (3) the soul as the seat of the affections, the will, &c.; (4) the self (like Heb.), Matt. x. 39; (5) a human person, an individual.

ψυχικός, ἡ, ὁν, animal, sensual.

ψύχος, ους, τό, cold, frosty.

ψυχρός, ὁ, ὄν, cold, cool; fig., cold-hearted, Rev. iii. 15.

ψύχω, 2nd fut. pass., ψυγήσομαι, to cool; pass., to be cooled, to grow cold, Matt. xxiv. 12.

ψωμίζω, to feed by morsels, to spend in feeding, Rom. xii. 20; 1 Cor. xiii. 3.

ψωμίον, ἰου, a bit, a morsel, a mouthful.

ψάχω, to rub, to break in pieces, as ears of corn, Luke vi. 1.

Ω.

Ω, ω, ὦ μέγα, ὦmega, ὁ, the twenty-fourth letter. As a numeral, ω' = 800; ω = 800,000. Omega is put for the last, as Alpha for the first, Rev. i. 8, 11, xxi. 6, 13.

ὦ, interj., used before the vocative where the appeal is emphatic: sometimes in simple address, and once in admiration, Rom. xi. 33.

Ὁβήδ, ὁ (Heb.), Obed, Matt. i. 5.

ᾧδε, adv., of place, hither, here. So in this life, Heb. xiii. 14; herein, in this matter, Rev. xiii. 10; ᾧδε ἡ ᾧδε, here or there, Matt. xxiv. 23.

ὠδή, ἥς, ἡ, an ode, a song, a hymn.

ᾠδίν, ἰνος, ἡ, the pain of childbirth, acute pain, severe calamity.

ᾠδίνω, ἰνῶ, to be in the throes, or pain, of childbirth; fig., Gal. iv. 19.

ᾶμος, ου, ὁ, a shoulder.

ὠρέομαι, οὔμαι, ἡσομαι, to buy (gen. of price).

ᾠόν, ου, τό, an egg, Luke xii. 12.

ᾠρα, ας, ἡ, (1) a definite space, or time, a season; (2) an hour; (3) the particular time for anything, Luke xiv. 17; Matt. xxvi. 45.

ᾠραίος, αἰα, αἰων, fair, comely, beautiful, Matt. xxiii. 27; Acts iii. 2.

ὠρύομαι, dep., mid., to roar, to howl, as a beast, 1 Pet. v. 8.

ὥς, an adv. of comparison, *as, like as, about, as it were, according as*, 2 Pet. i. 3; *to wit*, 2 Cor. v. 19; *how!* Rom. x. 15; as particle of time, *when, whilst, as soon as*; as intentional particle, *so that* (inf.), Acts xx. 24; ὥς ἔπος εἰπεῖν, *so to speak*, Heb. vii. 9.

Ὡσαννά; interj., *Hosanna!* (Heb., Ps. cxviii. 25) *Save now!* a word of joyful acclamation, Matt. xxi. 9.

ὥσ-αὐτως, adv., *in the same way, in like manner as, likewise.*

ὥσ-εί, adv., *as if, as though, as, about.*

Ὡσηέ, ὁ, *Hosea*, Rom. ix. 25.

ὥσ-περ, adv., *wholly as, just as*, Matt. xii. 40; 1 Cor. viii. 5.

ὥσ-περ-εί, adv., *just as if, as it were*, 1 Cor. xv. 8.

ὥσ-τε, conj., *so that* (inf.), (see 381), *therefore.*

ὠτίον, ἰόν, τό (dim. of οὖς, *the ear*), an ear.

ὠφέλεια, as, ἡ, *profit, advantage, gain*, Rom. iii. 1, Jude 16.

ὠφελέω, ὦ, ἥσω, *to profit, to benefit, to help* (acc., also acc. of definition); pass., *to be profited, to have advantage*, Matt. xvi. 26.

ὠφέλιμος, ον, *profitable, beneficial*, dat. of pers., Tit. iii. 8; πρὸς (acc.), of obj., 1 Tim. iv. 8; 2 Tim. iii. 16.

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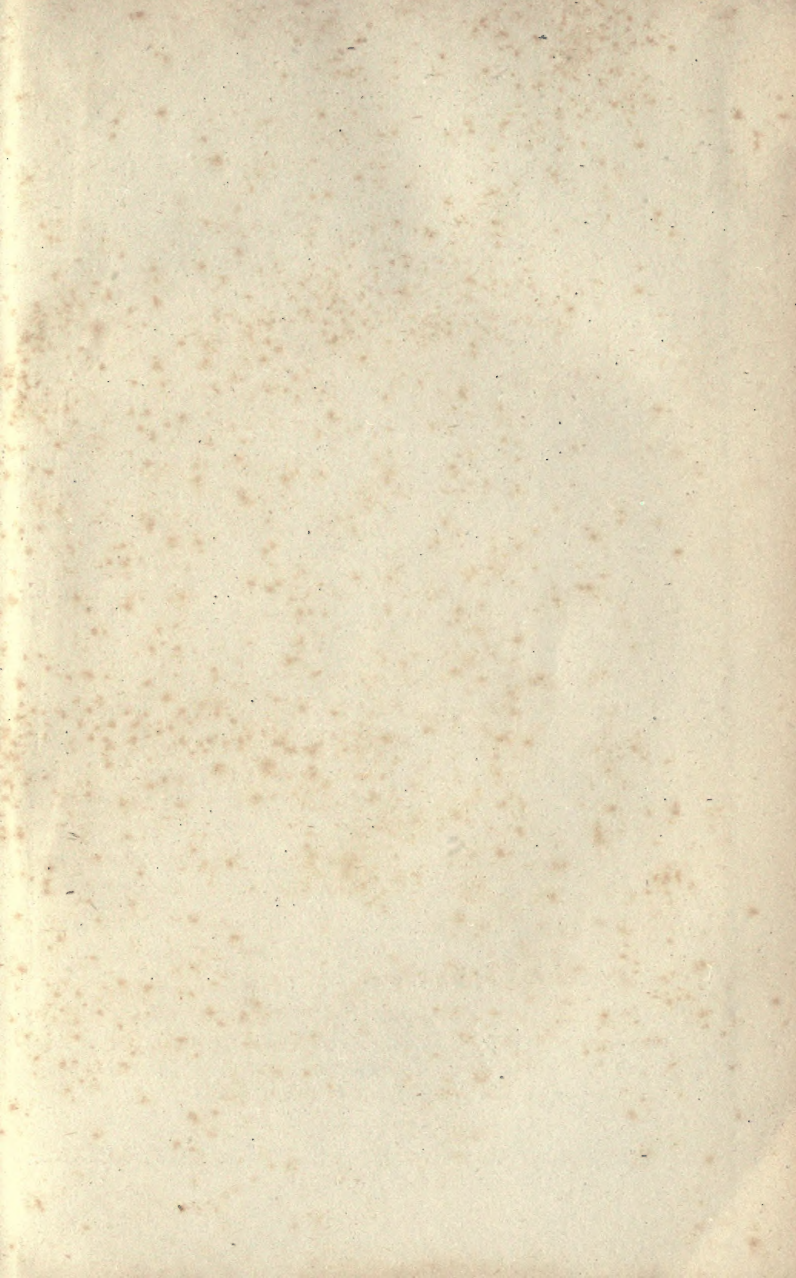
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